

CLASSIC COMMENTARIES ON THE GREEK NEW TESTAMENT

THE GOSPEL ACCORDING TO ST. MARK

INTRODUCTION AND NOTES

BY

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HON. CANON OF ELY; HON. CHAPLAIN TO THE KING

*DEUS QUI NOBIS PER MINISTERIUM BEATI MARCI EVANGELISTAE TUI VERITATEM
EVANGELII PATEFIERI VOLUISTI: CONCEDE, QUAESUMUS, UT QUOD AB ILLIUS
ORE DIDICIMUS GRATIA TUA ADIUTI OPERARI VALEAMUS. PER IESUM CHRISTUM
DOMINUM NOSTRUM. AMEN.*

PREFACE TO THE THIRD EDITION

THE present edition is little more than a reprint of the second. A few corrections and additions have been made, chiefly in the footnotes; the most important of these being the insertion at p. 404 of the Greek fragment which follows 'Mark' 16:14 in the Freer MS. of the Four Gospels.

Of one important source of new knowledge I have been unable to make as much use as I could have wished. Professor Deissmann and Dr A. Thumb in Germany, and Professor J. H. Moulton and Dr G. Milligan in Great Britain, have taught us how much the papyri and the inscriptions have to contribute to the study of New Testament Lexicography. Most of their researches have appeared since the publication of the first edition of this book, and it would be impossible to avail myself of them without a serious interference with the plates. I can only refer the reader to the published papers and books of the above-mentioned scholars, and in particular to the Lexical Notes contributed by Dr Moulton and Dr Milligan to the *Expositor*, and to the work which, it is understood, will be based upon them.

The conclusions with regard to New Testament Grammar which have been drawn from the non-literary papyri are not as yet, in my opinion, established beyond doubt, and I am therefore content still to rely upon the authority of Winer-Moulton, Winer-Schmiedel, and Blass. But the subject is one upon which I desire to keep an open mind, and the time may come when this commentary will call for a more extensive revision in this respect than I am at present prepared to undertake.

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F. of St Michael and All Angels, 1909.

PREFACE TO THE SECOND EDITION

THE years which have gone by since the first issue of this Commentary have been singularly fruitful in publications bearing upon the study of the Gospels. In the work of

preparing a second edition for the press these new helps have not been left out of sight; and from several of them—more particularly from Dr Chase's and Dr Salmond's articles in the third volume of Dr Hastings' *Dictionary of the Bible*, the second volume of Professor Theodore Zahn's *Einleitung in des Neue Testament*, Sir J. C. Hawkins' *Horae Synopticae*, and Mr P. M. Barnard's *Biblical Text of Clement of Alexandria*—much assistance has been derived. If my conclusions have not often been modified, it is not because I have failed to reconsider them in the light of these and other recent contributions to Biblical knowledge.

I am glad also to acknowledge my debts to the kindness of reviewers, and of not a few private friends and some unknown correspondents, who have pointed out errors or deficiencies in the first edition of my book. These corrections have all, as I trust, received respectful attention, although in some cases the plan of the work has refused to lend itself to the proposed changes, or after full consideration I have found myself unable to accept them.

In the preface to the first edition I expressed a desire to discuss more fully at a future time some of the larger questions raised by the Gospel of St Mark. This purpose has not been fulfilled. The book has been revised throughout; the critical apparatus has been enlarged by the use of the fresh evidence printed in Mr Lake's *Texts from Mount Athos*, of which advanced sheets were sent to me through the kindness of the author; the foot-notes have been here and there expanded or re-written. But the pressure of other work and the call of fresh studies have precluded me from attempting the dissertations which I had intended to write. My book therefore goes forth under its original limitations. But I am confident that younger students will be found to fulfil the task which I am constrained to leave. The growing interest manifested in all problems connected with the Gospels, and more especially the earliest of the Gospels, justifies the expectation that the next generation of New Testament scholars will carry our knowledge more than one step nearer to the fulness and certainty which all must desire to attain.

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F. of St Peter, 1902.

PREFACE TO THE FIRST EDITION

THE earliest of extant commentators on St Mark urges as his apology for undertaking so serious a task the neglect which that Evangelist appeared to have suffered at the hands of the great teachers of the Church. While each of the other Gospels had received separate treatment, the Gospel according to St Mark, so far as he could discover, had been passed by, as if it needed no elucidation or none which could not be gathered from expositions of St Matthew and St Luke.

If this plea can no longer be used, it is still true that St Mark has gained far less attention than he deserves. The importance of his work as an independent history, and the beauty of its bright and unartificial picture of our Lord's life in Galilee, are at length generally recognised; but no monograph has yet appeared which makes full use of the materials at the disposal of the expositor.

I cannot claim to have supplied this deficiency in the present volume, nor has it been my aim to do so. I am content to offer help to those who desire to enter upon the serious study of

the Gospels. Such study should begin, as it appears to me, with the Gospel which I believe to be the earliest of the four and, throughout a large part of the narrative, the nearest to the common source.

My chief aids have been the concordances of Bruder and Moulton-Geden, the grammatical works of Winer-Moulton, Winer-Schmiedel, Burton, and Blass, and the Greek text, introduction, and notes of Westcott and Hort. Next to these, I have learnt most from the concordance to the LXX. compiled by Hatch and Redpath, the text and indices of Niese's Josephus, and the illustrations from the later Greek literature which are to be found in the pages of Field, Grinfield, Grotius, Kuinoel, Kypke, and Wetstein, together with those which Deissmann has collected from the papyri. For Aramaic forms I have consulted Kautzsch and Dalman, and for Jewish thought and customs the well-known works of the elder Lightfoot, Schöttgen, Schürer, Streane, Taylor, Weber, and Wünsche. Of ancient expositors Origen, Jerome, Victor of Antioch, Bede, and Theophylact have supplied valuable help; among those of recent times I have consulted with advantage Schanz and Knabenbauer, Meyer-Weiss and Holtzmann. But no effort has been made to collect and tabulate the views of the commentators upon disputed points; it has been thought that a mere list of authorities, apart from a detailed statement of the grounds on which their opinions are based, could render little assistance to the student and might discourage individual effort. Nor have I appealed to any expositor, ancient or modern, until an effort had been made to gain light from a careful study of the Gospel itself. A prolonged examination of the text, and a diligent use of the lexical and grammatical helps to which reference has already been made, will almost invariably guide the student to a true interpretation of St Mark's rugged yet simple sentences. It is chiefly in the attempt to penetrate the profound sayings of our Lord, which this Evangelist reports in their most compact form, that valuable assistance may be gained from the suggestiveness of Origen and the devout insight of Bede and Bengel.

The text of Westcott and Hort has been generally followed; the few changes which I have permitted myself to make consist chiefly of the introduction within square brackets of words which the *New Testament in Greek* either omits or relegates to the margin. Even if we regard as proved the contention of Dr Salmon that "what Westcott and Hort have restored is the text which had the highest authority at Alexandria in the third century"—i.e. that it is "early Alexandrian," rather than strictly "neutral"—we may still reasonably prefer this text on the whole to any other as a basis for the interpretation of the Gospels. At the same time it is desirable that the student should have before him materials for forming a judgement upon all important variants, or at least discriminating between the principal types of text, and explaining to himself the grounds upon which any particular reading is to be preferred. With the view of enabling him to do this, I have printed above the commentary an apparatus of various readings, largely derived from the apparatus of Tischendorf's eighth critical edition, which has been simplified and to some extent revised and enriched.

It had been part of my original plan to discuss in additional notes and dissertations some of the points raised by this Gospel which seemed to require fuller investigation. But as the work grew under my hands, it became apparent that this purpose could not be carried into effect without unduly increasing the size of the volume and at the same time delaying, perhaps for some years, the publication of the text and notes. If strength is given to me, I

hope to return to my task at a future time; meanwhile I have thrown into the form of an Introduction a portion of the materials which had been collected, and I trust that the present work may be regarded as complete in itself within the narrower limits which circumstances have prescribed.

It would be difficult to overestimate what I owe to the kindness of friends. While in each case I am responsible for the final form assumed by the text, apparatus, and notes, I desire to acknowledge with sincere gratitude the generous assistance which has enabled me to make them what they are. To the Bishop of Durham I am indebted for permission to use the WH. text of St Mark as far as I might find it convenient to do so. My colleague, Professor J. Armitage Robinson, has supplied me with copious notes upon the readings of the Armenian version, and has also frequently verified and corrected my references to the Sinaitic Syriac and the other Syriac versions. Mr F. C. Conybeare has contributed a photograph of the page of an Armenian MS. in which the last twelve verses of the Gospel are ascribed to the “presbyter Ariston.” From Mr F. C. Burkitt I have received much valuable help, especially in the earlier chapters of St Mark, in reference to the readings of the Old Latin and the treatment of various points connected with Syriac and Aramaic words. Mr H. S. Cronin has given me access to his yet unpublished collation of the new fragments of cod. N, and to the results of a fresh examination of cod. 2^{pe}; and through the kindness of Mr A. M. Knight I have been permitted to use the proof-sheets of a new edition of Field’s *Otium Norvicense* (pt. 3.). Not less important service of another kind has been rendered by Mr J. H. Srawley, who has revised the proofs and supplied materials for the index of subject-matter, and by Dr W. E. Barnes, to whom I owe many corrections which have been embodied in the sheets or appear in the list of *corrigenda*. Lastly, it is due to the workmen and readers of the University Press to acknowledge their unvarying attention to a work which has necessarily made large demands upon their patience and skill.

Few readers of this book will be more conscious of its short-comings than the writer is. The briefest of the Gospels is in some respects the fullest and the most exacting; the simplest of the books of the New Testament brings us nearest to the feet of the Master. The interpreter of St Mark fulfils his office so far as he assists the student to understand, and in turn to interpret to others, this primitive picture of the Incarnate Life. To do this in any high degree demands such a preparation of mind and spirit as can rarely be attained; to do it in some measure has been my hope and aim.

Domine Deus ... quaecumque dixi in hoc libro de tuo, agnoscant et tui; si qua de meo, et Tu ignosce et tui.

H. B. S.

CAMBRIDGE,

F. of the Name of JESUS, 1898.

INTRODUCTION

1. PERSONAL HISTORY OF ST MARK¹

1. The Roman praenomen *Marcus* was in common use among Greek-speaking peoples from the Augustan age onwards. The inscriptions offer abundant examples from every part of the Empire, and from every rank in society.

The following are examples of the widespread use of the Greek name. Attica: *CIG* 191 γραμματεὺς βουλῆς καὶ δήμου Μ. Εὐκαρπίδου Ἀζηγιεύς. 192 Σφήττιοι ... Ἐπίγονος Μάρκου, Ἱπποκράτης Μάρκου. 254 Μ. Ἀναφλύστιος. Lydia: 3162 Μ. ταμίας. 3440 Μηῖονες Μ. καὶ Νεῖκος. Mysia: 3664 Μ. Ῥούφου μύστης. Nubia: 5109 Μ. στρατιώτης. Cyrene: 5218 Μ. Μάρκου. Sicily: 5644 Μάρκου υἱὸς Μάαρκελλος. Italy: 6155 Μάρκος Κοσσούτιος Μάρκου ἀπελεύθερος. The last two inscriptions justify the accentuation Μᾶρκος, which has been adopted in this edition after Blass: see his comm. on Acts 12:25, and his *Gramm. d. NTlichen Griechisch*, § 4. 2.

In all these instances the name stands by itself in accordance with Greek practice. The same is true of its later Christian use; thus we have a Marcus who was the first Gentile Bishop of Jerusalem (Aelia), a Marcus who was a Valentinian leader contemporary with Irenaeus, and another who was eighth Bishop of Alexandria; even at Rome the *praenomen* occurs as a single name in the case of Pope Marcus († 336). Christian inscriptions of the fourth century collected by Prof. Ramsay in the neighbourhood of Laodiceia combusta supply several examples of the same kind.

Mith. d. k. d. arch. Instituts (Athen. Abth.) 1888, p. 233 ff.: 55 τῷ ποθεινοτάτῳ μου υἱῷ Μάρκῳ πρεσβυτέρῳ. 56 Μάρκῳ καὶ Παύλῳ. 61 Μάρκῳ διακόνῳ.

In the N.T. the name occurs eight times (Acts 12:12, 12:25, 15:37, 15:39, Col. 4:10, Philem. 24, 2 Tim. 4:11, 1 Pet. 5:13). In the Acts it is the surname of a Jew of Jerusalem whose name was John (12:12 Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, 25 Ἰωάννην τὸν ἐπικληθέντα Μᾶρκον, 15:37 Ἰωάννην τὸν καλούμενον [ἐπικ. ^{Ν^cCD min^{nonn}]} Μᾶρκον, 39 τὸν Μᾶρκον): the Epistles use Μᾶρκος by itself and without the article, as if it were the only or at least the familiar name by which the person to whom they refer was known¹.

The N. T. bears witness to the readiness of the Palestinian Jew to adopt or accept a secondary name, whether of Aramaic or foreign origin². Latin names were frequently used in this way, whether epithets such as Justus (Acts 1:23), Niger (*ib.* 13:1), Secundus, 20:4, *cognomina* like Paulus, Lucanus, Silvanus, or *praenomina*, of which Caius (Γάιος Acts 19:29, Rom. 16:23, 1 Cor. 1:14, 3 Jo. 1) and Lucius (Acts 13:1) are examples. Marcus is an

¹ The first two sections of this Introduction have been reproduced in part from articles published in the *Expositor* (5. 6. pp. 80 ff., 268 ff.).

¹ It seems to have been rarely borne by Jews; cf. Chase, in Hastings *D. B.* 3., p. 245.

² On the witness of Josephus to the same fact see Deissmann, *Bibl. Studia* (E. T.), p. 314.

exact parallel to Caius and Lucius, except that in the Acts, where St Mark appears in Jewish surroundings, his Jewish name precedes, and the Roman *praenomen* which he had assumed occupies the place of the *cognomen*.

For other examples of the use of Marcus as a secondary name see Dittenberger *inscr. Att. act. Rom.* 1137 Λεύκιος ὁ καὶ Μ., Μαραθώνιος παρατρίβης, 1142 Ἄλιος ὁ καὶ Μ. Χολλείδης ἔφηβος (time of L. Verus and Commodus); Ramsay *ap. op. cit.* 92 Αὐρ. Μάρκω.

2. The mother of John Mark was a Mary who was a member of the Church at Jerusalem (Acts 12:12). She was clearly a woman of some means and a conspicuous person in the Christian community. Her house (τὴν οἰκίαν Μαρίας)³ is approached by a porch (πυλῶν): a slave girl (παιδίσκη), probably the portress (ἡ θυρωρός, Jo. 18:16, 18:17), opens the door; there is an upper room or guestchamber large enough to receive a concourse of the brethren (ἦσαν ἱκανοὶ συνηθροισμένοι). It is to Mary's house that Peter naturally turns his steps, when released from prison; he is content to leave in the hands of the party who are assembled there the duty of communicating the tidings of his escape to the rest of the Church (Ἰακώβω καὶ τοῖς ἀδελφοῖς)¹. John is not mentioned in this narrative, except for the purpose of distinguishing his mother Mary from others of the same name; but it is reasonable to suppose that he was present, and that he was already a believer, and intimate with St Peter and the heads of the Church at Jerusalem.

Conjecture has connected the name of John Mark with certain incidents in the Gospel history. In the Dialogue of Adamantius *de recta fide* (Lommatzsch, 16:259) we read: Μᾶρκος οὖν καὶ Λουκᾶς ἐκ τῶν ἑβδομήκοντα καὶ δυοῖν ὄντες Παύλῳ τῷ ἀποστόλῳ εὐηγγελίσαντο. Epiphanius (*haer.* 21. 6) adds: εἰς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο τῶν διασκορπισθέντων ἐπὶ τῷ ῥήματι ᾧ εἶπεν ὁ κύριος Ἐὰν μή τις μου φάγῃ τὴν σάρκα κτλ. The statement is probably as baseless as many others which are due to that writer; it may be that the reference to Jo. 6:66 has arisen from what is said of John Mark in Acts 13:13, 15:38. That he was the νεανίσκος of Mc. 14:51 f. is not unlikely: see note *ad loc.* Bede's supposition that he was a Priest or Levite, which is probably borrowed from the comm. of Ps.-Jerome, or from the preface to Mark in MSS. of the Vulgate (cf. Wordsworth-White, p. 171 "Marcus evangelista ... sacerdotium in Israhel agens, secundum carnem levita"), rests ultimately upon Mark's connexion with the Levite Barnabas.

John was at Jerusalem during the famine of 45–6, when Barnabas and Saul visited the city for the purpose of conveying to the Church the alms of the brethren at Antioch; and on their return they took him back with them to Syria (Acts 12:25). He may have attracted them as the son of a leading member of the Church at Jerusalem, and possibly also by services rendered during the distribution of the relief fund which revealed in him a capacity for systematic work. If we assume his identity with the Mark of St Paul's Epistles, there was doubtless another reason. Barnabas was still leader of the Christian body at Antioch; he had been sent

³ See foot-notes to Mc. 14:14, 14:52.

¹ On the interesting traditions connected with the house of John Mark see Zahn, *Einleitung* 2:212 f., and the note in this commentary on Mc. 14:13 ff., 51 f.

there by the mother Church (Acts 11:22), and Saul's position in the Antiochian brotherhood was as yet evidently subordinate (*ib.* 25, 30, 12:25, 13:1 f.). It was for Barnabas to seek fresh associates in the work, and John was a near relative of Barnabas (Col. 4:10 ὁ ἀνεψιὸς Βαρνάβα¹). Whether the father of John had been uncle to Joseph of Cyprus (Acts 4:36), or the mother his aunt, is unknown; but the relationship accounts for the persistent favour which Barnabas extended to Mark.

Mark's association with the Antiochian leaders was doubtless for the purpose of rendering assistance to them in their growing work. As Saul had been brought from Tarsus (Acts 11:25 f.), so Mark was now taken from Jerusalem; the same verb συναρπαγεῖν is used again in 15:37, 38, and seems distinctly to indicate the position which Mark was called to fill—that of a coopted colleague of inferior rank (cf. Gal. 2:1 ἀνέβην ... μετὰ Βαρνάβα συναρπαβῶν καὶ Τίτον)². It was natural that when the Holy Spirit designated Barnabas and Saul for a new field of work, Mark should accompany them. The general character of his duties is now expressly stated; it was personal service, not evangelistic, to which he was called (εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην)³. Blass defines this service too strictly when he comments “velut ad baptizandum⁴”; Mark may have been required to baptize converts (cf. Acts 10:48, 1 Cor. 1:14), but his work would include all those minor details which could safely be delegated to a younger man, such as arrangements for travel, the provision of food and lodging, conveying messages, negotiating interviews, and the like.

An examination of the passages where ὑπηρέτης is used in Biblical Greek will shew that the word covers a wide range of offices: cf. e.g. Prov. 14:35 δεκτὸς βασιλεῖ ὁ νοῦμος (a courtier; similarly Sap. 6:4, Dan. 3:46); Mt. 5:25 μήποτε σε παραδῶ ὁ κριτὴς τῷ ὑπηρέτῃ (the officer of a court); Mc. 14:54 συνκαθήμενος μετὰ τῶν ὑπηρετῶν (temple police); Lc. 1:2 ὑπηρεταὶ γενόμενοι τοῦ λόγου, Acts 26:16 ὑπηρέτην καὶ μάρτυρα (a person employed in the service of the Gospel); Lc. 4:20 ὁποδοῦς τῷ ὑπηρέτῃ (the synagogue minister or ἱερεὺς).¹ Official service, not of a menial kind, is the prevalent idea of the word which distinguishes it from δοῦλος on the one hand, and to some extent from διάκονος on the other: see Trench, *syn.* 9. Θεράπων is similarly used in reference to Joshua (Exod. 33:11, LXX.).

For such forms of ministry John possessed perhaps a natural aptitude (2 Tim. 4:11 εὐχρηστος εἰς διακονίαν), and his assistance would be invaluable to the two Apostles, whose

¹ On ἀνεψιός see Bp Lightfoot *ad loc.*

² Cf. Ramsay, *St Paul the Traveller*, p. 71: “he was not essential to the expedition; he had not been selected by the Spirit; he had not been formally delegated by the Church of Antioch; he was an extra hand, taken by Barnabas and Saul on their own responsibility.”

³ Acts 13:5. For ὑπηρέτην D reads ὑπηρετοῦντι αὐτοῖς; E substitutes ἔχοντες μεθ' ἑαυτῶν καὶ Ἰ. εἰς διακονίαν.

⁴ *Acta App.*, p. 146.

¹ Dr Chase (in Hastings, *D. B.* 3. p. 245 f.) suggests that the word may be used in this sense of John Mark, translating, “and they had with them also John, the synagogue minister.”

time was fully occupied with the spiritual work of their mission. But it was rendered only for a short time. At Perga in Pamphylia he left his colleagues, and returned to Jerusalem (Acts 13:13 ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα). If St Luke records the fact in words which are nearly colourless, the censure which he represents St Paul as having subsequently passed upon Mark's conduct at this juncture is severe and almost passionate (15:38 ἡξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συναρπαζάνειν τοῦτον). Nevertheless, as Professor Ramsay has pointed out², there is something to be said on Mark's behalf. He was not sent to the work by the Spirit or by the Church, as Barnabas and Saul had been. The sphere of the mission, moreover, had not been revealed at the first; and when the Apostles determined to leave the seacoast and strike across the Taurus into the interior, he may have considered himself free to abandon the undertaking. He had left Jerusalem for work at Antioch, and had not engaged himself to face the dangers of a campaign in central Asia Minor (2 Cor. 11:26); and he may have felt that duty to his mother and his home required him to break off at this point from so perilous a development of the mission.

To Barnabas, at any rate, Mark's withdrawal did not appear in the light of a desertion, nor was St Paul unwilling to be associated with him again in the work at Antioch; for from Acts 15:37 it would seem that he was with the Apostles there till the eve of the second missionary journey. St Paul, however, declined to accept the cousin of Barnabas as a companion in another voyage to Asia Minor, and Mark consequently set out with Barnabas alone. Whilst Paul went by land through the Cilician Gates, Barnabas sailed with Mark to Cyprus. In the first soreness of the separation each turned to the home of his family. Barnabas was Κύπριος τῷ γένει, for Levite though he was, he belonged to a Hellenistic family which had settled in the island (Acts 4:36), and Mark was also probably a Cypriot Jew on one side¹. Unfortunately the author of the Acts leaves the two men at this point, and there is no early or even moderately trustworthy tradition to carry on the thread of Mark's story. The Acts of Barnabas (περίοδοι Βαρνάβα), a work ascribed to St Mark, but of the fourth, or, in its present form, the fifth century, represents the Apostle as suffering martyrdom in Cyprus, and adds that after his death Mark set sail for Egypt, and evangelised Alexandria. The book as a whole is quite unworthy of credit, but it is not improbable that Mark proceeded from Cyprus to Egypt, whether in company with Barnabas or after his death.

Barnabas was still alive and at work when St Paul wrote 1 Cor. 9:5 (ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;), i.e. in A.D. 57, or according to Harnack 52–3. In the Clementine Homilies Barnabas is represented as doing evangelistic work in Egypt (1:9 &c.). McGiffert conjectures, but without probability, that B. was the author of 1 Peter, which with Ramsay he places in the reign of Domitian (*Hist. of Christianity in the Apostolic age*, p. 597 ff.).

² *The Church in the Roman Empire*, p. 61; *St Paul the Traveller*, p. 90.

¹ On Jewish settlements in Cyprus see Schürer 2. 2. pp. 222, 232 (E. T.), or ed. 3 (1898) 3. p. 27 n.; and cf. Acts 11:19, 11:20, 21:16.

A widespread series of traditions connects St Mark with the foundation of the Alexandrian Church². According to Eusebius, whose statement is possibly based on Julius Africanus or an older authority³, his first successor in the care of that Church was appointed in Nero's eighth year, i.e. A.D. 61–2. If the date is approximately correct, it may be that of the departure of Mark from Alexandria after the completion of his mission there. Such a hypothesis helps to account for part at least of the long interval between Mark's separation from St Paul and his reappearance in St Paul's company at Rome.

The following are the chief early authorities: Eus. *H.E.* 2:16 φασὶν ἐπὶ τῆς Αἰγύπτου στειλάμενον τὸ εὐαγγέλιον ὃ δὴ καὶ συνεγράψατο κηρύξαι, ἐκκλησίας τε πρῶτον ἐπ' αὐτῆς Ἀλεξανδρείας συστήσασθαι. *Ib.* 24 Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος πρῶτος μετὰ Μάρκον τὸν εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας Ἀννιανὸς τὴν λειτουργίαν διαδέχεται. Cf. Hieron. *de virr. ill.* 8 “adsumpto itaque evangelio quod ipse confecerat¹ perrexit Aegyptum ... mortuus est autem octavo Neronis anno et sepultus Alexandriae succedente sibi Anniano.” *Const. Ap.* 7:46 τῆς δὲ Ἀλεξανδρέων Ἀννιανὸς πρῶτος ὑπὸ Μάρκου τοῦ εὐαγγελιστοῦ κεχειροτόνηται. Epiph. *haer.* 51:6 ὁ Μᾶρκος ... γράψας τὸ εὐαγγέλιον ἀποστέλλεται ὑπὸ τοῦ ἀγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν. Cf. *Mart. Rom.* (Apr. 25) “Alexandriae natalis b. Marci evangelistae ... Alexandriae S. Aniani episcopi qui b. Marci discipulus eiusque in episcopatu successor ... quievit in Domino.

We have assumed the identity of John Mark of the Acts with Mark of the Pauline Epistles. It is placed beyond reasonable doubt by Col. 4:10, where St Paul refers in one sentence to the relationship which existed between Mark and Barnabas, and the hesitation which the Colossians would naturally feel as to receiving the man who had forsaken the Apostles on occasion of their first visit to Asia Minor (Μᾶρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς Ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν²). Mark, it appears, had thought of visiting the Churches of the Lycus valley some time before the writing of the Colossian letter, perhaps when he was on the point of leaving Cyprus; and St Paul had on that occasion sent orders to Colossae that he was to be received. There is nothing to shew that the visit took place; if our hypothesis is correct, it was abandoned for the mission to Egypt. The latter was now at an end, and Mark had proceeded to Rome. There, perhaps to his surprise, he found St Paul a prisoner. A complete reconciliation took place, and the ὑπηρέτης of the first missionary journey became the συνεργός of the Roman imprisonment (Col. 4:11, Philem.

² Against this must be placed the fact to which Chase (Hastings, *D. B.* 2:248) calls attention, that “the great Alexandrian Fathers, Clement and Origen, make no reference to any sojourn or work of Mark in that city.”

³ Cf. Lipsius, *Die Apocryphen Apostelgeschichten*, 2:2, p. 323; Harnack, *Chronologie*, p. 123 f.

¹ An inference from the ambiguous phrase of Eusebius. Bishop J. Wordsworth (*Ministry of Grace*, p. 603 f.) suggests that “the close connection of Alexandria with Rome” was “due probably at first to the mission of St Mark from the imperial city.” But it is explained as easily by the constant communication between the two cities.

² See Lightfoot *ad loc.*; for δέξασθε comp. Mc. 6:10, 9:37, and *Didache* c. 11.

24). The fact is the more remarkable, because of all the Jewish Christians in Rome at this time only three were loyal to St Paul, Aristarchus, Jesus Justus, and Mark; his other colleagues, Epaphras, Demas, Luke, were Gentiles. The Apostle's grief was alleviated by the ministry of his Jewish friends (ἐγενήθησάν μοι παρηγορία), and especially no doubt by the revival of his old association with Mark. After this Mark seems to have returned to the East, for in 2 Tim. 4:11, Timothy, who is apparently at Ephesus (cf. v. 19), is directed to "pick up Mark" on his way to Rome (Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ¹). The reason which is given assigns to Mark his precise place in the history of the Apostolic age; he was εὐχρηστος εἰς διακονίαν. Not endowed with gifts of leadership, neither prophet nor teacher, he knew how to be invaluable to those who filled the first rank in the service of the Church, and proved himself a true *servus servorum Dei*.

Mark's early history had connected him with St Peter, and it is therefore no surprise to find him described by St Peter (1 Pet. 5:13) as his 'son².' The Apostle who had been most prominent in the beginnings of the Church of Jerusalem must have known Mary and her son John from the time of their baptism, and may have been the instrument of their conversion. Yet ὁ υἱός μου does not involve spiritual relationship of this kind, which is more naturally expressed, as in the Pauline Epistles, by τέκνον (cf. 1 Cor. 4:17, Phil. 2:22, Philem. 10, 1 Tim. 1:2, 1:18, 2 Tim. 1:2, 2:1, Tit. 1:4). Rather it is the affectionate designation of a former pupil, who as a young disciple must often have sat at his feet to be catechised and taught the way of the Lord, and who had come to look upon his mother's old friend and teacher as a second father, and to render to him the offices of filial piety.

But the Mark of 1 Peter is not merely described as St Peter's son; he is represented as being with that Apostle at Rome¹.

The words are: ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου. 'Babylon' has been identified with (1) the city on the Euphrates, (2) a fortress in Egypt now Old Cairo², (3) Rome. The evidence in favour of the last is summarised by Lightfoot, *Clement*, 2. p. 492, Salmon, *Introduction to the N.T.* 7, p. 439 ff., and Hort, *First Epistle of St*

¹ Lightfoot, *Biblical Essays*, p. 407.

² The Petrine authorship of 1 Peter may be assumed, notwithstanding the recent attempt of Professor McGiffert to assign that epistle to Barnabas (*History of Christianity in the Apostolic Age*, p. 598 ff.). It is difficult to follow him when he writes (p. 599 f.): "that Barnabas should speak of him (Mark) as his son was very natural, but it is not likely that any one else would do it save Paul himself"; the epithet is surely at least as appropriate on the lips of St Peter. As to the 'Paulinism' of 1 Peter see Hort, *Romans and Ephesians*, p. 169: "St Peter makes them [the thoughts derived from St Paul] fully his own by the form into which he casts them, a form for the most part unlike what we find in any epistle of St Paul."

¹ Cf. Jerome *de virr. ill.* 8 "meminit huius Marci et Petrus in prima epistula, sub nomine Babylonis figuraliter Romam significans."

² See Pearson's *Minor Th. Works* (ed. Churton), 2. p. 353 ff.; and cf. A. J. Butler, *Ancient Coptic Churches*, 1. p. 155 ff.

Peter, p. 5 f.; the first and second identifications are without ancient authority, and beset with difficulties. Blass (*Philology of the Gospels*, p. 27 ff.) regards St Peter as having proceeded to Babylon from Antioch (Gal. 2:11) shortly after A.D. 46. But apart from Strabo's statement that Babylon was at this time a desert, which Blass seeks to minimise, the facts which Josephus (*ant.* 18. 9 sqq.) relates as to the condition of the Jews in Babylonia render this hypothesis highly improbable.

According to the constant and probably true tradition which brings St Peter to Rome, that Apostle suffered martyrdom there in the time of Nero and at the same time as St Paul (Dionysius of Corinth ap. Eus. 2:25 ἐμαρτύρησαν κατὰ τὸν αὐτὸν χρόνον). "The expression (as Lightfoot urges, *Clement*, 2. p. 499) must not be too rigorously pressed, even if the testimony of a Corinthian could be accepted as regards the belief in Rome," or, we may add, the testimony of a bishop who lived in the latter half of the second century as regards matters of fact which belong to the history of the first. Lightfoot himself placed the martyrdom of St Peter in A.D. 64, and that of St Paul in A.D. 67; but if the two martyrdoms may be dissociated, it is open to consideration whether St Paul's was not the earlier.

Harnack³, who holds that the two Apostles suffered together in A.D. 64, refers to Clem. 1 Cor. 6 τούτοις τοῖς ἀνδράσιν (sc. Πέτρῳ καὶ Παύλῳ) ... συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν οἵτινες πολλαῖς αἰκίαις καὶ βασάνοις ... ὑπόδειγμα κάλλιστον ἐγένοντο. But the words of Clement do not necessarily imply that the Apostles and the πολὺ πλῆθος suffered at the same time, or that the martyrdom of the Apostles took place at the first outbreak of the persecution. Nor does the fact that St Peter was believed to have been buried in the Vatican amount to a proof that he was among the first sufferers. Early as the tradition is (cf. Eus. *H.E.* 2:25), it may rest upon inference only.

An examination of 1 Peter supplies more than one reason for believing the Epistle to have been written subsequently to St Paul's death. (1) It is addressed to the Christian communities of Pontus, Galatia, Cappadocia, Asia, and Bithynia, some of which were distinctly Pauline Churches and had received letters from St Paul during his imprisonment. It was transmitted to them by the hands of Silvanus, a well-known colleague of St Paul. It contains reminiscences of two of St Paul's writings, the Epistle to the Romans and the Epistle to the Ephesians¹. The conclusion can scarcely be avoided that at the time when it was written St Paul had finished his course. The care of the Churches had fallen on St Peter; the two oldest associates of St Paul had transferred their services to the surviving Apostle; both had originally been members of the Church of Jerusalem, and, when the attraction of the stronger personality had been withdrawn, both had returned to their early leader. St Peter on his part is careful to shew by the character of his letter and by his selection of colleagues that he has no other end than

³ *Chronologie*, p. 708 ff.; cf. C. H. Turner, *Chronology of the N. T.* (in Hastings, *Dictionary of the Bible*). That the martyrdom of St Peter took place in A.D. 64 is also maintained by Chase (Hastings, *D. B.* 3:777 f.); cf. Zahn, *Einleitung*, 2. p. 19.

¹ Sanday and Headlam, *Romans*, p. 74. ff.; Hort, *Romans and Ephesians*, p. 168; Salmon, *Intr. to the N. T.*⁷, p. 442 ff.

to take up and carry on the work of St Paul. (2) Further, it has been pointed out by Professor Ramsay that 1 Peter contemplates a state of things in Asia Minor which did not exist before A.D. 64, and was hardly realised before the middle of the eighth decade of the century². Reasons have been advanced for hesitating to push the year of St Peter's death so far forwards as 75, or beyond 70³; but even 68, the last year of Nero's reign, will leave time for a considerable interval during which Mark may have ministered to St Peter at Rome.

Of the services rendered by Mark to Barnabas or to St Paul the tradition of the Church preserves but the faintest traces; in post-canonical Christian writings his name is persistently associated with St Peter.

An exception occurs in *Const. Ap.* 2:57 τὰ εὐαγγέλια ἃ ... οἱ συνεργοὶ Παύλου παρειληφότες κατέλειψαν ὑμῖν Λουκᾶς καὶ Μᾶρκος, and another in *Hipp. haer.* 7:30 τούτους [sc. τοὺς λόγους] οὔτε Παῦλος ὁ ἀπόστολος οὔτε Μᾶρκος ... ἀνήγγειλαν. But the former writer has perhaps been influenced by the order of the Gospels with which he was familiar; and the latter seems in this passage to have strangely confused St Mark with St Luke (see Duncker's note *ad loc.*).

3. One of the oldest and most trustworthy of Christian traditions represents Mark as St Peter's interpreter, and as the author of a collection of memoirs which gave the substance of St Peter's teaching.

The chief authorities are as follows: (1) *Asiatic and Western*. Papias ap. Eus. *H.E.* 3:39 καὶ τοῦθ' ὁ πρεσβύτερος ἔλεγε· Μᾶρκος μὲν, ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μεντοὶ τάξει, τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ· ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων. ὥστε οὐδὲν ἡμαρτε Μᾶρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν· ἐνὸς γὰρ ἐποίησατο πρόνοιον, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς¹. *Iren.* 3:1. 1 μετὰ δὲ τὴν τούτων [sc. τοῦ Πέτρου καὶ τοῦ Παύλου] ἔξοδον Μᾶρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. *Ib.* 10. 6 "Marcus interpretes et sectator Petri initium evangelicae conscriptionis fecit sic." *Fragm. Murat. ad init.* "[Marcus ... (?) ali]quibus tamen interfuit et ita posuit²." Tertullian *adv. Marc.* 4:5 "licet et Marcus qued edidit Petri affirmetur, cuius interpretes Marcus." (2) *Alexandrian*. Clement, *hypotyp.* ap. Eus. *H.E.* 6:14 τὸ δὲ κατὰ Μᾶρκον ταύτην ἐσχηκέναι τὴν οἰκονομίαν τοῦ Πέτρου δημοσίᾳ ἐν Ῥώμῃ κηρύξαντος τὸν λόγον καὶ πνεύματι τὸ εὐαγγέλιον ἐξειπόντος τοὺς παρόντας πολλοὺς ὄντας παρακαλέσαι τὸν

² *The Church and the Empire*, p. 279 ff. Cf. *Exp* 4. 8:285 ff.

³ Dr Sanday in the *Expositor*, 4. 7. p. 411 f.

¹ For the interpretation of this passage see Westcott, *Canon of the N. T.*⁶, p. 74 f.; Lightfoot, *Supernatural Religion*, p. 163 ff.; Zahn, *Gesch. d. NTlichen Kanons*, 1. p. 871 ff.; Link, in *Studien u. Kritiken*, 1896, 3.

² Comp. Lightfoot, *S. R.*, p. 205 ff.; Zahn, *op. cit.*, 2. p. 14 ff.

Μάρκον ὡς ἂν ἀκολουθήσαντα αὐτῷ πόρρωθεν καὶ μεμνημένον τῶν λεχθέντων ἀναγράψαι τὰ εἰρημένα, ποιήσαντα δὲ τὸ εὐαγγέλιον μεταδοῦναι οἷς δεδομένοις αὐτοῦ. ὅπερ ἐπιγνόντα τὸν Πέτρον προτρεπτικῶς μήτε κωλύσαι μήτε προτρέψασθαι. (Cf. Eus. 2:15 γνόντα δὲ τὸ πραχθέν φασι τὸν ἀπόστολον, ἀποκαλύψαντος αὐτῷ τοῦ πνεύματος, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαί τε τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις Κλήμης ἐν ἔκτῳ τῶν ὑποτυπώσεων παρατίθεται τὴν ἱστορίαν.) *Adumbr. in 1 Petr.* 5:13: “Marcus Petri sectator palam praedicante Petro evangelium Romae coram quibusdam Caesareanis equitibus et multa Christi testimonia proferente, petitus ab eis ut possent quae dicebantur memoriae commendare, scripsit ex his quae Petro dicta sunt evangelium quod secundum Marcum vocitatur.” Origen ap. Eus. 6:25 δεύτερον δὲ [τῶν τεσσάρων εὐαγγελίων] τὸ κατὰ Μάρκον ὡς πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα. Jerome gathers up the substance of the traditions recorded by Papias and Clement (*de virr. ill.* 8); but elsewhere he follows Origen (see p. 21).

It will be observed that while the two lines of tradition have much in common, they are by no means identical, and probably depend on sources partly or wholly distinct. The Asiatic tradition goes behind St Mark’s work as an Evangelist, and describes the nature of his services to St Peter. He had been the Apostle’s interpreter. According to its usual meaning in later Greek, the ἐρμηνευτής is the secretary or dragoman who translates his master’s words into a foreign tongue¹.

Thus when Joseph as an Egyptian prince communicates with his brethren from Palestine he uses the services of an interpreter (Gen. 42:23 ὁ γὰρ ἐρμηνευτής ἀνὰ μέσον αὐτῶν ἦν). St Paul directs that the gift of tongues shall not be exercised in Christian assemblies unless there be an interpreter at hand (1 Cor. 14:28 ἐὰν δὲ μὴ ᾖ διερμηνευτής (v.l. ἐρμηνευτής), σιγάτω ἐν τῇ ἐκκλησίᾳ).

Now John Mark had enjoyed opportunities of becoming a serviceable interpreter to an Aramaic-speaking Jew. As a resident in Jerusalem he was familiar with Aramaic; as a Jew who on one side at least was of Hellenistic descent, he could doubtless make himself understood in Greek. His Graeco-Latin surname implies something more than this; he had probably acquired in Jerusalem the power of reading and writing the Greek which passed current in Judæa and among Hellenistic Jews. Simon Peter on the other hand, if he could express himself in Greek at all, could scarcely have possessed sufficient knowledge of the language to address a Roman congregation with success. In the phrase ἐρμηνευτής Πέτρου γενόμενος we catch a glimpse of St Mark’s work at Rome during St Peter’s residence in the city¹.

¹ For a different view see Zahn, *Einleitung*, 2. pp. 209, 218 ff.

¹ Jerome *ad Hedib.* 11 suggests that St Peter may have employed more than one interpreter, basing his belief on the differences of style which distinguish 1 and 2 Peter (“ex quo intellegimus pro necessitate rerum diversis eum usum interpretibus”). The argument applies with greater force to 1 Peter as compared with St Mark; the evangelist was assuredly not the interpreter who supplied the Epistle with its Greek dress.

John the presbyter, on whose witness Papias relies, describes the character of St Mark's work with much precision. It was not an orderly or a complete account of the Lord's words or works. Mark had no opportunity of collecting materials for such a history, for he had not been a personal follower of Christ, and depended upon his recollections of St Peter's teaching; and that teaching was not systematic, but intended to meet the practical requirements of the Church. On the other hand there was no lack of industry or of accuracy on the part of the Evangelist; he was careful to omit nothing that he had heard and could recall, and in what he recorded he kept strictly to the facts. It will be observed that John does not describe St Mark's work as a 'Gospel.' It was a record of St Peter's teaching or preaching (τῆς διδασκλίας, cf. Iren. *l.c.* τὰ ὑπὸ Πέτρου κηρυσσόμενα). Yet it was certainly limited to the Apostle's reminiscences of the ministry of Christ (τὰ ὑπὸ τοῦ χριστοῦ ἢ λεχθέντα ἢ πραχθέντα), and thus in its general scope answered precisely to the book which was afterwards known as εὐαγγέλιον κατὰ Μᾶρκον. Later forms of the story exaggerate St Peter's part in the production. Even Origen seems to represent the Apostle as having personally controlled the work (ὥς Πέτρος ὑφηγήσατο αὐτῶ), whilst Jerome (*ad Hedib.*) says that the Gospel of St Mark was written "Petro narrante et illo scribente."

²The Alexandrian elders were so imperfectly informed as to the relative age of the Gospels that according to Eusebius (*H. E.* 6:14) they held προγεγράφθαι τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας.

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4. One personal reminiscence of St Mark survives in a few authorities of Western origin. According to Hippolytus (*Philos.* 7:30) he was known as ὁ κολοβοδάκτυλος, and the epithet is repeated and explained in the Latin prefaces to the Gospel. A Spanish MS. of the Vulgate, *cod. Toletanus* (saec. VIII), says: “*colobodactilus* est nominatus ideo quod a cetera corporis proceritatem (*sic*) digitos minores habuisset¹”; whilst the ordinary Vulgate preface states that the Evangelist after his conversion amputated one of his fingers in order to disqualify himself for the duties of the Jewish priesthood (“*amputasse sibi post fidem pollicem dicitur ut sacerdotio reprobis haberetur*”). The explanation is ingenious, but it is evidently based upon the conjecture that Mark, like Barnabas, belonged to the tribe of Levi. An attempt was made by Dr Tregelles¹ to shew that the word is used by Hippolytus as an equivalent for ‘deserter,’ in reference to Mark’s departure from Perga. But this account of the matter can hardly be regarded as satisfactory; it is far-fetched at the best; and so offensive a nickname is not likely to have attached itself to the Evangelist in Roman circles, where he was known as St Paul’s faithful colleague. The word itself determines nothing as to the cause of the defect, or its extent; it may have been congenital, or due to accident; it may have affected both hands or all the fingers of one hand or one finger only². The preface in *cod. Toletanus* seems to ascribe it to a natural cause. No authority can be allowed to a document of this kind, but the statement is not in itself improbable; at all events there seems to be no reason for setting aside the literal meaning of the word, or for doubting that it describes a personal peculiarity which had impressed itself on the memory of the Roman Church. Such a defect, to whatever cause it was due, may have helped to mould the course of John Mark’s life; by closing against him a more ambitious career, it may have turned his thoughts to those secondary ministries by which he has rendered enduring service to the Church.

Κολοβός is either (1) of stunted growth, or (2) mutilated. Both senses occur when the word is used as part of a compound; the former appears in κολοβανθής, κολοβοκέρατος, κολοβοτράχηλος, the latter in κολοβόκερκος (Lev. 22:23 LXX., where it is coupled with ὠτότμητος), κολοβόριν (Lev. 21:18); cf. Regn. 4:12 κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν.

As to the time and manner of St Mark’s death we have no trustworthy information. Jerome, as we have seen, fixes his death in the eighth year of Nero, at Alexandria; but the statement seems to be merely an unsound inference from the Eusebian date for the succession of Annianus. The Paschal Chronicle assigns to Mark the crown of martyrdom³, but the story cannot be traced back further than the fourth or fifth century, when it is found in the *Acts of*

¹ Wordsworth and White, p. 171.

¹ *Journal of Classical and Sacred Philology*, 1855, p. 224 f.

² Dr Chase (in Hastings, *D. B.* 3. p. 247) suggests that “the word may refer to some mutilation or malformation of the *toes*, resulting in lameness.”

³ *Chron. Pasch.*: ἐπὶ τούτου τοῦ Τραιανοῦ καὶ Μάρκος ὁ εὐαγγελιστὴς καὶ ἐπίσκοπος Ἀλεξανδρείας γενόμενος ... ἐμαρτύρησεν.

Mark, an *apocryphon* of Alexandrian origin¹; the particulars as they were elaborated at a later time may be seen in Nicephorus, or in the Sarum lections for his festival². No reference is made to the fact in the prefaces to the Vulgate, or by Jerome, though he relates that Mark was buried at Alexandria³.

2. HISTORY OF THE GOSPEL IN THE EARLY CHURCH

1. A work which was ascribed by contemporaries to a disciple and interpreter of St Peter, and believed to consist of carefully registered reminiscences of the Apostle's teaching, might have been expected to find a prompt and wide circulation in Christian communities, especially at Rome and in the West, where it is said to have been written. Yet the letter addressed to the Corinthian Church by Clement of Rome, c. A.D. 95, contains no certain reference to the Gospel according to St Mark, although it quotes sayings which bear a close affinity to the Synoptic record.

Clem. R. 1 *Cor.* 23, πρῶτον μὲν φυλλορροεῖ, εἴτα βλαστὸς γίνεται, εἴτα φύλλον ... εἴτα σταφυλὴ παρεστηκυῖς, reminds the reader of Mc. 4:28, 4:29; but the passage in Clement is part of a quotation (cf. γραφή ... ὅπου λέγει) which occurs again in Ps.-Clem. 2 *Cor.* 11 and appears to be derived from some Christian apocryphon (cf. Lightfoot *ad loc.*), so that the reference, if there be any, is indirect. In Clem. 1 *Cor.* 15, οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἄπεστιν ἀπ' ἐμοῦ, Isa. 29:13 is cited in words which are nearer to Mc. 7:6 than to the LXX., but the quotation is given by Mt. in an almost identical form, and Clement (cod. A) differs from both Evangelists and from the LXX., writing ἄπεστιν for ἀπέχει. The passage had probably (Hatch, *Essays*, p. 177 f.) been detached from its context and abbreviated by some compiler of *testimonia* before the middle of the first century, and, if so, no argument can be built upon the general coincidence of the form used by Clem. with that which appears in Mc. *Ib.* 1 *Cor.* 46, οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη, agrees fairly well with Mc. 14:21, but still more exactly with Mt. 26:24, and may have been cited from a pre-evangelical tradition.

¹ See Lipsius, *Apostelgesch.* 2:2, p. 321 ff.

² Niceph. Call. *H. E.* 2:43 εἰς τὴν Ἀλεξανδρείαν πάλιν ἐπάνεισιν, ὅπου δὴ τὰς διατριβὰς ποιούμενος ἦν ἐν τοῖς Βουκέλου ὀνομαζομένοις μετὰ τινων ἀδελφῶν παρρησίᾳ τὸν χριστὸν κηρύσσων. οἱ τοίνυν τῶν εἰδώλων θεραπευταὶ αἴφνης αὐτῷ ἐπιθέμενοι σχοινίοις τοὺς πόδας διαλαβόντες ἀπηνέστερον εἶλον ... οὕτω δὲ συρόμενος τὸ πνεῦμα παρατίθησι τῷ θεῷ. Procter and Wordsworth, *Sanctorale*, col. 262 f. The day of his martyrdom was Pharmouthi 30 in the Egyptian Kalendar, and 8 Kal. Mai=Apr. 28 in the Roman (Lipsius, *op. cit.*, p. 335).

³ For the traditional connexion of St Mark with the Church of Aquileia and the translation of his body to Venice see the *Acta Sanctorum* (Apr. 25), and as to the latter point cf. Tillemont, *Mémoires*, 2. pp. 98 f., 513; Lipsius, *op. cit.*, p. 346 ff. On the mission to Aquileia Ado of Vienne († 874) writes (*Chron.* 6., Migne *P. L.* 123. col. 78): "Marcus evangelista evangelium quod Romae scripserat Petro mittente primum Aquileiae praedicavit, itaque ... ad Aegyptum pervenit." The extension of the older story (Eus. *H. E.* 2:16) in this passage is instructive. The mosaic at St Mark's, Venice, which represents the removal of the Evangelist's body is described by Ruskin, *St Mark's Rest*, p. 109 ff.; for his account of St Mark's see *Stones of Venice*, 2. p. 56 ff.

The same may be said of the writings of Ignatius, Polycarp, and Barnabas. Bishop Westcott, after a careful examination, arrives at the conclusion that “no Evangelic reference in the Apostolic Fathers can be referred certainly to a written record¹.” Yet these writers with Clement represent the chief centres of both East and West—Rome, Antioch, Smyrna, and perhaps Alexandria. If we add other documents of the same period—the *Didache*, the so-called second Epistle of Clement, the Epistle to Diognetus, the martyrdom of Polycarp, the fragments of Papias and the Elders—the general result will not be different². On the other hand the *Shepherd*, which is the next document emanating from the Roman Church, and cannot be placed later than A.D. 156, while it may possibly belong to the first years of the second century, seems clearly to shew the influence of the second Gospel.

Herm. *sim.* 9:20 οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ ... τοῖς τοιούτοις δύσκολόν ἐστιν εἰς τ. β. τ. θ. εἰσελθεῖν (cf. Mc. 10:23, 10:24; Mt. has merely πλούσιος εἰσελεύσεται εἰς τ. β. τῶν οὐρανῶν, and Lc. drifts further away from the Marcan form of the saying). Ib. *mand.* 2:2 ἔνοχος ἔση τῆς ἀμαρτίας (cf. Mc. 3:29). On the general question as to the use of our four Gospels by Hermas see Dr C. Taylor, *Witness of Hermas*, p. 5 ff.

In Justin, again, we have an echo of Christian opinion at Rome, and though the point is open to dispute, there is ground for believing that he not only refers to the second Gospel, but identifies it with the “memoirs of Peter.”

Dial. 106 τὸ εἰπεῖν μετωνομακέναι αὐτὸν Πέτρον ἓνα τῶν ἀποστόλων καὶ γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγεννημένον καὶ τοῦτο μετὰ τοῦ καὶ ἄλλους δύο ἀδελφούς υἱοὺς Ζεβεδαίου ὄντας μετωνομακέναι ὀνόματι τοῦ Βοανεργῆς, ὃ ἐστὶν υἱὸς βροντῆς, σημαντικὸν ἦν τὸν αὐτὸν ἐκεῖνον δι’ οὗ καὶ τὸ ἐπώνυμον ἱακῶβ τῷ Ἰσραὴλ ἐπικληθέντι ἐδόθη. It is clear from this that Justin knew certain Ἀπομνημονεύματα Πέτρον which contained the words ὄνομα Βοανεργῆς, ὃ ἐστὶν υἱὸς βροντῆς, or their substance. But the actual words occur in Mc. 3:17, and in no other evangelical record³. The assumption that they were borrowed not from our second Gospel but from Pseudo-Peter appears to be arbitrary, notwithstanding the support of some great names (Harnack, *Bruckstücke d. Ev. d. Petrus*, p. 37 ff., and Sanday, *Inspirations*, p. 310). A second reference to Mc. has been found in *Dial.* 88 τέκτονος νομιζομένου (Mc. 6:3); other passages might be quoted, but they relate to contexts which are common to Mc. and Mt. or Lc., or to the non-Markan verses 16:9–20 (see Intr. § 11.).

¹ *Canon of the N. T.*⁶, p. 63.

² Ignatius has (*Eph.* 16) the Marcan phrase τὸ πῦρ τὸ ἄσβεστον, but cf. Mt. 3:12=Lc. 3:17; all the passages rest on Isa. 66:24. In Polyc. *Philipp.* 5 (τοῦ κυρίου ὃς ἐγένετο διάκονος πάντων) there is possibly a reminiscence of the saying in Mc. 9:35, ἔσται ... πάντων διάκονος, but it is too uncertain to establish direct indebtedness.

³ See the writer’s *Akhmîm Fragment*, p. 33, ff.; *J. Th. St.* 2. p. 6 ff.

Meanwhile the Gospel was known and used by more than one of the earlier Gnostic sects, and in other heretical circles both in East and West.

Thus Heracleon (ap. Clem. Al. *strom.* 4:72) in a catena of extracts from the Synoptic Gospels cites Mc. 8:38; cf. Zahn, *Gesch. d. NTlichen Kanons*, 1. p. 741 f. Irenaeus (1:3. 3) refers to the use of Mc. 5:31 by a Valentinian school, and Mc. 1:13 is distinctly quoted by the Eastern Valentinians, Clem. *exc.* 85 (αὐτίκα ὁ κύριος μετὰ τὸ βάπτισμα γίνεται πρῶτον μετὰ θηρίων ἐν τῇ ἐρήμῳ). A Docetic sect mentioned by Irenaeus manifested a preference for the Second Gospel (3:11. 7 “qui autem Iesum separant a Christo et impassibilem perseverasse Christum passum autem Iesum dicunt, id quod secundum Marcum est praeferentes evangelium”). But a mistake may perhaps lurk in this statement. Basilides, we know (Clem. *strom.* 7:17), professed to have received instruction from one Glaucias, who is styled an interpreter of Peter. If this Gnostic rival of St Mark wrote a Gospel, it is possible that the words of Irenaeus refer to the Gnostic Gospel, and not to the true St Mark. In Pseudo-Peter there are distinct indications of the use of St Mark (*Akhmîm Fragment*, p. 40.). The Ebionite Clementine Homilies also shew an acquaintance with it, e.g. 19:20 τοῖς αὐτοῦ μαθηταῖς κατ’ ἰδίαν ἐπέλυε τῆς τῶν οὐρανῶν βασιλείας μυστήρια (Mc. 4:34); a reference to Mc. 12:29 in *hom.* 3:51 is less certain, but probable (cf. Sanday, *Gospels in the second century*, p. 177 f.). Hippolytus (*phil.* 7:30) strangely represents St Mark’s Gospel as forming part of the canon of Marcion¹. But apart from Marcion the Second Gospel seems to have found no opponents in early Christian communities, heretical or catholic.

The early circulation of St Mark’s Gospel is further attested by its place among the primary Gospels, which were regarded, perhaps before the middle of the second century, as a sacred quaternion.

This idea is first expounded by Irenaeus 3:11. 8 ἐπειδὴ τέσσαρα κλίματα τοῦ κόσμου ἐν ᾧ ἔσμεν εἰσὶ καὶ τέσσαρα καθολικὰ πνεύματα, κατέσπαρται δὲ ἡ ἐκκλησία ἐπὶ πάσης τῆς γῆς ... εἰκότως (*consequens est*) τέσσαρας ἔχειν αὐτὴν στύλους ... ἐξ ὧν φανερόν ὅτι ὁ τῶν ἀπάντων τεχνίτης Λόγος, ὁ καθηήμενος ἐπὶ τῶν χερουβὶμ καὶ συνέχων τὰ πάντα, φανερωθεὶς τοῖς ἀνθρώποις ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον (*quadriforme evangelium*), ἐνὶ δὲ πνεύματι συνεχόμενον. But the conception of a τετράμορφον εὐαγγέλιον does not seem to have originated with the Bp of Lyons. Dr C. Taylor (*Witness of Hermas*, 1. *passim*) with much probability traces it to Hermas, i.e. to the generation before Irenaeus. Between Hermas and Irenaeus we have the witness of Tatian, whose *Diatessaron* reveals the fact that the four Gospels which had received general recognition were none other than those of the present canon. Moreover there is reason to believe (J. R. Harris, *Diatessaron*, p. 56) that Tatian’s Harmony was not the first attempt of its kind; certainly the harmonising of portions of the Synoptic narrative appears to have begun before his time.

If it be asked why St Mark’s Gospel took its place among the four, the answer must be that in the belief of the post-Apostolic Church it was identified with the teaching of St Peter. It did not appeal in any special manner to the interests of the Ancient Church, or, like the first

¹ Marcion was probably acquainted with St Mark (cf. Westcott, *Canon*⁶, p. 316 n.; Zahn, *Geschichte*, p. 675).

and fourth of our Gospels, bear an Apostolic name. It was saved from exclusion, and perhaps from oblivion, by the connexion of its writer with St Peter. Thus its position in the primitive canon bears witness to a general and early conviction that it was the genuine work of the *interpres Petri*.

In Irenaeus the identification of the work of St Mark with the Second Gospel is formal and complete. The great Bishop of Lyons is “the first extant writer in whom, from the nature of his work, we have a right to expect explicit information on the subject of the Canon¹,” and he does not disappoint our expectations here. He quotes our Gospel repeatedly, he quotes it as St Mark’s, and he declares the author to have been St Peter’s disciple and interpreter.

Iren. 3:10. 6 “Marcus interpres et sectator Petri initium evangelicae conscriptionis fecit sic: *initium evangelii Iesu Christi filii Dei*,” etc. (Mc. 1:1–3). Elsewhere Irenaeus quotes *verbatim* Mc. 1:24 (4:6. 6), 5:31 (1:3. 3), 5:41, 5:43 (5:13. 1), 8:31 (3:16. 5), 8:38 (3:18. 6), 9:23 (4:37. 5), 9:44 (2:32. 1), 10:38 (1:21. 3), 13:32 (2:28. 6), 16:19 (3:10. 6). The last of these passages shows that the Gospel as he possessed it included the supplementary verses, and that he attributed the whole to Mark: “in fine autem evangelii ait Marcus *Et quidem Dominus Iesus, postquam locutus est eis, receptus est in caelum, et sedet ad dexteram Dei*.”

The century ends with the witness of an anonymous Roman writer, the author of the so-called Muratorian fragment, and that of Tertullian, who represents the belief of the daughter Church of Carthage.

The Muratorian writer recognised four Gospels (“tertio secundum Lucam ... quarti evangeliorum Iohannis”), and the single line which is all that remains of his account of St Matthew and St Mark doubtless refers to St Mark. The words are *quibus tamen interfuit et ita posuit*. *Quibus* may be regarded as the second half of *aliquibus*, the first two syllables having perished with the preceding leaf of the MS., or *quibus tamen* may represent οἷς δὲ in the Greek original¹. The sentence cannot mean that St Mark was on certain occasions a personal attendant on our Lord, as the next sentence (“Lucas ... Dominum ... nec ipse vidit in carne”)² clearly shews, and must therefore refer to St Peter’s teaching³, which Mark reported carefully so far as he had opportunity. This may be either a reminiscence of the words of Papias (οὐδὲν ἤμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπὸ μνημόνευσεν), or part of an independent Roman tradition. In either case it is important as evidence of Roman opinion at the end of the second century.

Tertullian’s belief is clearly shewn in *adv. Marc.* 4:2, 4:5 “nobis fidem ex apostolis Ioannes et Matthaeus insinuant, ex apostolicis Lucas et Marcus instaurant ... licet et Marcus quod edidit Petri affirmetur, cuius interpres Marcus.” His references to Mark are few, but

¹ Lightfoot, *Supernatural Religion*, p. 271.

¹ So Chase in Hastings, *D. B.* 3. p. 247.

² Lightfoot, *S. R.* p. 271.

³ See on the other hand Zahn, *Einleitung*, 2. pp. 200, 201. A later tradition represented St Mark as one of the Seventy (Adamant. *Dial.* p. 10 (ed. Bakhuyzen), Epiph. *haer.* 51 § 6).

some of them at least admit of no doubt; they will be found in Röscher, *d. N. T. Tertullians*, p. 148 ff.

From the end of the second century the literary history of St Mark is merged in that of the canon of the Four Gospels. The Gospel according to Mark holds its place in all ancient versions of the New Testament and in all early lists of the canon. No voice was raised against its acceptance; East and West, Catholics and heretics, tacitly recognised its authority. The evidence comes from all the great centres of Christian life; from Edessa and Antioch, from Jerusalem and Asia Minor, from Alexandria and the banks of the Nile, as well as from Rome, Carthage, and Gaul.

The Gospel according to St Mark was contained in the Old Syriac version (it appears in both the Curetonian and Sinaitic texts), in the Egyptian versions, both Bohairic and Sahidic, and in the oldest forms of the Old Latin. It finds a place in all the catalogues which enumerate the Gospels, both Eastern and Western (see Westcott, *Canon*, app. D; Preuschen, *Analecta*, p. 138 ff.).

2. But while no doubts are expressed by any early writer as to the genuineness of St Mark, it cannot be denied that the Gospel received comparatively little attention from the theologians of the ancient Church. This relative neglect is noticeable from the very first. It has been pointed out that with the exception of Hermas the Apostolic fathers contain no clear reference to St Mark, and that their quotations as a whole are in closer agreement with the first Gospel than with the second¹. But it is doubtful whether the earliest post-apostolic writers of the Church made use of written Gospels at all. Papias expresses the general feeling of the age which succeeded the Apostles when he records his preference for “the living voice,” i.e. the oral testimony of the elders who yet survived from the first generation; even the Memoirs of St Peter would not be widely used so long as the stream of oral tradition continued to flow. This consideration may serve to account for the absence of quotations from St Mark in such writers as Clement of Rome and Ignatius of Antioch. It is less easy to explain the apparent neglect of this Gospel long after it had taken its place in every Greek codex of the Gospels and in every version of the New Testament. The commentator known as Victor of Antioch, a compiler whose date is certainly not earlier than the fifth century, complains that, while St Matthew and St John had received the attention of a number of expositors, and St Luke also had attracted a few, his utmost efforts had failed to detect a single commentary upon St Mark.

Victor, *hypoth.*: πολλῶν εἰς τὸ κατὰ Ματθαῖον καὶ εἰς τὸ κατὰ Ἰωάννην ... συνταξάντων ὑπομνήματα, ὀλίγων δὲ εἰς τὸ κατὰ Λουκᾶν, οὐδενὸς δὲ ὅλως, ὡς οἶμαι, εἰς τὸ κατὰ Μάρκον ἐξηγησαμένου, ἐπεὶ μηδὲ μέχρι τήμερον ἀκήκοα καὶ τοῦτο πολυπραγμονήσας παρὰ τῶν σπουδῆν ποιουμένων τὰ τῶν ἀρχαιοτέρων συνάγειν πονήματα κτλ.

¹ Sir J. C. Hawkins (*Hor. Syn.* p. 179) finds a correspondence between “the degree of familiarity with the language of the three Gospels which appears to have existed among Christians” and the relative adaptation of the Gospels “for the purposes of catechetical or other teaching.” Traces of such adaptation are fewest in St Mark, and this fact suggests a reason for the comparative neglect of St Mark in the sub-apostolic age.

The cause is doubtless partly to be sought in the *prestige* attaching to the first Gospel, which was regarded as the immediate work of an Apostle, and the greater fulness of both St Matthew and St Luke. St Mark offered, after all, merely a disciple's recollections of his master's teaching. There was little in St Mark which was not to be found in St Matthew or St Luke, or in both. Moreover, St Mark was believed even by Irenaeus to have been written after St Matthew; and from this view men passed by easy steps to the conclusion that the second Gospel was a mere abridgement of the first.

Iren. 3:1. 1 ὁ μὲν δὴ Ματθαῖος ... γραφὴν ἐξήνεγκεν εὐαγγελίου τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων ... μετὰ δὲ τὴν τούτων ἔξοδον Μάρκος κτλ. Victor, *hypoth.* ἰστέον ὅτι μετὰ Ματθαῖον Μάρκος ὁ εὐαγγελιστὴς συγγραφὴν ποιεῖται. Aug. *de cons. evv.* 1:3, 1:4 “*isti quatuor evangelistae ... hoc ordine scripsisse perhibentur: primum Matthaeus, deinde Marcus ... Marcus eum subsecutus tanquam pedissequus et brevior eius videtur. cum solo quippe Ioanne nihil dixit, solus ipse perpauca, cum solo Luca pauciora, cum Matthaeo vero plurima et multa paene totidem atque ipsis verbis sive cum solo sive cum ceteris consonante.*”

Such an estimate of St Mark was sufficient to counterbalance the weight which was attached to this Gospel as the work of St Peter's interpreter.

Something may be learnt as to the relative importance of the Gospels in the judgement of the Ancient Church from the order in which they are placed in catalogues and MSS. The two principal groupings are as follows:

(1) Mt. Mc. Lc. Jo. (or Mt. Mc. Jo. Lc.);

(2) Mt. Jo. Lc. Mc. (or Jo. Mt. Lc. Mc., or Jo. Mt. Mc. Lc., or Mt. Jo. Mc. Lc.¹).

The first is that of nearly all the Greek MSS. and of the great majority of the catalogues and ecclesiastical writers, and in its secondary form it appears in the Curetonian MS. of the Old Syriac, and in the Cheltenham list. The second is the order of the Gospels in Codex Bezae and one Greek cursive, in certain Old Latin MSS. (a b e f ff q r), the Gothic version and the Apostolical Constitutions, in the Latin stichometry of Codex Claromontanus, in Tertullian, and in the vocabularies of the Egyptian versions. Each of these groupings rests upon an intelligible principle. The second, which embodies the original order of the West (cf. Tert. *adv. Marc. l.c.*), places in the first pair the Gospels which were ascribed to Apostles, and after them those which were the work of followers of the Apostles. The first, which ultimately prevailed in the West as well as in the East, arranges the four according to the supposed *ordo scribendi*¹. In both the relative inferiority of St Mark is apparent; in (1) he follows Mt. as his *pedissequus*; in (2) he is preceded not only by the two Apostles, but usually also by St Luke. The two exceptions are probably due to a mixture of (2) with (1); the scribe began with the

¹ Gregory, *Prolegomena*, p. 137 f.; Sanday, *Studia Biblica*, 3. p. 259 f.; Nestle, *Textual Criticism of the N.T.* (E.T.), p. 161 f. The O.L. MS. *k* has the order Jo. Lc. Mc. Mt., whilst Ambrosiaster and the list of 'the Sixty Books' have Mt. Lc. Mc. Jo., where the Apostolic Gospels are placed first and last, but Mc. retains its usual Western position.

¹ Cf. Clem. Al. in Eus. *H. E.* 6:14.

Western order, but when he reached the *apostolici*, he reverted to the customary arrangement, in which Mark precedes Luke according to the order of time².

Another indication of the attitude of the ancient Church towards the Gospel of St Mark is to be found in the distribution of the evangelical symbols among the Four Evangelists. From the time of Irenaeus the four Gospels were associated in Christian thought with the four Cherubim of Ezekiel, and the corresponding ζῶα of the Apocalypse. Irenaeus (3:11. 8) quotes the Apocalypse only, but he calls the living creatures Cherubim, and refers to Ps. 79. (80.) 2 LXX. (ὁ καθήμενος ἐπὶ τῶν χειρῶν, ἐμφάνηθι). It is the Eternal Word, he says, Who sits upon the Cherubim, and their four aspects represent His fourfold manner of operation (*πραγματεία, dispositio*); the lion answers to His royal office and sovereign authority and executive power (τὸ ἔμπρακτον αὐτοῦ καὶ ἡγεμονικὸν καὶ βασιλικόν); the calf symbolises His sacrificial and priestly character; the human face, His coming in human nature; the flying eagle, the gift of the Spirit descending on His Church. The Gospels accordingly, which reflect the likeness of Christ, possess the same characteristics; St John sets forth the Lord's princely and glorious generation from the Father, St Luke emphasises His priestly work, St Matthew His human descent, St Mark His prophetic office:

Iren. *l.c.* Μάρκος δὲ ἀπὸ τοῦ προφητικοῦ πνεύματος τοῦ ἐξ ὕψους ἐπιόντος τοῖς ἀνθρώποις τὴν ἀρχὴν ἐποίησατο λέγων Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, ὡς γέγραπται ἐν Ἡσαΐα τῷ προφήτῃ, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεικνύων· διὰ τοῦτο δὲ καὶ σύντομον καὶ παρατρέχουσαν τὴν καταγγελίαν πεποίηται· προφητικὸς γὰρ ὁ χαρακτήρ οὗτος.

Thus Irenaeus, it is clear, regards the Eagle as the symbol of St Mark, whilst St Matthew, St Luke and St John are represented by the Man, the Calf, and the Lion respectively. This interpretation of the symbols is followed in the lines prefixed to the Gospel-paraphrase of Juvenecus, according to which

“Marcus amat terras inter caelumque volare,

Et vehemens aquila stricto secatur omnia lapsu.”

But the method by which it was reached is so arbitrary that later writers did not hesitate to rearrange them at discretion. Thus in the notes on the Apocalypse attributed to Victorinus of Pettau the Eagle is assigned to St John and the Lion to St Mark. Through the influence of Jerome this became the popular view, and impressed itself on mediaeval art, although it was based on grounds not more reasonable than those which led Irenaeus to the opposite conclusion.

Hieron, *in Marcum tract.* ad init. “in Marco leonem in heremo personat ... qui in heremo personat utique leo est.” Cf. Victorin. *in Apoc.* c. 4. (Migne, *P.L.* 5. *l.c.*) “simile leoni animal Marcum designat in quo vox leonis in heremo rugientis auditur ... Marcus itaque Evangelista sic incipiens ... leonis habet effigiem.”

² The Rev. H. T. Tilley informs me that in the tower of Wolston Church near Rugby there is a fifteenth century bell which bears the inscription + MARCVS · MATHEVS · LVCAS · IOH S, and that some tiles at Malvern Priory Church, dated 1456, give the same order. It may have come from the Commentary on the Apocalypse which is printed under the name of Victorinus of Pettau, where the Evangelists are mentioned in this order (Migne, *P. L.* 5., col. 324).

Other arrangements were freely proposed. Thus in the Pseudo-Athanasian *Synopsis*¹ Matthew is the man, Mark the calf, Luke the lion, John the eagle. Augustine finds the lion in Matthew, the man in Mark, the calf in Luke, the eagle in John. He complains with justice of the puerility of deciding the character of a book from the opening sentences, and not from the general purpose and aim of the writer; and he justifies his assignment of the man to St Mark on the ground that the second Gospel sets forth the human life of Christ rather than His royal descent, or His priestly office.

De cons. evv. 1:9 “de principiis enim librorum quandam coniecturam capere voluerunt, non de tota intentione Evangelistarum ... Marcus ergo, qui neque stirpem regiam neque sacerdotalem vel cognationem vel consecrationem narrare voluit et tamen in eis versatus ostenditur quae homo Christus operatus est, tantum hominis figura in illis quatuor animalibus significatus videtur.”

A table will shew the extent of these variations¹.

	<i>Irenaeus.</i>	<i>Victorinus.</i>	<i>Augustine.</i>	<i>Ps.-Athanasius.</i>
MT.	Man	Man	Lion	Man
MC.	Eagle	Lion	Man	Calf
LC.	Calf	Calf	Calf	Lion
JO.	Lion	Eagle	Eagle	Eagle.

It will be seen at a glance that while in three out of the four distributions St Matthew is the Man, St Luke the Calf, and St John the Eagle, to St Mark each of the symbols is assigned in turn. This fact illustrates with curious precision the difficulty which the ancient Church experienced in forming a definite judgement as to the place and office of his Gospel². Irenaeus indeed has rightly seized upon the rapid movement of the narrative as one of its features, and Augustine calls attention to another and deeper characteristic, the interest which the writer shews in the humanity of the Lord. But it remained for a later age to realise and appreciate to the full the freshness and exactness of the first-hand report which has descended to us from the senior Apostle through the ministry of John Mark.

3. PLACE AND TIME OF WRITING, AND ORIGINAL LANGUAGE

1. According to the prevalent belief of the ancient Church St Mark wrote his Gospel in Rome and for the Roman Church. Chrysostom transfers the place of composition to Egypt, but he is sufficiently refuted by the testimony of Clement of Alexandria and Origen.

¹ Migne, *P. G.* 28., col 431: τέσσαρα γὰρ εἶδε χερουβεὶμ οὗτος ὁ προφήτης ... τὸ δεύτερον ὁμοῖον μόσχῳ, τουτέστι τὸ κατὰ Μάρκον εὐαγγέλιον. The second symbol is attributed to the second Evangelist.

¹ A fuller treatment will be found in Zahn, *Forschungen*, 2. p. 257 ff.

² See Professor Lawlor's *Chapters on the Book of Mulling* (p. 17 ff.) for an interesting discussion of the evangelical symbols in connexion with certain Irish mss. "in which, while the text followed the Vulgate order, the symbols adhered to that of the older versions."

For the Alexandrian evidence see p. 22 f. Chrysostom's words (*proem. in Mt.*) are as follows: καὶ Μάρκος δὲ ἐν Αἰγύπτῳ τῶν μαθητῶν παρακαλεσάντων αὐτὸν αὐτὸ τοῦτο ποιῆσαι (sc. συνθεῖναι τὸ εὐαγγέλιον, as the context shews). The error has possibly arisen from the statement of Eusebius (*H. E.* 2:16), Μάρκον πρῶτον φασιν ἐπὶ τῆς Αἰγύπτου στείλαμενον τὸ εὐαγγέλιον ὃ δὴ συνεγράψατο κηρύξαι: cf. Jerome, *de virr. ill.* 8 “adsumpto itaque evangelio quod ipse confecerat perrexit Aegyptum.” Epiphanius for once expresses himself with greater care (*haer.* 51:6 ἐν Ῥώμῃ ἐπιτρέπεται τὸ εὐαγγέλιον ἐκθέσθαι, καὶ γράψας ἀποστέλλεται ὑπὸ τοῦ ἁγίου Πέτρου εἰς τὴν τῶν Αἰγυπτίων χώραν). The subscriptions to the Gospels vary; while the majority of those which fix upon a locality are in favour of Rome, others refer only to the preaching of the Gospel at Alexandria, e.g. a codex quoted by Mill has ἐπεδόθη Μάρκῳ τῷ εὐαγγελίστῃ καὶ ἐκηρύχθη ἐν Ἀλεξανδρείᾳ καὶ πάσῃ τῇ περιχώρῳ αὐτῆς (cf. Ps. Ath. *synops.* 76). Tischendorf mentions the subscription ἐγράφη ... ἐν Αἰγύπτῳ as found in certain MSS. which he does not specify.

2. But if the Gospel was written at Rome or for the Church of Rome, at what time was it written? ‘After the departure (ἐξοδον¹) of St Peter and St Paul,’ says Irenaeus; ‘while St Peter was yet alive,’ is the answer of the Alexandrians. The former is the more credible witness, whether we consider his relative nearness to the age of St Mark, or his opportunities of making himself acquainted with the traditions of Rome and Asia Minor.

According to the subscriptions of many of the later uncials and cursive MSS. of Mc., the Gospel was written in the tenth or twelfth year after the Ascension¹. This computation is doubtless based on the tradition which represents Peter as taking up his abode in Rome in the second year of Claudius (Eus. *H. E.* 2:14, Hieron. *de virr. ill.* 1). If we dismiss this story, we are left free to adopt the *terminus a quo* fixed by Irenaeus and at least implied in the statement of Papias. It is more difficult to settle the *terminus ad quem*. As we have seen, Jerome's date for the death of St Mark (the 8th year of Nero) rests upon a mistake². The Paschal Chronicle with greater probability places it in the reign of Trajan; the young man who was the ὑπηρέτης of Saul and Barnabas in A.D. 47–8 might have lived to see the last decade of the first century³. On the other hand an earlier date is suggested by the circumstances under which, if we accept the Alexandrian tradition, the Gospel was composed. The request for a written record of St Peter's teaching would naturally be made soon after the Apostle's death, while the Church was still keenly conscious of its loss. Thus

¹ For ἐξοδος in this sense cf. Lc. 9:31, 2 Pet. 1:15, Jos. *ant.* 4. 8. 2 (ἐπ' ἐξόδου τοῦ ζῆν). The citation from Irenaeus which follows Victor's argument (Possin. *cat.* p. 5, Cramer, p. 264) begins μετὰ τὴν τοῦ κατὰ Ματθαῖον εὐαγγελίου ἔκδοσιν, and Grotius (*Annot.* p. 523) quotes μετὰ τούτου ἔκδοσιν from “an old ms.”; but the Latin of Irenaeus *post vero horum excessum* supports the printed Greek text.

¹ The form is usually ἐξεδόθη μετὰ χρόνους ἰ (or ιβ τῆς τοῦ χριστοῦ ἀναλήψεως (so codd. G²KS and many cursives); cf. Thpht. *proem. in Mc.* τὸ κατὰ Μάρκον εὐαγγέλιον μετὰ δέκα ἔτη τῆς τοῦ χριστοῦ ἀναλήψεως συνεγράφη ἐν Ῥώμῃ. Cf. Harnack, *Chronologie*, pp. 70, 124.

² See pp. 8, f., 27.

³ Comp. Harnack, *op. cit.*, p. 652.

we are led to think of A.D. 70⁴ as a probable limit of time, and this conclusion is to some extent confirmed by the internal evidence of the Gospel. The freshness of its colouring, the simplicity of its teaching, the absence of any indication that Jerusalem had already fallen when it was written, seem to point to a date earlier than the summer of A.D. 70.

3. It may be assumed that a Gospel written for Roman believers in the first century was composed in Greek. Even if Greek was not the predominant language of the capital, it certainly prevailed among the Roman Jews and the servile class from which the early Roman Church was largely recruited¹. The Gospel of St Peter's interpreter, if of Roman origin, was doubtless written in the language which was employed by St Paul when he addressed the Christians of Rome, and by Clement when he wrote in the name of the Christians of Rome to the Church at Corinth. A Latin Gospel would have appealed to comparatively few of St Peter's Roman friends. Moreover it can scarcely be doubted that Greek and not Latin was the tongue into which St Mark had been accustomed to render St Peter's Aramaic discourses, whether at Jerusalem or at Rome. Bishop Lightfoot indeed maintains the opposite², on the ground that the Apostle knew Greek enough to address a Greek-speaking people without the aid of an interpreter. But the scanty knowledge of colloquial Greek which sufficed the fisherman of Bethsaida Julius in his intercourse with Galileans, may well have proved inadequate for sustained discourses delivered at Rome. The occasions would have been few when the Apostle would have needed to use the Latin tongue, and it is at least uncertain whether Mark, a Jew probably born and brought up in Jerusalem, could have rendered him assistance here.

A few MSS. (e.g. codd. 160, 161) in their subscriptions to St Mark support the view that the Gospel was originally composed in Latin, and the form of words which they adopt (ἐγγράφη Ῥωμαϊστὶ ἐν Ῥώμῃ) suggests the origin of the mistake. The same error appears in the subscriptions to the Peshitta and Harclean Syriac (see p. 26.); on the other hand the preface to the Latin Vulgate is content to say, "evangelium in Italia (or "in Italiae partibus") scripsit." Yet it was once believed that the autograph of St Mark existed in a MS. of the Latin Vulgate at Venice (Simon, *hist. critique* 2. p. 114, and Dobrowsky, *Fragm. Pragense Ev. S. Marci vulgo autographi* (Prague, 1778); cf. Gregory, *prolegg*, p. 185, Scrivener-Miller, 2. pp. 84, 259).

Professor Blass³ maintains that St Mark's Gospel was originally written in Aramaic, and that Papias, who knew the Gospel only in a Greek form, mistook a translation for the original. Blass supports his theory by two arguments: (1) "Luke in the first part of his Acts followed an author who had written in Aramaic. Mark is very likely to be the author who first

⁴ See p. 22. f.

¹ The evidence is stated most fully by Caspari, *Quellen zur Geschichte des Taufsymbols*, 3. p. 267 ff.; a useful summary may be seen in Sanday and Headlam's *Commentary on Romans*, p. 52. ff.

² *Clement*, 2. p. 494.

³ *Philology of the Gospels* (1898), p. 196 ff.

published these stories; he seems therefore to be Luke's Aramaic authority. If Mark's Acts were written in Aramaic, his Gospel originally was written in Aramaic also." (2) "Secondly, the textual condition of St Mark's Gospel suggests the idea that there existed a plurality of versions of a common Aramaic original." It is difficult to take the first of these arguments very seriously. Granting that St Mark wrote a book of Acts in Aramaic, it is manifestly unsafe to infer that Aramaic was also the original language of his Gospel; for Mark was *ex hypothesi* bilingual, and he would use either Aramaic or Greek according to circumstances. The second argument is supported by examples which open an interesting field of enquiry, but cannot be regarded as supplying a secure basis for so large an inference. When he adds that the Aramaic words in St. Mark are "relics of the original, preserved by the translation," Blass seems to overlook the fact that they are followed in almost every case by a rendering into Greek. A translator might have either translated the Aramaic or transliterated it; but transliteration followed by interpretation savours of an original writer.

But the theory of an Aramaic original has to meet a stronger objection. A translator may shew a partiality for certain words and constructions by employing them as often as the author gives him the opportunity. But an examination of St Mark's vocabulary and style reveals peculiarities of diction and colouring which cannot reasonably be explained in this way. Doubtless there is a sense in which the book is based upon Aramaic originals; it is in the main a reproduction of Aramaic teaching, behind which there probably lay oral or written sources, also Aramaic. But the Greek Gospel is manifestly not a mere translation of an Aramaic work. It bears on every page marks of the individuality of the author. If he wrote in Aramaic, he translated his book into Greek, and the translation which we possess is his own. But such a conjecture is unnecessary, as well as at variance with the witness of Papias.

Blass's supposition that "Papias's presbyter knew of different Greek forms of Matthew besides the Hebrew (or Aramaic) original, but in the case of Mark, the interpreter of Peter, he knew only one Greek form of that Gospel, and nothing at all of an Aramaic original," imputes to this contemporary witness something worse than ignorance. It is evident that 'the presbyter' means to contrast the original work of St Mark with the many attempts which had been made to translate the λόγια of St Matthew.

4. VOCABULARY, GRAMMAR, AND STYLE

1. A complete vocabulary of St Mark¹ will be found at the end of this volume. It contains some 1330 distinct words, of which 60 are proper names. This is not the place to attempt a full analysis of the Greek of St Mark, but it may be useful to the student to have access to a few tables which will enable him to form some estimate of the relation in which St Mark's vocabulary stands to that of other writers in the New Testament.

1. Words in St Mark (excepting proper names) which occur in no other N.T. writing:

*ἀγρεύειν, *ἄλαλος, ἀλεκτοροφωνία, ἀλλαχοῦ, *ἀμφιβάλλειν, *ἄμφοδον, ἀνακυλίειν, ἄναλος, *ἀναπηδᾶν, *ἀναστενάζειν, ἀπόδημος, ἀποστεγάζειν, ἀφρίζειν, †βοανηργές,

¹ 'Mc.' 16:9 ff. is not included in this examination of the Marcan vocabulary. Its words will be found, however, in the Index of Greek Words at the end of the volume.

*γναφεύς, *δισχίλιοι, *δύσκολος, εἶτεν, *ἐκθαμβεῖσθαι, *ἐκθαυμάζειν, ‡ἐκπερισσῶς, *ἐναγκαλίζεσθαι, *ἐνειλεῖν, ‡ἐννυχά, *ἐξάπινα, *ἐξουδενεῖν, ‡ἐπιράπτειν, ‡ἐπισυντρέχειν, ἐσχάτως, †ἐφφαθά, *θαμβεῖσθαι, *θυγάτριον, *καταβαρύνειν, *καταδιώκειν, *κατακόπτειν, *κατευλογεῖν, *κατοίκησις, κεντυρίων, ‡κεφαλιούν, †κορβάν, †κούμ, *κυλίειν, κωμόπολις, *μηκύνειν, *μογιλάλος, μυρίζειν, νουνεχῶς, ξέστης, οὐά, *παιδιόθεν, παρόμοιος, *περιτρέχειν, *πρασιά, προσαύλιον, ‡προμεριμνᾶν, *προσάββατον, *προσκεφάλαιον, προσορμίζεσθαι, *προσπορεύεσθαι, ‡πυγμῇ, *σκώληξ, σμυρνίζειν, †σπεκουλάτωρ, στασιαστής, στιβάς, *στίλβειν, *συμπόσιον, *συνθλίβειν, *συνλυπεῖσθαι, *σύσημον, †ταλειθά, ‡τηλαυγῶς, τρίζειν, *τρυμαλιά, *ὑπερηφανία, ‡ὑπερπερισσῶς, *ὑπολήνιον, Φοινίκισσα, *χαλκίον.

(Words in this list marked by an asterisk occur in the LXX. Thick type denotes that Mt. or Lc. uses another word in the same place. Transliterations peculiar to Mc. are distinguished by †, and other words which appear to be ἅπαξ λεγόμενα, by ‡.)

2. Words peculiar to St Mark and one or both of the other Synoptists:

ἀγανακτεῖν, ἀγαρεύειν (Mt.), ἀγέλη, ἄγναφος (Mt.), ἀγορά, ἀγρός, ἀλάβαστρος, ἄλεξυς, ἀλίζειν (Mt.), ἀνάγαιον (Lc.), ἀναθεματίζειν (Lc.), ἀνακράζειν (Lc.), ἀνασεῖειν (Lc.), ἄνιπτος (Mt.), ἀντάλλαγμα (Mt.), ἀπαίρειν, ἀπαλός (Mt.), ἀπαρνεῖσθαι, ἀποδημεῖν, ἀποκεφαλίζειν, ἀποκυλίειν, ἀποστάσιον (Mt.), ἀρχισυνάγωγος (Lc.), ἄσβεστος, ἄσκος, ἀσφαλῶς (Lc.), αὐτόματος (Lc.), ἀφεδρών (Mt.), βαπτιστής, βάτος (Lc.), βλάπτειν (Lc.), βουλευτής (Lc.), γαλήνη, γενέσια (Mt.), γονυπετεῖν (Mt.), δερμάτινος (Mt.), διαβλέπειν, διαγίνεσθαι (Lc.), διαλογίζεσθαι, διανοίγειν (Lc.), διαπερᾶν, διαρήσσειν, διαρπάζειν (Mt.), διασπᾶν, διαφημίζειν (Mt.), δύνειν (Lc.), δυσκόλως, εἰσπορεύεσθαι, ἑκατονταπλάσιων, ἐκδίδοσθαι, ἐκπλήσσεσθαι, ἐκπνεῖν (Lc.), ἔκστασις (Lc.), ἐκτινάσσειν, ἐκφύειν (Mt.), Ἑλληνίς (Lc.), ἐλωί (Mt.), ἐμπαίζειν, ἐμπτύειν, ἐνδιδύσκειν (Lc.), ἐξαίφνης (Lc.), ἐξανατέλλειν (Mt.), ἐξανιστάναι (Lc.), ἐπανιστάναι (Mt.), ἐπίβλημα, ἐπιγραφή, ἐπιλύειν (Lc.), ἐπισκιάζειν, ἐπισυνάγειν, ἐρήμωσις (LXX.), εὐκοπος, Ἑρῳδιανός, θέρος, θηλάζειν, θορυβεῖσθαι (Lc.), θόρυβος, ἱματίζειν (Lc.), ἰχθύδιον (Mt.), καθέδρα (Mt.), κακολογεῖν, κάμηλος, Καναναῖος (Mt.), καταγελᾶν, κατακλᾶν (Lc.), κατάλυμα (Lc.), καταμαρτυρεῖν (Mt.), κατασκηνοῖν, καταστρέφειν, καταφιλεῖν, καταχεῖν (Mt.), κατεξουσιάζειν (Mt.), κεράμιον (Lc.), κῆνσος (Mt.), κλοπή (Mt.), κοδράντης (Mt.), κολοβοῦν (Mt.), κοπάζειν (Mt.), κοράσιον (Mt.), κράσπεδον, κρημνός, κτήμα, κυλλός (Mt.), κυνάριον (Mt.), κωφός, λαμά (Mt.), λατομεῖν (Mt.), λεγιών, λέπρα, λεπρός, λεπτόν (Lc.), λύτρον (Mt.), μακρός (Lc.), μάτην (LXX., Mt.), μεσονύκτιον (Lc.), μνημόσυνον, μόδιος, μοιχᾶσθαι (Mt.), μονόφθαλμος, Ναζαρηνός (Lc.), νῆστις (Mt.), νόσος, νυμφών, οἰκοδεσπότης, ὄμμα, ὀνικός (Mt.), ὀρθῶς (Lc.), ὄριον, ὀρκίζειν, ὀρμᾶν, ὀρύσσειν, ὀρχεῖσθαι, ὀψέ (Mt.), παρακούειν (Mt.), παραλυτικός, παραπορεύεσθαι (Mt.), παραφέρειν (Lc.), πέδη (Lc.), πεζῇ (Mt.), πενθερά, περιβλέπεσθαι (Lc.), περίλυπος, περισσῶς, περίχωρος, πετρώδης (Mt.), πήρα, πίναξ, πνίγειν (Mt.), πόρρω (LXX.), προβαίνειν, προσκυλίειν (Mt.), προσπίπτειν, προστάσσειν, προστρέχειν (Lc.), πρύμνα (Lc.), πρωτοκαθεδρία, πρωτοκλισία, πύργος, πυρέσσειν (Mt.), ῥάκος (Mt.), ῥαφίς (Mt.), ῥύσις (Lc.), σαβαχθανεῖ (Mt.), Σαδδουκαῖος, σανδάλιον (Lc.), σέβεσθαι (LXX.), σίναπι, σινδών, σιωπᾶν, σκληροκαρδία (Mt.), σκύλλειν,

σπᾶν (Lc.), σπαράσσειν (Lc.), σπλαγχνίζεσθαι, σπόριμον, στάχυς, στέγη, στρωννύναι, στυγνάζειν (Mt.), συμβούλιον, συνακολουθεῖν (Lc.), συνανακεῖσθαι, συνζευγνύειν (Mt.), συνζητεῖν (Lc.), συνκαθῆσθαι (Lc.), συνκαλεῖν (Lc.), συνλαλεῖν, συνπνίγειν, συνπορεύεσθαι (Lc.), συνσπαράσσειν (Lc.), συντηρεῖν, Σύρος, σφυρίς, τέκτων (Mt.), τελώνης, τελώνιον, τίλλειν, τετρακισχίλιοι, τρίβος (LXX.), τρύβλιον (Mt.), ὑποκριτής, φάντασμα (Mt.), φεγγος, φραγελλοῦν (Mt.), χοῖρος, χρήμα (Lc.), ψευδομαρτυρεῖν, ψευδόχριστος (Mt.), ψιχίον (Mt.).

3. Words peculiar to St Mark and St John's Gospel:

ἀκάνθινος, ἐνταφιασμός, θυρωρός, Ἱεροσολυμείτης, κύπτειν, μισθωτός, νάρδος πιστικός, πλοῖάριον, προσαίτης, πύειν, ῥαββουνεῖ, ῥάπισμα, τριακόσιοι, ὠτάριον.

4. Words peculiar to St Mark, one of the other Synoptists, and St John:

ἄρωμα (Lc.), γαζοφυλάκιον (Lc.), ἐμβριμᾶσθαι (Mt.), ἱμάς (Lc.), κράβατος (Lc.), μοιχεία (Mt.), ὄψιος (Mt.), πλέκειν (Mt.), ῥαββεῖ (Mt.), σπόγγος (Mt.), φανερώς (Lc.), ὠσαννά (Mt.).

5. Words peculiar to St Mark and the Pauline Epistles (including Hebrews):

ἄββά, ἀλαλάζειν, ἀμάρτημα, ἀναμιμνήσκειν, ἀποβάλλειν, ἀποπλανᾶν, ἀποστερεῖν (LXX.), ἀθροσύνη, ἀχειροποίητος, βαπτισμός, εἰρηνεύειν, ἔκφοβος, ἐξορύσσειν, εὐκαιρος, εὐκαίρως, ἡδέως, ὀλοκαύτωμα, περιφέρειν, πορνεύειν, προλαμβάνειν, συναποθνήσκειν, τρόμος, ὑστέρησις.

6. Words peculiar to St Mark, one of the other Synoptists, and the Pauline writings:

ἀγρυπνεῖν (Lc.), ἀδημονεῖν (Mt.), ἀκυροῦν (Mt.), ἀπιστία (Mt.), ἀπόκρυφος (Lc.), ἀποτάσσεσθαι (Lc.), ἄρρωστος (Mt.), ἀρτύειν (Lc.), ἀσύνετος (Mt.), ἄτιμος (Mt.), γόνυ (Lc.), διαπορεύεσθαι (Lc.), διδασκαλία (Mt.), διηγείσθαι (Lc.), ἐκλύεσθαι (Mt.), ἐκφέρειν (Lc.), ἐνέχειν (Lc.), ἔνταλμα (Mt.), ἐξαυτῆς (Lc.), ἐπαισχύνεσθαι (Lc.), ἐπιτάσσειν (Lc.), ἐρημία (Mt.), εὐκαιρεῖν (Lc.), θῆλυς (Mt.), θλίβειν (Mt.), θροεῖσθαι (Mt.), καθαιρεῖν (Lc.), μάστιξ (Lc.), μεταμορφοῦσθαι (Mt.), μωρός (Mt.), νεότης (Lc.), οἰκοδομή (Mt.), πανταχοῦ (Lc.), πάντοθεν (Lc.), παράδοσις (Mt.), παραιτεῖσθαι (Lc.), παράπτωμα (Mt.), παρατηρεῖν (Lc.), περικαλύπτειν (Lc.), περικεῖσθαι (Lc.), πλεῖστος (Mt.), πρόσκαιρος (Mt.), προσκαρτερεῖν (Lc.), σβεννύναι (Mt.), σπόρος (Lc.), σύνεσις (Lc.), σχολάζειν (Lc.), ὑποδεῖσθαι (Lc.), χαλᾶν (Lc.), χειροποίητος (Lc.).

7. Words peculiar to St Mark and the Catholic Epistles:

δαμάζειν (Jas.), δωρεῖσθαι (2 Pet.).

8. Words peculiar to St Mark, one other N.T. writer, and the Catholic Epistles:

ἀγαθοποιεῖν (Lc., 1 Pet., 3 Jo.), ἀγνοεῖν (Paul, 2 Pet.), ἄγριος (Mt., Jude), ἀσέλγεια (Paul, 1 Pet., 3 Jo.), θερμαίνεσθαι (Jo., Jas.), λαίλαψ (Lc., 2 Pet.), πολυτελής (Paul, 1 Pet.), στενάζειν (Paul, Jas.), συντρέχειν (Lc., 1 Pet.), τρέμειν (Lc., 2 Pet.).

9. Words peculiar to St Mark and the Apocalypse, or to St Mark, the Apocalypse, and one other N.T. writer:

δρέπανον, καυματίζειν (Mt.), λευκαίνειν, μεγιστάν, μέλι (Mt.), μύλος (Mt.), πορνεύειν (Paul), πορφύρα (Lc.), πτώμα (Mt.), στολή (Lc.), φύλλον (Mt.), χλωρός, χοῦς.

Such tables may easily be multiplied¹ with the help of the index at the end of this volume and a good concordance. But those which are given above suffice to bring out certain features in St Mark's vocabulary. Of the 1270 distinct words (excluding proper names) which it contains, 80 are peculiar to St Mark, about 150 are shared only by St Matthew and St Luke, and 100 more are among the less widely distributed words of the New Testament. This is not a large proportion of peculiar or unusual words. St Luke's Gospel has more than 250 ἅπαξ λεγόμενα, besides a large number of words common only to itself and the Pauline writings¹. On the other hand the ἅπαξ λεγόμενα of St Mark, if not relatively numerous, are often striking; while he has comparatively few of the compounds in which the later Greek delighted, we meet in his pages with such survivals as εἶπεν, παιδιόθεν, such colloquialisms as κεντυρίων, ξέστης, πιστικός σπεκουλάτωρ, and such transliterations as κορβάν, ταλειθα κούμ, ἐφφαθά, ῥαββουνεῖ. If we might generalise from these features of St Mark's Greek as compared with the Greek of St Luke, we should be led to conclude that the writer was a foreigner who spoke Greek with some freedom, but had not been accustomed to employ it for literary purposes². He is not at a loss for an unusual word when it is wanted to convey his meaning or give point to his narrative, but under ordinary circumstances he is comparatively limited in his choice, and he displays no familiarity with the habits of the Hellenistic writers of his age.

2. The Greek of St Mark's Gospel is characterised by peculiarities of construction and style which force themselves upon the attention of every student. A few of these may be particularly mentioned.

(a) Frequent use of εἶναι and ἐλθεῖν with a participle: 1:6 ἦν ... ἐνδεδυμένος ... καὶ ἔσθων, 3:3 ἦν ... ἐπισυνηγμένη, 3:9 ἦλθεν κηρύσσων, 4:40 ἔρχεται ... προσκαλῶν, 2:3 ἔρχονται φέροντες, 5 ἦσαν καθηήμενοι καὶ διαλογιζόμενοι, 5:5 ἦν κράζων καὶ κατακόπτων ἑαυτόν, 9:4 ἦσαν συνλαλοῦντες, 10:32 ἦσαν ... ἀναβαίνοντες ... καὶ ἦν προάγων, 13:13 ἔσεσθε μισούμενοι, 23 ἔσονται πίπτοντες 15:43 ἦν προσδεχόμενος.

(b) Multiplication of participles: 1:21 προσελθὼν ἤγειρεν ... κρατήσας, 41 σπλαγχνισθεὶς ἐκτείνας ... ἥψατο, 5:25 ff. οὕσα ... καὶ παθοῦσα ... καὶ δαπανήσασα ... καὶ μηδὲν ὠφεληθεῖσα

¹ For a good comparative table of the 'characteristic' words in Mc., see Hawkins, *Hor. Syn.*, p. 10 f.

¹ See Plummer, *St Luke*, p. 52. ff.

² Sir J. C. Hawkins (*Hor. Syn.*, p. 106) has collected a list of 26 "rude, harsh, obscure or unusual words or expressions in St Mark," and points out (p. 171) that "the non-classical words ... occur with considerably more frequency in the special vocabulary of St Mark than in those of the other Synoptists." *Comp. Encycl. Bibl.* 2:1767 f.

ἀλλὰ ... ἐλθοῦσα, ἀκούσασα ... λθοῦσα ἤψατο, 14:67 ἰδοῦσα ... ἐμβλέψασα λέγει, 15:43 ἐλθὼν ... τολμήσας εἰσῆλθεν.

(c) Use of article with infinitives and sentences: 1:14 μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην, 4:6 διὰ τὸ μὴ ἔχειν ρίζαν, 5:4 διὰ τὸ αὐτὸν ... δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ κτλ., 9:23 τὸ εἰ δύνῃ, 14:28 μετὰ τὸ ἐγερθῆναί με.

(d) Frequent use of εὐθύς, which occurs 34 times in Mc. 1–9. and 7 times in 10–16.

(e) Use of ἄν in such sentences as 3:11 ὅταν αὐτὸν ἐθεώρουν, 6:56 ὅπου ἄν εἰσπορεύετο ... ὅσοι ἄν ἤψαντο, 11:19 ὅταν ἐγένοντο.

(f) Use of broken or imperfect constructions, in cases of parenthesis (2:22, 3:16–18, 7:19), or mixture (2:1, 4:15, 4:26, 30–31, 6:8, 6:11, 8:2, 13:34), or extreme compression (5:30, 6:43, 8:8), or ellipse (10:40).

(g) *Constructio ad sensum*: 9:20 ἰδὼν αὐτὸν τὸ πνεῦμα, 13:14 τὸ βδέλυγμα ... στηκότα.

(h) Repetition of negative: 1:44 μηδενὶ μηδὲν εἶπης, 5:3 οὐδὲ ... οὐκέτι οὐδεὶς ἐδύνατο, 16:8 οὐδενὶ οὐδὲν εἶπαν.

(i) Frequent use and careful discrimination of prepositions: e.g. 1:39, 2:1, 2:2, 2:10, 2:13, 3:8, 4:7, 4:19, 4:21, 6:5, 6:6, 7:3, 7:31, 9:42, 10:11, 10:22, 10:24, 11:4, 12:1, 12:17, 13:51; cf. ἀποκυλίειν, ἀνακυλίειν, 16:3 f.¹

3. Such examples, however, give no just conception of St Mark's general style. The body of the work consists of a series of sentences connected by the simplest of Greek copulas, each contributing a fresh fact to the reader's knowledge, and each by its vivid and distinct presentation of the fact claiming his close attention. St Mark knows how to compress his matter, where a multitude of words would only weaken the effect, or where the scheme of his work forbids greater fulness; on the other hand, when words can heighten the colouring or give life to the picture, they are used without regard to brevity and with little attention to elegance.

For instances of compression see especially Mark's summaries of our Lord's teaching or of the comments of the hearers, e.g. 1:27, 2:7, 8:29, 12:38–40 (comp. Mt.). For his habit of adding word to word where one might have sufficed see 1:32 οὐψίας ... ὅτε ἔδυσεν ὁ ἥλιος, 35 πρῶτῃ ἔννυχθ' ἰάν, 5:26 (see above 2 § b), 6:25 εὐθύς μετὰ σπουδῆς, 7:13 τῇ παραδόσει ἣ παρεδώκατε, 8:25 διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν, 37 ὑπερπερισσῶς ἐξεπλήσσοντο, 12:14 ἔξεστιν δοῦναι ... δῶμεν ἢ μὴ δῶμεν;, 44 πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς, 14:3 ἀλάβαστρον νάρδου πιστικῆς πολυτελοῦς, 68 οὔτε οἶδα οὔτε ἐπίσταμαι, 15:1 εὐθύς πρῶτῃ, 16:8 τρόμος καὶ ἔκστασις. Under the same head may be placed

¹ To these stylistic peculiarities may be added (j) a frequent use of the 'historic present'—151 instances are quoted as against 78 in Mt. and 4 or 6 in Lc.; (k) preference of καὶ to δέ; (l) use of *asyndeton* (Hawkins, *Hor. Syn.*, pp. 108 ff., 113 ff., 120 ff.); and (m) disposition to employ pleonastic forms (Salmond, in Hastings, *D.B.* 3. p. 251).

the frequent instances in which a statement is made first in a positive and then in a negative form or the reverse (e.g. 1:22, 2:27, 3:29, 5:19, 10:45).

Two other points, which the tables do not shew, deserve to be emphasised here: (1) the relatively frequent use of certain characteristic words; (2) the use of certain ordinary words in an uncommon and sometimes enigmatic sense.

Examples of (1) are: ἀκάθαρτος¹¹ (in the term πνεῦμα ἀκάθαρτον), ἀναβλέπειν⁶, διαλογιζεσθαι⁷, ἐκθαμβῖσθαι⁴, εἰσπορεύεσθαι⁸, ἐκπορεύεσθαι¹⁰, ἐμβλέπειν⁴, ἐμβριμᾶσθαι³, ἐναγκαλίζεσθαι², ἐξουσία¹⁰, ἐπερωτᾶν²⁵, ἐπιτάσσειν⁵, ἐπιτιμᾶν⁹, εὐαγγέλιον⁷, θαμβεῖσθαι³, μεθερμηνεύεσθαι³, παραγαμβάνειν⁴, παραπορεύεσθαι⁴, περιβλέπεσθαι⁶, πλήρωμα³, προάγειν⁶, προσκαλεῖσθαι⁹, πωροῦσθαι (πώρωσις)², αὐνζητεῖν⁶, ὑπάγειν¹⁵, φιμοῦσθαι². Under the second head we may place ἐνῖχεν (6:19), πυγμῇ (7:3), ἀπέχει (14:41), ἐπιβαλὼν (14:72).

Further, St Mark gives movement to his history by the remarkable freedom with which he handles his tenses.

Changes of tense occur (1) with a corresponding difference of meaning: 5:15 ff. τὸν δαιμονιζόμενον ... ὁ δαιμονισθεὶς, 6:14 ff. ἐγήγερται ... ἡγέρθη, 7:35 ἐλύθη ... ἐλάλει ... διεστείλατο ... διεστέλλετο, 9:15 ἐξεθαμβήθησαν ἡσπάζοντο, 15:44 τέθνηκεν ἀπέθανεν: (2) apparently for the purpose of giving life to a dialogue: 9:34 ff. ἐπηρώτα ... λέγει ... εἶπεν, 11:27 ἔρχονται ... καὶ ἔλεγον ... εἶπεν ... λέγουσιν ... λέγει.

Thus present, perfect, imperfect, aorist, are interchanged, not through ignorance of the laws of the Greek language, or with conscious artificiality, but from a keen sense of the reality and living interest of the facts. Sometimes the historical tenses are used almost exclusively throughout a paragraph (e.g. 2:3–10, 15:20–24); more frequently they alternate with the imperfect and aorist (e.g. 4:35–41, 6:30–51). Even in indirect narration the present and perfect are freely used (2:1, 15:44, 15:47, 16:4), when the writer desires to place the reader for the moment in the speaker's point of view. On the other hand St Mark frequently uses the imperfect in a sense which is scarcely distinguishable from the aorist, except that it conveys the impression of an eye-witness describing events which passed under his own eye (cf. e.g. 5:18, 7:17, 10:17, 12:41, 14:55).

Much has been written as to a supposed tendency on the part of this writer to adopt Latin words and forms of speech. The occurrence of such words as δηνάριον, κεντυρίων, κοδράντης, κράβατος, λεγιών, ξέστης, σπεκουλάτωρ, and such a phrase as ἰκανὸν ποιεῖν, lends a *prima facie* support to this view. But some of these Latinisms occur in other Gospels as well as in St Mark, and it may be doubted whether they prove more than a familiarity with the vulgar Greek of the Empire, which freely adopted Latin words and some Latin phraseology¹. Nevertheless their relatively frequent occurrence in St Mark is one indication amongst others of his larger acquaintance with the Greek which was spoken in the Roman world, and it accords well with the tradition which represents the writer of this Gospel as a professional 'interpreter,' and as having resided for some years in Rome.

¹ Blass, *Philology of the Gospels*, p. 211 f.

5. CONTENTS, PLAN, AND SOURCES

1. Attempts were made at an early time to break up the Gospels into sections corresponding more or less nearly to the nature of the contents. Besides the stichometry which measured the text by lines¹, and the 'Ammonian' sections which divided it in such a manner as to shew its relation to that of the other Gospels, there were systems of capitulation under which it was arranged in paragraphs for reading. Two such systems survive in cod. B and cod. A respectively. In the former, which is the more ancient², St Mark is broken up into 62 sections as against 170 in St Matthew and 152 in St Luke; in the system represented by cod. A³ (the so-called κεφάλαια *maiōra* or τίτλοι) St Mark has 48 sections, St Matthew 68, and St Luke 83⁴.

The following table will enable the student to compare the capitulation of codd. BA with the paragraphing adopted in the text of Westcott and Hort. Italics are used where two of the three systems coincide; where the three agree the verse-numbers are printed in thick type.

Cod. B	Cod. A	WH.
1. <i>1</i>		1. <i>1</i>
		2
9		9
<i>12</i>		<i>12</i>
<i>14</i>		<i>14</i>
		16
<i>21</i>		<i>21</i>
	1. 23	
29	29	29
	32	32
35		35
38		
	40	40
2. <i>1</i>		2. <i>1</i>

¹For the variations of the stichometry in St Mark see *Studia Biblica*, p. 268 f.; J. R. Harris, *Stichometry*, p. 49; *J. Th. St.* 1. p. 444 f., 2. p. 250; the majority of the subscriptions in MSS. give 1600. The Ammonian sections fluctuate between 232 and 242 (Gregory, *Prolegg.*, 1. p. 152 f.; cf. Burgon, *Last twelve verses*, p. 310 f.). On the Church lessons in St Mark see Gregory, p. 162, Scrivener-Miller, p. 80 ff.

²Found also in cod. Ξ.

³Found also in coda. CNRZ₁ and possibly of Alexandrian origin; cf. *J. Th. St.*, 1. p. 419.

⁴Cod. D has a system peculiar to itself, in which Mc. is divided into 148 sections (Scrivener, *Codex Bezae*, p. 20.).

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

	2. 3	
13	13	13
<i>15</i>		<i>15</i>
<i>18</i>		<i>18</i>
<i>23</i>		<i>23</i>
3. 1	3. 1	3. 1
<i>7</i>		<i>7</i>
	<i>13</i>	<i>13</i>
<i>14</i>		<i>20</i>
		<i>31</i>
4. <i>1</i>		4. <i>1</i>
	4. 2	
<i>10</i>		<i>10</i>
		<i>21</i>
		<i>24</i>
		<i>26</i>
		<i>30</i>
		<i>33</i>
35	35	35
5. 1	5. 1	5. 1
<i>21</i>		<i>21</i>
	<i>22</i>	
	<i>25</i>	
6. <i>1b</i>		6. <i>1</i>
		<i>6b</i>
<i>6b</i>		
	6. <i>7</i>	
14	14	14
<i>30</i>		<i>30</i>
	<i>34</i>	
<i>45</i>		<i>45</i>
	<i>47</i>	
<i>53</i>		<i>53</i>
7. 1	7. 1	7. 1
<i>17</i>		
<i>24</i>		<i>24</i>
	<i>25</i>	
31	31	31
8. 1	8. 1	8. 1
<i>10</i>		<i>11</i>

13		14
	15	
22	22	22
27	27	27
		31
		34
9. 2	9. 2	9. 2
		14
	17	
28		
30		30
33	33	33
		38
10. 1		10. 1
	10. 2	
		13
17	17	17
		23
		28
		32
	35	35
46	46	46
11. 1	11. 1	11. 1
12	12	12
		15
20		20
	25	
	27	27
	12. 1	12. 1
12. 13	13	13
	18	18
	28	28
	35	35
	40	
41		41
13. 1		13. 1
	13. 3	
		28
32	32	
		14. 1

14. 3	14. 3	3
10		10
	12	12
	17	17
		22
		26
27		27
		32
43		43
53		53
	66	66
15. 1		15. 1
16		16
		20b
24		
		33
38		
42	15. 42	42
16. 1		16. 1
		[9]

The τίτλοι which precede the Gospel in cod. A give the contents of the successive chapters as follows¹:

Τοῦ κατὰ Μᾶρκον εὐαγγελίου αἱ περιοχαί.

α'. περὶ τοῦ δαιμονιζομένου. β'. περὶ τῆς πενθερᾶς Πέτρου. γ'. περὶ τῶν ἱαθέντων ἀπὸ ποικίλων νόσων. δ'. περὶ τοῦ λεπροῦ. ε'. περὶ τοῦ παραλυτικοῦ. σ'. περὶ Λευὶ τοῦ τελώνου. ζ'. περὶ τοῦ ξηρὰν ἔχοντος χεῖρα. η'. περὶ τῆς τῶν ἀποστόλων ἐκλογῆς. θ'. περὶ τῆς παραβολῆς τοῦ σπόρου. ι'. περὶ τῆς ἐπιτιμήσεως τοῦ ἀνέμου καὶ τῆς θαλάσσης. ια'. περὶ τοῦ λεγεῶνος. ιβ'. περὶ τῆς θυγατρὸς τοῦ ἀρχισυναγώγου. ιγ'. περὶ τῆς αἱμορροούσης. ιδ'. περὶ τῆς διαταγῆς τῶν ἀποστόλων. ιε'. περὶ Ἰωάννου καὶ Ἡρώδου. ις'. περὶ τῶν πέντε ἄρτων. ιζ'. περὶ τοῦ ἐν θαλάσῃ περιπάτου. ιη'. περὶ τῆς παραβάσεως τῆς ἐντολῆς τοῦ θεοῦ. ιθ'. περὶ τῆς Φοινικίσσης. κ'. περὶ τοῦ μογιλάλου. κα'. περὶ τῶν ἑπτὰ ἄρτων. κβ'. περὶ τῆς ζύμης τῶν Φαρισαίων. κγ'. περὶ τοῦ τυφλοῦ. κδ'. περὶ τῆς ἐν Καισαρίᾳ ἐπερωτήσεως. κε'. περὶ τῆς μεταμορφώσεως τοῦ Ἰησοῦ. κς'. περὶ τοῦ σεληνιαζομένου. κζ'. περὶ τῶν διαλογιζομένων τίς μείων. κη'. περὶ τῶν ἐπερωτησάντων Φαρισαίων. κθ'. περὶ τοῦ ἐπερωτήσαντος αὐτὸν πλουσίου. λ'. περὶ τῶν υἱῶν Ζεβεδαίου. λα'. περὶ Βαρτιμαίου. λβ'. περὶ τοῦ πώλου. λγ'. περὶ τῆς ξηρανθείσης συκῆς λδ'. περὶ ἀμνησικακίας. λε'. περὶ τῶν ἐπερωτησάντων τὸν κύριον ἀρχιερέων καὶ γραμματέων Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; λς'. περὶ τοῦ ἀμπελῶνος. λζ'.

¹ For the variants of codd. LD see Tregelles, p. 486 f.; for the capitulation of cod. Amiatinus and other mss. of the Latin Vulgate, cf. Wordsworth and White, p. 174; and for tables of Latin *tituli*, Thomasius, *opera*, 1. p. 303 sqq.

περὶ τῶν ἐγκαθέτων διὰ τὸν κῆνσον. λή. περὶ τῶν Σαδδουκαίων. λθ'. περὶ τῶν γραμματέων.
 μ'. περὶ τῆς τοῦ κυρίου ἐπερωτήσεως. μά. περὶ τῆς τὰ δύο λεπτά. μβ'. περὶ τῆς συντελείας.
 μγ'. περὶ τῆς ἡμέρας καὶ ὥρας. μδ'. περὶ τῆς ἀλειψάσης τὸν κύριον μύρω. με'. περὶ τοῦ
 πάσχα. μς'. περὶ

The following conspectus shews the contents as they are arranged in the present edition.

1. 1. Superscription.
- 2–8. Preparatory ministry of John the Baptist.
- 9–11. The Baptism.
- 12–13. The Temptation.
- 14–15. First preaching in Galilee.
- 16–20. Call of the first four disciples.
- 21–28. Casting out of an unclean spirit in the synagogue at Capernaum.
- 29–31. Healing of Simon's wife's mother.
- 32–34. Miracles after sunset.
- 35–39. Withdrawal from Capernaum and first circuit of Galilee.
- 40–45. Cleansing of a leper.
2. 1–12. Healing of a paralytic in a house at Capernaum. The forgiveness of sins.
- 13–14. Call of Levi.
- 15–17. Feast in Levi's house.
- 18–22. Question of fasting. The Old and the New.
- 23–28. Cornfield incident. Question of the Sabbath.
3. 1–6. Healing of a withered hand on the Sabbath.
- 7–12. Second great concourse by the Sea.
- 13–19^a. Second withdrawal from Capernaum, and choice of the Twelve.
- 9^b–30. Question of the source of the Lord's power to expel unclean spirits.
- 31–35. Errand of the brothers and the mother of Jesus, and teaching based upon it.
4. 1–9. Teaching by parables. The parable of the Sower.
- 10–12. Reasons for the use of parables.
- 13–20. Interpretation of the parable of the Sower.
- 21–25. Parabolic warnings as to the responsibility of hearing the word.
- 26–29. Parable of the automatic action of the soil.
- 30–32. Parable of the mustard seed.
- 33–34. General law of parabolic teaching.
- 35–41. Stilling of the wind and sea.
5. 1–13. Casting out of the 'legion' at Gerasa.
- 14–17. The Gerasenes alarmed and hostile.
- 18–20. The restored demoniac sent to evangelise.
- 21–34. Petition of Jairus. Healing of the αἰμορροοῦσα.
- 35–43. Raising of the child of Jairus.
6. 1–6^a. Departure from Capernaum. Preaching at Nazareth.

- 6b–13. Another circuit of Galilee. Mission of the Twelve.
- 14–16. The fame of Jesus reaches the Tetrarch.
- 17–29. Episode of John's imprisonment and death.
- 30–44. Return to the sea. Feeding of the five thousand.
- 45–52. Walking on the sea.
- 53–56. Ministry in the Plain of Gennesaret.
- 7. 1–13. Question of ceremonial washings.
- 14–23. Teaching based upon the question.
- 24–30. In the region of Tyre and Sidon. The daughter of a Syrophenician delivered from an evil spirit.
- 31–37. Return to Decapolis. Healing of a deaf man who spoke with difficulty.
- 8. 1–9. Feeding of the four thousand.
- 10–13. Fresh encounter with the Pharisees near Dalmanutha.
- 14–21. The leaven of the Pharisees and the leaven of Herod.
- 22–26. Arrival at Bethsaida. A blind man recovers sight.
- 27–30. Journey to the neighbourhood of Caesarea Philippi. Question as to the Lord's Person.
- 31–33. The Passion foretold. Peter reproved.
- 34–9:1. Public teaching on self-sacrifice.
- 9. 2–8. The Transfiguration.
- 9–13. Conversation about Elijah, during the descent from the mountain.
- 14–29. A demoniac boy set free, and the sequel.
- 30–32. The Passion again foretold.
- 33–37. Return to Capernaum. Question of precedence.
- 38–40. On the use of the Name by a non-disciple.
- 41–50. The teaching resumed. On the consequences of conduct towards brethren in Christ.
- 10. 1. Departure from Galilee; journeys in Judaea and Peraea.
- 2–12. Question of divorce.
- 13–16. Blessing of children.
- 17–22. The rich man who wanted but one thing.
- 23–27. The rich and the Kingdom of GOD.
- 28–31. The reward of those who leave all for Christ's sake.
- 32–34. The Passion foretold for the third and last time.
- 35–45. Petition of the sons of Zebedee. Teaching based on the incident.
- 46–52. Passage through Jericho: Bartimaeus restored to sight.
- 11. 1–11. Solemn entry into the precinct of the Temple.
- 12–14. Fig-tree in leaf but without fruit.
- 15–19. Second day in the Precinct. Breaking up of the Temple-market.
- 20–25. Conversation on the withering of the fig-tree.
- 27–33. Third day in the Precinct. Authority of Jesus challenged by the Sanhedrists.

- 12. 1–12. Parable of the Husbandmen and the Heir.
 - 13–17. The Pharisees' question.
 - 18–27. The Sadducees' question.
 - 28–34. The scribe's question.
 - 35–37^a. The Lord's question.
 - 37^b–40. Denunciation of the Scribes.
 - 41–44. The widow's two mites.
- 13. 1–2. Destruction of the Temple foretold.
 - 3–13. Question of the Four: first part of the Lord's answer.
 - 14–23. Troubles connected chiefly with the Fall of Jerusalem.
 - 24–27. End of the Dispensation foretold.
 - 28–29. Parable of the budding fig-tree.
 - 30–32. The time known to the Father only.
 - 33–37. Final warning.
- 14. 1–2. The day before the Passover.
 - 3–9. Episode of the Anointing at Bethany.
 - 10–11. Interview of Judas with the Priests.
 - 12–16. Preparations for the Paschal meal.
 - 17–21. Paschal Supper: the Traitor pointed out.
 - 22–25. Institution of the Eucharist.
 - 26–31. Departure to the Mount of Olives. The desertion and denial foretold.
 - 32–42. The Agony in Gethsemane.
 - 43–50. Arrival of the Traitor: arrest of Jesus: flight of the Eleven.
 - 51–52. Story of the young man who followed.
 - 53–65. The Trial before the High Priest.
 - 66–72. Peter denies the Master thrice.
- 15. 1–15. The Trial before the Procurator.
 - 16–20^a. The Lord mocked by the Procurator's soldiers.
 - 20^b–22. The way to the Cross.
 - 23–32. The Crucifixion, and the first three hours on the Cross.
 - 33–37. The last three hours on the Cross: the Lord's Death.
 - 38–41. Events which immediately followed.
 - 42–47. The Burial of the Lord.
- 16. 1–8. Visit of the women to the tomb on the third day.
 - [9–11. Appearance to Mary of Magdala.
 - 12–13. Appearances to two disciples.
 - 14–18. Appearances to the Eleven.
 - 19–20. The Ascension, and its sequel.]

2. We are now in a position to consider how far the contents group themselves into larger sections¹, revealing the existence of a purpose or plan in the mind of the writer. Even a hasty examination will shew that the book deals with two great themes, the Ministry in Galilee (1:14–9:50), and the Last Week at Jerusalem (11:1–16:8), and that these sections are connected by a comparatively brief survey of the period which intervened (10:1–52). The first fourteen verses of the Gospel are evidently introductory; the last twelve have the character of an appendix, which links the Gospel history with the fortunes of the Church in the Apostolic age.

The first of the two great sections of St Mark bears manifest signs of brevity and compression, especially in certain parts of the narrative. On the other hand there are indications of the writer's desire to follow the order of events, as far as his information permitted him to do so. It is shewn by the notes of time and place which continually occur.

The following are examples: παράγων παρὰ τὴν θάλασσαν (1:16) ... καὶ προβάς ὀλίγον (19) ... καὶ εἰσπορεύονται εἰς Καφαρναούμ, καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν (21) ... καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελφόντες (29) ... ὁψίας δὲ γενομένης (32) ... καὶ πρῶτῃ ἔννυχᾳ λίαν ἀναστὰς ἐξῆλθεν (35) ... καὶ εἰσελθὼν πάλιν εἰς Καφ. δι' ἡμερῶν (2:1) ... καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν (13) ... καὶ παράγων (14) ... καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν (3:1) ... καὶ ... ἀνεχώρησεν πρὸς τὴν θάλασσαν (7) ... καὶ ἀναβαίνει εἰς τὸ ὄρος (13) ... καὶ ἔρχεται εἰς οἶκον (20) ... καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν (4:1) ... καὶ ὅτε ἐγένετο κατὰ μόνας (10) ... καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης Διέλθωμεν εἰς τὸ πέραν (35) ... καὶ ἦλθον εἰς τὸ πέραν (5:1) ... καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν (21) ... καὶ ἐξῆλθεν ἐκεῖθεν (6:1) ... καὶ περιῆγεν τὰς κώμας (7) ... καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον (32) ... καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ (53) ... ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου (7:24) ... καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν (31) ... καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον ... ἦλθεν εἰς τὰ μέρη Δαλμανουθά (8:10) ... καὶ ... πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν (13) ... καὶ ἔρχονται εἰς Βηθσαιδάν (22) ... καὶ ἐξῆλθεν ... εἰς τὰς κώμας Καισαρίας (27) ... καὶ μετὰ ἡμέρας ἕξ ... ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλόν (9:2) ... καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους (9) ... καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον (28) ... καὶ ἐκεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλιλαίας (30) ... καὶ ἦλθον εἰς Καφαρναούμ (33).

It is impossible to resist the impression that the writer who constructed this chain of sequence believed himself to be presenting his facts upon the whole in the order of their actual occurrence; and this impression is not weakened by the occasional dropping of a link (as e.g. at 1:40, 2:23, 7:1), for such exceptions suggest that he was unwilling to go beyond his information, and that the indications of order which he gives are sound so far as they go. This view is supported by the absence of his favourite εὐθύς at the points of transition; at such times the writer vouches for the relative order only, and not for the immediate succession of

¹ Zahn (*Einleitung*, 2. p. 224 ff.) divides the Gospel, apart from the introduction and appendix, into five very unequal parts (1:16–45, 2:1–3:6, 3:7–6:13, 6:14–10:52, 11:1–16:8). Dr Salmond (in Hastings, *D. B.*, 3:249) suggests a division in accordance with the geographical data (1:14–7:23, 7:24–9:50, 10:1–31, 10:32–15:47).

the events. The kind of sequence which he aims to establish is consistent with the omission of many incidents or discourses, and with the bringing into close proximity of others which were separated by considerable intervals, but not with a disregard of chronological order; nor is it his habit to group together materials of similar character, or which appeared to illustrate the same principle¹.

But granting that the writer intended to follow the relative order of time, is there reason to suppose that he has succeeded? Can we recognise in this part of his work the steady and natural development of events which possesses historical verisimilitude?

The answer makes itself distinctly heard by the careful student. He observes a progress in the history of the Galilean Ministry, as it is depicted by St Mark, which bears the stamp of truth. The teaching of Christ is seen to pass through a succession of stages in an order which corresponds to His method of dealing with men: first there is the synagogue homily, then the popular instruction delivered in the larger auditorium supplied by the sea-shore or the neighbouring hills, then the teaching by parables of the multitudes who had proved themselves incapable of receiving spiritual truth, and lastly the initiation of a select few into the mysteries of the Kingdom, which they were afterwards to proclaim to the world. And the course of events as sketched by St Mark answers to this progress in the teaching and partly explains it. We see the crowd growing daily in numbers and enthusiasm, the opportunities of teaching increased, the necessity arising for a division of labour, the consequent selection and training of the Twelve; and on the other hand, the growing hostility of the Scribes, their reinforcement from Jerusalem, their alliance with the party of Herod, the unintelligent and dangerous excitement of the common people, the awakened curiosity of Antipas. As we look more closely into St Mark's picture, the plan of the Ministry begins to shape itself. We see that it includes (1) the evangelisation of the lake-side towns and country, both in the tetrarchy of Antipas and in that of Philip; (2) the extension of this work to the rest of Galilee during intervals of enforced withdrawal from the lake-district; and (3) the instruction and disciplining of the men who were ultimately to carry the preaching of the Divine Kingdom to the ends of the earth. The whole of this complicated process moves onwards in St Mark's history in so easy and natural a manner that we are scarcely conscious of the movement until we come to analyse the contents of the Gospel. But in fact the scheme is developed step by step, each incident forming a distinct link in the sequence¹.

According to Papias St Mark wrote ἀκριβῶς, οὐ μέντοι τάξει, and this has been taken to mean that, while his recollections were faithfully reproduced, he made no attempt to arrange

¹ Dr Sanday, however, (Smith, *D.B.*², 1. p. 1224, cf. Hastings, *D.B.*, 2. p. 613) finds some instances of this: "Some sections (according to Holtzmann, 2:23–3:6, 4:21–25, 9:33–50, 10:2–31, 11:23–26) shew marks of artificial composition." Mr C.H. Turner (Hastings, *D.B.*, 1. pp. 406, 410) expresses himself with less reserve: "even if the sections as wholes are in chronological order, the events within each section are obviously massed in groups"; "within his first section St Mark certainly groups events by subject-matter rather than by time." The general attitude of St Mark towards chronological order is stated in a few careful sentences by Dr Salmond, in Hastings, *D. B.*, 3. p. 255.

¹ The solitary exception is the explanatory episode of the Baptist's death (6:17–29).

them chronologically². But τάξις is order of any kind, and its precise meaning must be interpreted by the context in which it occurs. In this case the context supplies a clue, for Papias goes on to say that St Peter taught οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, i.e. not with the view of producing a literary work. A σύνταξις is a set treatise which follows the rules of orderly composition; thus the writer of 2 Maccabees at the end of his task (15:39) finds comfort in the reflexion τὸ τῆς κατασκευῆς τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν ἐντυγχανόντων τῇ συντάξει. Papias himself claims that his *logia* were compiled συντακτικῶς; οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα συνκατατάξαι (*al.* συντάξαι) ταῖς ἐρμηνείαις. St Mark's work, being a mere echo of St Peter's ἀπομνημονεύματα, was not in this sense orderly; it belonged to a different category from the artificial treatises which were in fashion, and for the most part was a mere string of notes connected in the simplest way. The structure of the Second Gospel is wholly in harmony with this view. The paragraphs, often extremely brief, are connected by the simplest of Greek copulas. Τότε, which abounds in St Matthew, is not once used by St Mark as a note of transition; οὖν, St John's favourite copula, is employed in narration only by the writer of the supplementary verses; δέ occurs in this connexion but four times in the first nine chapters. Yet in the longer subsections the writer of this Gospel shews himself willing to vary the monotony of the repeated καὶ by the use of ἀλλά, γάρ, ἰδοὺ, or by dispensing with copulas of any kind. His invariable use of καὶ at the commencement of a paragraph¹ may therefore be attributed to the deliberate purpose of connecting his notes together in the least artificial manner; and this feature of his work sufficiently explains the words of Papias.

When we pass from the narrative of the Galilean Ministry (1:14–9:50) to the brief summary of the Judaeian and Peraean journeys which followed it, St Mark's manner changes perceptibly. He is still, at least in c. 10., a compiler of ὑπομνηματισμοί, but his memoranda are no longer accompanied by notes of time, and the notes of place are few (10:1, 10:17, 10:32, 10:46). When Jerusalem is reached such indications of fuller knowledge appear again; the succession of the events is carefully noted, and the places where they occurred are specified (e.g. 11:1, 11:11, 11:12, 11:15, 11:19, 11:20, 11:27; 12:41; 13:1, &c.). The hand of the writer to whom we owe the first great section of the book is clearly to be seen in the last. Yet there is a change of manner which is perhaps not wholly due to the difference of theme. The narrative of the Passion is on a scale which is out of all proportion to that on which the Ministry is drawn. The subsections become noticeably longer; instruction holds a more prominent position; the terseness of the earlier sayings is exchanged for specimens of more prolonged teaching (e.g. 11:23–25, 12:24–27, 12:29–31, 12:38–40); a whole chapter (13.) is occupied by a single discourse; the style is more varied, and the monotonous καὶ gives place more frequently to δέ or some other equivalent. These are among the signs which point to a partial use in these chapters of a source distinct in character from that which supplied the materials of the first nine or ten chapters.

² For various explanations of this omission see Salmon, *Intr.*⁷ p. 91.

¹ See above, p. 48. n.

3. The tradition which from the days of Irenaeus has identified the Second Gospel with the teaching of St Peter is too early and too consistent to be wholly set aside, unless the internal evidence of the book requires us to abandon it. There is certainly but little in this Gospel which did not fall within the limits of St Peter's personal knowledge. He may have been present on all the occasions in our Lord's life to which St Mark refers except the Baptism, the Temptation, and the Crucifixion and the scenes which followed it. On certain occasions he was one of three selected witnesses. It is true that the figure of Simon Peter does not loom large in the Second Gospel, and some pages in the history where he fills a prominent place are wanting in St Mark; it is St Matthew who relates the high commendation passed upon Peter's confession of faith, while St Mark gives only the story of his subsequent miscarriage; the story of Peter's walking on the sea, and of the starer in the fish's mouth, are also in Matthew only; indeed the only long paragraph in Mark which concerns St Peter is the account of his three-fold denial of the Master.

This difficulty presented itself to the acute mind of Eusebius of Caesarea, and he met it by what is probably on the whole the true explanation of the facts—the Apostle's reluctance to call attention to himself in a record of the words and works of Christ; *dem. ev.* 3:3 ταῦτα μὲν οὖν ὁ Πέτρος εἰκότως παρασιωπᾶσθαι ἡξίου διὸ καὶ Μάρκος αὐτὰ παρέλιπεν, τὰ δὲ κατὰ τὴν ἄρνησιν αὐτοῦ εἰς πάντας ἐκήρυξεν ἄνθρώπους ... Μάρκος μὲν ταῦτα γράφει, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ. Such reticence may indeed serve to disarm suspicion when we remember that the Pseudo-Peter writes in the first person (*Ev. Petr. ad fin.* ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου), and that the same feature appears in other Christian pseudonymous literature.

But if tokens of Petrine origination are not prominent in St Mark's Gospel, they are not wanting altogether, and the unobtrusiveness of those which meet the eye of the careful student increases his sense of their importance. Thus, while the Second Gospel omits a series of incidents relating to St Peter which find a place in the first and third (e.g. Mt. 14:28 f., 15:15, 16:18, 17:24 ff., 18:21, Lc. 5:3 ff., 12:41, 22:31), and contains no such incident which the other Synoptists omit, it occasionally identifies St Peter where St Matthew and St Luke are indefinite.

Simon, Peter, or Simon Peter is mentioned 28 times by Mt., 25 by Mc., 27 by Lc. Of Mc.'s references to the name in separate contexts four are peculiar to him (Mc. 1:36, 11:21, 13:3, 16:7), whilst, except in the passages cited above, Mt. has no reference which is not shared by one or both of the other Synoptists. Lc. has four (8:45, 22:8, 24:12, 24:34), but the last two are found elsewhere (Jo. 20:3 ff., 1 Cor. 15:5).

There are other facts which point to the same conclusion. The reader of the Synoptist Gospels is frequently struck by the appearance in St Mark of minute details or touches which suggest first-hand knowledge. This impression may be partly due to St Mark's characteristic style, though on the other hand it is possible that the style itself may have been moulded by intercourse with an eye-witness. Such striking phrases as ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν (1:43), περιβλεψάμενος αὐτοὺς μετ' ὀργῆς συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν (3:5), περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν (5:32), ἀνέπεσαν πρασιαὶ πρασιαί (6:40), can hardly be attributed to the fancy of a compiler. Certainly no amount of realism will account for the scores of unexpected and independent details with which St Mark

enriches the common narrative; as Bishop Westcott observes, “there is perhaps not one narrative which he gives in common with St Matthew and St Luke to which he does not contribute some special feature¹.”

Examples may be found in Mc. 1:14 f., 1:20, 1:27, 1:29, 1:33, 1:35 ff., 2:2, 2:3, 2:4, 2:13, 2:15, 2:23, 3:4, 3:7, 3:9, 3:14 f., 3:17, 3:20 f., 3:31, 3:32, 3:34, 4:33, 4:34, 4:35, 4:36, 4:38, 5:13, 5:20, 5:21, 5:26, 6:1, 6:5, 6:30, 6:32, 6:37, 6:45, 6:48, 6:51, 6:53, 6:56, 7:24, 7:26, 7:31, 8:12, 8:22 ff., 8:34, 9:13, 9:15 ff., 9:28, 9:33 ff., 10:16, 10:21 ff., 10:32, 10:46 ff., 11:8, 11:11, 11:13, 11:16, 11:19, 11:20 f., 11:27, 12:12, 12:35, 12:37, 12:41, 12:43, 13:3, 14:40, 14:58, 14:59, 14:65, 14:66, 14:67, 14:72, 15:7, 15:8, 15:21, 15:23, 15:25, 15:41, 15:44, 15:45, 15:46, 16:1, 16:3, 16:4, 16:5, 16:8.

Was St Peter the eye-witness who supplied this mass of independent information? There are three narratives in the Synoptic tradition which must have been derived originally from St Peter, St John, or St James; and there is one of which St Peter alone was competent to give a full account. A comparison of St Mark’s account of these incidents ought to throw light upon the question.

(1) Mc. 5:37–43 (Mt. 9:23–25, Lc. 8:51–56). Mc. alone distinguishes the successive stages of the Lord’s way to the dead child (οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθεῖν εἰ μὴ κτλ. ... καὶ ἔρχονται εἰς τὸν οἶκον ... καὶ εἰσελθὼν ... εἰσπορεύεται ὅπου ἦν τὸ παιδίον); in Mc. only the Lord’s words are preserved in Aramaic, and the child’s age is mentioned at this point to account for her rising and walking (περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα); lastly, it is Mc. only who connects this miracle with the departure from Capernaum which followed (6:1). (2) Mc. 9:2–13 (Mt. 17:1–13, Lc. 9:28–36). Here Mt. is in some respects fuller than Mc., and seems to have had access to another tradition. But Mc. has several striking features, some of which point to Peter as their source. Such a phrase as στίλβοντα λευκὰ λίαν οἷα γναφεύς κτλ., the untranslated “Rabbi” of Peter’s ‘answer,’ the explanatory clause οὐ γὰρ ᾔδει τί ἀποκριθῇ, the mention of the suddenness with which the vision vanished (ἐξαίπνιον περιβλεψάμενοι οὐκέτι οὐδένα εἶδον), the reference to the reticence which the three practised (τὸν λόγον ἐκράτησαν ... συνζητοῦντες κτλ.)—are just such personal reminiscences as St Peter might have been expected to retain. (3) Mc. 14:33–42 (Mt. 26:37–46, Lc. 22:40–46). Here Mt. agrees with Mc., yet a close examination reveals the greater originality of Mc., and some probable traces of a Petrine source; thus it is Mc. only who preserves the Aramaic ἄββά, and the Σίμων of the Lord’s address to Peter; moreover the characteristic οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ clearly comes from the same mind which supplied the similar note in the Marcan account of the Transfiguration. (4) Mc. 14:54, 14:66–72 (Mt. 26:58, 26:69–75, Lc. 22:54–62). All the Synoptic accounts here depend on St Peter, for St John’s report (Jo. 18:17–18, 18:25–27) is quite distinct. But Mc.’s narrative manifests special knowledge of the lesser details (e.g. ἦν ... θερμαινόμενος πρὸς τὸ φῶς, ἰδοῦσα τὸν Πέτρον θερμαινόμενον, εἰς τὸ προαύλιον, ἐκ δευτέρου, ἐπιβαλὼν). His dialogue also has greater freshness and verisimilitude; comp. καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ with Mt.’s καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου, and the answer οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις (Mc.) with the tamer οὐκ οἶδα τί λέγεις (Mt.), οὐκ οἶδα αὐτόν, γύναι (Lc.).

¹ Westcott, *Introduction to the Study of the Gospels*, p. 562.

The internal evidence does not amount to a proof of Petrine origination. But it is entirely consistent with the tradition which represents St Mark as specially indebted to St Peter; and the tradition is at once too early and too wide-spread to be abandoned unless the evidence of the Gospel itself renders its acceptance impossible.

It is another question whether the present book can be assigned as a whole to St Peter or even to St Mark¹. The last twelve verses, as we shall see, almost certainly belong to another hand; the first verso is possibly no part of the original work. To St Mark and not to St Peter must probably be ascribed the episode of the Baptist's martyrdom, the story of the νεανίσκος in Gethsemane, such explanatory notes as 7:3–4, 7:19 *b*, and the interpretations of Aramaic words and names. It may be doubted whether the long discourse of c. 13. was derived from St Peter's teaching; indeed the note in v. 14 (ὁ ἀναγινώσκων νοεῖτω) seems to point distinctly to a written source which St Mark has incorporated. At 14:1 we come upon the traces of another source; the words ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας have the air of a new beginning and are not in St Mark's style, and the incident which follows, although it might have formed a suitable introduction to a detached narrative of the Passion, breaks St Mark's order of time, carrying us back, as St John shews, to the day before the Lord's entry into Jerusalem. Thus it is probable that at this point St Mark has availed himself of an earlier document, into which he has worked his recollections of St Peter's teaching and such other materials as his own residence at Jerusalem had placed within his reach².

On the whole it seems safe to assume as a working theory of the origination of the Gospel that its main source is the teaching of St Peter, which has supplied nearly the entire series of notes descriptive of the Galilean Ministry, and has largely influenced the remainder of the book. But allowance must probably be made, especially in the last six chapters, for the use of other authorities, some perhaps documentary, which had been familiar to the Evangelist before he left the Holy City.

6. COMPARISON OF ST MARK WITH THE OTHER SYNOPTISTS

If we accept the traditional account of the origin of St Mark's work, the writer was far from regarding it in the light of a 'Gospel,' i.e. as one of a series of attempts to produce a record of the life of Christ. It is not impossible that the present headline Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ may be due to a later hand; the superscription Κατὰ Μάρκον was certainly added by a generation which had conceived the idea of a tetrad of Gospels. The interpreter of Peter, if he gave a title to his book, was doubtless content to call it by such a name as we find in Justin—Ἀπομνημονεύματα Πέτρου.

¹The present writer has risen from his study of the Gospel with a strong sense of the unity of the work, and can echo the *requiescat Urmakus* which ends a recent discussion. But he is not prepared to express an opinion as to the nature and extent of the editorial revision which St Mark's original has undergone.

²For an account of the attempts made by critics since the time of Baur to discover a 'tendency' or a dogmatic purpose in the Second Gospel, see Salmond in Hastings, *D.B.* 3. p. 260; and on the supposed Paulinisms of St Mark cf. *Encycl. Bibl.* 2. p. 1844.

But though originally an independent work, St Mark stands to the first and third of our present Gospels in a relation which is not accidental or artificial, but vital. When the three writings are compared together, they are found to deal with the same great cycles of events, and to describe them in words which are often nearly identical. The literary problem which arises from this remarkable fact belongs to the general Introduction of the Gospels, and cannot be usefully discussed here¹; nor, indeed, is it one which directly concerns the student of St Mark. But he will do well to take note of the distinctive features of the second Gospel as compared with the first and the third, and to examine their bearing upon the origin and character of the book upon which he is engaged.

The following table will shew how far the First and Third Gospels cover the ground which is covered by St Mark, and the relative order which they follow. For the contents of the sections see § 5. p. 51 ff.

Mc.	Mt.	Lc.
1. 1		
2–8	3. 1–12	3. 1–6, 15–17
9–11	13–17	21–22
12–13	4. 1–11	4. 1–13
14–15	12–17	14–15
16–20	18–22	[5. 1 ff.]
21–28		4. 31–37
29–31	8. 14–15	38–39
32–34	16	40–41
35–39		42–44
40–45	2–4	5. 12–16
2. 1–12	9. 1–8	17–26
13–14	9	27–28
15–17	10–13	29–32
18–22	14–17	33–39
23–28	12. 1–8	6. 1–5
3. 1–6	9–14	6–11
7–12	15–21	17–19
13–19 ^a	10. 1–4	12–16
19 ^b –30	12. 22–32	11. 14–26
31–35	46–50	8. 19–21
4. 1–9	13. 1–9	4–8

¹ For a comprehensive treatment of the subject the reader may be referred to Professor Stanton's article *Gospels* in the second volume of Dr Hastings' *Dictionary of the Bible*. An elaborate and able article on the same subject in *Encyclopaedia Biblica* is unhappily disfigured, more especially in the section on the 'Credibility of the Synoptics,' by the dogmatic statement of conclusions which are quite insufficiently supported.

	10–12		10–15		9–10
	13–20		18–23		11–15
	21–25				16–18
	26–29				
	30–32		31–32	13.	18–19
	33–34		34		
	35–41	8.	23–27	8.	22–25
5.	1–13		28–32		26–33
	14–17		33–34		34–37
	18–20				38–39
	21–34	9.	18–22		40–48
	35–43		23–26		49–56
6.	1–6	13.	53–58	4.	16–30
	7–13	9.	35–10:1, 10. 5–11:1	9.	1–6
	14–16	14.	1–2		7–9
	17–29		3–12	3.	19–20
	30–44		13–21	9.	10–17
	45–52		22–33		
7.	1–13	15.	1–9		
	14–23		10–19		
	24–30		21–28		
	31–37		29 ff.–31		
8.	1–10		32–39 ^a		
	11–13		39 ^b –16:4		
	14–21	16.	5–12		
	22–26				
	27–30		13–20		18–21
	31–33		21–23		22
	34–9:1		24–28		23–27
9.	2–8	17.	1–8		28–36
	9–13		9–13		
	14–29		14–20		37–43 ^a
	30–32		22–23		43 ^b –45
	33–37	18.	1–5		46–48
	38–40				49–50
	41–50		6–9		
10.	1	19.	1–2		
	2–12		3–9		
	13–16		13–15	18.	15–17

	17–22		16–22		18–23
	23–27		23–26		24–27
	28–31		27–30		28–30
	32–34	20.	17–19		31–34
	35–45		20–28		
	46–52		29–34		35–43
11.	1–11	21.	1–11	19.	29–45 ^a
	12–14		18–19		
	15–19		12–17		45 ^b –48
	20–25		19 ^b –22		
	27–33		23–27	20.	1–8
12.	1–12		33–46		9–19
	13–17	22.	15–22		20–26
	18–27		23–33		27–38
	28–34		34–40		
	35–37 ^a		41–45		41–44
	37 ^b –40	23.	1–38		45–47
	41–44			21.	1–4
13.	1–2	24.	1–2		5–6
	3–13		3–14		8–19
	14–23		15–25		20–24
	24–27		29–31		25–28
	28–29		32–33		29–31
	30–32		34–35		32–33
	33–37		42–44		36
14.	1–2	26.	1–5	22.	1–2
	3–9		6–13		
	10–11		14–16		3–6
	12–16		17–19		7–13
	17–21		20–25	14, 21–23	
	22–25		26–29		17–20
	26–31		30–35		31–39
	32–42		36–46		40–46
	43–50		47–56		47–53
	51–52				
	53–65		57–68	54 ^a , 63–71	
	66–72		69–75		56–62
15.	1–15	27.	1–26	23.	1–25
	16–20 ^a		27–31 ^a		
	20 ^b –22		31 ^b –33		26–33 ^a

23–32	34–44	33 ^b –43
33–37	45–50	44–45 ^a
38–41	51–56	45 ^b –55
42–47	57–61	50–55
16. 1–8	28. 1–20	56–24.

1. It appears from this table that out of the 106 sections of the genuine St Mark there are but three (excluding the head-line) which are wholly absent from both St Matthew and St Luke; and of the remaining 102, 96 are to be found in St Matthew, and 82 in St Luke. On the other hand, as the table shews with equal distinctness, there are large portions of St Matthew and St Luke (e.g. Mt. 1–2., 5–7., Lc. 1–2., 9:51–18:14) which are either entirely wanting in St Mark, or represented there only by an occasional fragment. This is but a rough statement of the case, but it suffices to indicate the relation of St Mark to the other Synoptists¹ in regard to the extent of the fields which they respectively occupy.

2. Further, the table reveals a marked difference of order in that part of the common narrative which belongs to the Galilean Ministry. From the beginning of the journeyings to Jerusalem to the Resurrection the order of the sections differs but slightly. St Matthew (21:19 f.) brings the withering of the fig-tree into immediate connexion with the sentence pronounced upon it, and St Luke (22:21 f.) places the detection of Judas after the distribution of the Eucharist. With these exceptions the order of Mc. 10:1–16:8 is generally followed by St Matthew and St Luke. But in the sequence of the events narrated in Mc. 1:14–9:50 there is no such consensus. St Luke, indeed, is generally in fair agreement with St Mark, where the two are dealing with the same events; but St Matthew's displacements of the Marcan order are numerous and serious in the earlier chapters.

The chief differences of order in St Luke are as follows: (1) the charge of collusion with Beelzebul follows the arrival of the mother and brethren; (2) the parable of the mustard seed is detached from that of the sower and stands in a later context; (3) the preaching at Nazareth is placed at the outset of the Ministry. St Matthew's order is essentially different from St Mark's as far as Mc. 6:13, although from that point the two are in almost complete agreement.

It may be taken as a *prima facie* argument in favour of St Mark's order that it is "confirmed either by St Matthew or St Luke, and the greater part of it by both¹." Moreover, when one of the other Synoptists strikes out a path peculiar to himself, his order usually has less verisimilitude, and is open on internal grounds to suspicion.

Thus (1) when Mt. places the gathering of crowds from Decapolis and Judaea at the very outset of the Ministry (Mt. 4:25), there can be little doubt that he antedates a state of things which Mc. rightly places at a later stage (Mc. 3:7 ff.). (2) The crossing to the Gadarene (Gerasene) country, if preparatory to an evangelistic tour in the Decapolis, seems to come too

¹ Compare Mr W. C. Allen's paper in *Exp. T.* 12., p. 279 ff. (*The dependence of St Matt. 1–13 upon St Mark*).

¹ Mr F. H. Woods in *Studia Biblica*, 2. p. 62; cf. Dr Sanday's remarks in Smith's *D.B.*² (p. 1224).

early in Mt.'s order, and on the other hand he places the calling of the Apostles too late; in Mc. both incidents occupy places which accord with what appears to be the natural course of events. (3) The synagogue scene at Nazareth, which Lc. fixes before the commencement of the Lord's residence at Capernaum, bears upon its surface the evidence of a later date (cf. Lc. 4:23 ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ κτλ.). (4) Again the notes of time and place in Mc. are frequently precise where in Lc. they disappear, or exist only in a weakened form—e.g. Mc. 1:22 εὐθὺς τοῖς σάββασιν (Lc. ἐν τοῖς ς.), 2:1 εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν (Lc. ἐγένετο ἐν μιᾷ τῶν ἡμερῶν), 4:35 ἐν ἐκείνῃ τῇ ἡμέρᾳ (Lc. ἐν μιᾷ τῶν ἡμερῶν)—whilst in Mt. the incidents have sometimes fallen into new surroundings which are inconsistent with those assigned to them in Mc. or Lc. or in both; comp. e.g. Mt. 8:1 καταβᾶντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους (Lc. ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων), 9:18 ταῦτα αὐτοῦ λαλοῦντος (Mc. and Lc. place the preceding parables in other contexts).

3. The comparison of St Mark's matter with that of the corresponding narratives in St Matthew and St Luke has been to some extent anticipated in the preceding section (p. 63 ff.). But it may be useful to illustrate a little more fully the relative fulness of St Mark's knowledge in matters of detail¹. The following examples are taken from the first four chapters of the Gospel.

Mc.	Mt.	Lc.
1:20 ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	4:22 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	5:11 καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
1:35 πρωὶ ἑννυχάλιαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσήυχετο.		4:42 γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον.
1:43 καὶ ἐμβριμῶντος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει αὐτῷ κτλ.	8:4 καὶ λέγει αὐτῷ κτλ.	5:14 καὶ αὐτὸς παρήγγειλεν αὐτῷ κτλ.
2:2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς θύραν.		
2:23 ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.	12:1 ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν.	6:1 ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους.
3:6 ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ	13:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι κτλ.	6:11 αὐτοὶ δέ κτλ.

¹ 1 Cf. Papias ap. Eus.: ἐνὸς ... ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν.

τῶν Ἡρωδιανῶν κτλ.

3:14 προσκαλεῖται
οὓς ἤθελεν αὐτός ...
καὶ ἐποίησεν δώδεκα
... ἵνα ὥσιν μετ'
αὐτοῦ καὶ ἵνα
ἀποστέλλῃ αὐτοὺς
κηρύσσειν καὶ ἔχειν
ἐξουσίαν κτλ.

3:19–21 ἔρχεται εἰς
οἶκον· καὶ συνέρχεται
πάλιν ὁ ὄχλος, ὥστε
μὴ δύνασθαι αὐτοὺς
μηδὲ ἄρτον φαγεῖν.
καὶ ἀκούσαντες οἱ
παρ' αὐτοῦ ἐξήλθον
κρατῆσαι αὐτόν,
ἔλεγον γὰρ ὅτι
ἐξέστη.

4:10 ὅτε ἐγένετο
κατὰ μόνας, ἡρώτων
αὐτὸν οἱ περὶ αὐτὸν
σὺν τοῖς δώδεκα κτλ.

4:34 κατ' ἰδίαν δὲ
τοῖς ἰδίῳις μαθηταῖς
ἐπέλυεν πάντα.

4:36
παραλαμβάνουσιν
αὐτὸν ὡς ἦν ἐν τῷ
πλοίῳ, καὶ ἄλλα
πλοῖα ἦν μετ' αὐτοῦ.

4:38 καὶ αὐτὸς ἦν ἐν
τῇ πρύμνῃ ἐπὶ τὸ
προσκεφάλαιον
καθεύδων.

4:39 ἐπετίμησεν τῷ
ἀνέμῳ καὶ εἶπεν τῇ
θαλάσῃ Σιώπα,
πεφίμωσο.

10:1 προσκαλεσάμενος τοὺς
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν
αὐτοῖς ἐξουσίαν κτλ.

13:10 προσελθόντες οἱ μαθηταὶ
εἶπαν αὐτῷ κτλ.

8:23 ἐμβάντι αὐτῷ εἰς πλοῖον
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ
αὐτοῦ.

8:24 αὐτὸς δὲ ἐκάθευδεν.

8:26 ἐπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσῃ.

6:13 προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα. ...

8:9 ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ
κτλ.

8:22 αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ
μαθηταὶ αὐτοῦ.

8:23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν.

8:24 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ
κλύδῳ τοῦ ὕδατος, καὶ ἐπαύσαντο.

When St Mark does not add to our knowledge, his presentation of a fact or saying is often distinct from that which it assumes in St Matthew and St Luke, and has the appearance of being the original from which one or both of the other accounts have been derived.

The following examples from the same chapters may suffice:

Mc.	Mt.	Lc.
1:16 Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος.	4:18 δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος.	

1:26 σπαράξαν αυτόν.		4:35 ρίψαν αὐτὸν εἰς τὸ μέσον ... μηδὲν βλάψαν αὐτόν.
2:12 τὸν κράβαττον.	9:6 τὴν κλίνην.	5:24 τὸ κλινίδιον.
2:17 καλέσαι ... ἁμαρτωλούς.	9:13 καλέσαι ... ἁμαρτωλούς.	5:32 καλέσαι ἁμαρτωλούς εἰς μετάνοιαν.
2:21 εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινόν τοῦ παλαιοῦ.	4:16 αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου.	5:36 εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.
3:16 καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, καὶ Ἰάκωβον.	10:2 Σίμων ὁ καλούμενος Πέτρος ... καὶ Ἰάκωβος.	6:14 Σίμονα ὃν καὶ ὠνόμασεν Πέτρον ... καὶ Ἰάκωβον.
4:11 ὑμῖν τὸ μυστήριον δέδοται.	13:11 ὑμῖν δέδοται γινῶναι τὰ μυστήρια.	8:9 ὑμῖν δέδοται γινῶναι τὰ μυστήρια.
4:21 ἔρχεται ὁ λύχνος.	5:15 καίουσιν λύχνον.	8:16 λύχνον ἄψας.
4:22 οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἴνα κτλ.	10:26 οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ κτλ.	8:17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ κτλ.
4:31 ὡς κόκκῳ.	13:31 ὁμοία ἐστὶν ... κόκκῳ.	13:19 ὁμοία ἐστὶν κόκκῳ.

Although in several of these instances St Mark's mode of expressing himself is briefer than that which is preferred by the other Synoptists, his style is not on the whole distinguished by brevity. On the contrary his treatment of incident is constantly fuller than theirs, partly through the habit, already illustrated, of filling up his picture with an abundance of minute details, partly from his way of (1) presenting facts in a vivid and pictorial form, and (2) interpreting character and conduct.

Examples of (1) may be found in the story of the Gerasene demoniac, the narrative of the cleansing of the αἰμορροοῦσα and the raising of the child of Jairus, the Baptist's martyrdom, the discussion arising out of the question about κοινὰ χεῖρες, the healing of the Syrophenician girl, the epileptic boy, and the son of Timaeus, the scribe's question, the anointing at Bethany. This feature in Mc. is most apparent when he is compared with Mt. Lc. has a fulness of his own, but it is of another character, and largely due to a literary style; cf. Mc. 2:22 with Lc. 5:37 f., 5:1 with Lc. 8:26, 5:17 with Lc. 8:37, 8:30 with Lc. 9:21, 8:34 with Lc. 9:23, 9:32 with Lc. 9:45, 11:8 with Lc. 19:37, 13:7 f. with Lc. 21:9 ff.

The following may serve as illustrations of (2): Mc. 1:41 σπλαγχνισθεῖς, 1:43 ἐμβριμησάμενος, 3:5 μετ' ὀργῆς συνλυπούμενος, 5:30 ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν, 5:36 παρακούσας τὸν λόγον λαλούμενον, 6:19 ἐνεῖχεν αὐτῷ κτλ., 6:20 ἐφοβεῖτο ... πολλὰ ἠπόρει καὶ ἠδέως αὐτοῦ ἤκουεν, 6:52 ἦν αὐτῶν ἡ καρδία πεπωρωμένη, 7:19 καθαρίζων πάντα τὰ βρώματα, 10:21 ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, 10:22 στυνάσας ἐπὶ τῷ λόγῳ, 15:15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, 16:8 οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

As a result of this characteristic fulness of St Mark, some eighty verses in his Gospel find no direct parallel in the other Synoptists. Although he seldom introduces a narrative or a parable which is not also found in St Matthew or St Luke, the aggregate of matter peculiar to the Second Gospel cannot fall much below one-sixth of the whole book.

In one respect, indeed, St Mark is concise where the other Evangelists are full. With a single exception (c. 13.) he represents the longer discourses of St Matthew and St Luke by a few compact sentences. Thus, the Sermon on the Mount finds only an occasional echo in the Second Gospel (e.g. 4:21, 9:50, 10:11); the long charge to the Twelve (Mt. 10.) is reduced by St Mark to a few verses (6:8–11); of the final denunciation of the Pharisees, which occupies a whole chapter in St Matthew (23.), St Mark gives merely a specimen (12:38–40). Such public teaching as St Mark reports is chiefly parabolic (2:19–22, 3:23–27, 4:3–32, 7:15, 12:1–9); yet his parables are few in comparison with those of either Matthew or Luke. On the other hand instructions delivered privately to the Twelve are sometimes given more at length by St Mark than by the other two Synoptists (cf. e.g. 7:18–23, 8:17–21, 9:33–50, 13:34–37). And such sayings as St Mark records are often, like his narrative, characterised by touches which possess a singular freshness and originality.

The following are examples: 1:14 πεπλήρωται ὁ καιρὸς, 2:27 τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον, 3:23 πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 26 ἀλλὰ τέλος ἔχει, 29 ἔνοχος ἔσται αἰωνίου ἁμαρτήματος, 4:8 ἀναβαίνοντα καὶ αὐξανόμενα, 13 οὐκ οἴδατε τὴν παραβολὴν ταύτην κτλ., 7:13 παρόμοια τοιαῦτα πολλὰ ποιεῖτε, 7:27 ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, 8:21 οὐπω συνιέτε; 9:23 τὸ Εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι, 9:29 τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ, 10:30 μετὰ διωγμῶν, 11:22 ἔχετε πίστιν θεοῦ, 12:27 πολὺ πλανᾶσθε, 12:34 οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ, 14:36 πάντα δυνατὰ σοι.

To sum up these remarks. It would appear that the relation of St Mark to the other Synoptists is that of an early but fragmentary record towards records of a somewhat later origin¹ and more complex character. In compass St Mark falls far short of the other two², but he excels them in approximation to chronological order and in life-like representation of the facts³. His narrative moves in a more contracted field; he reports but one of our Lord's longer discourses in full, and comparatively few of His sayings and parables. But where the three Synoptists are on common ground, St Mark is usually distinguished by signs of the minuter knowledge which comes from personal observation or from personal contact with an eye-witness⁴.

¹ For a discussion of this point see Hastings, *D. B.* 3:259 f., *Enc. Bibl.* 2. 1847 f.; the literature upon it will be found in Moffatt, *Historical N. T.*, p. 262 f.

² Jerome, *de virr. ill.* 8, "Marcus ... breve scripsit evangelium."

³ On the 'genius' of St Mark's Gospel see Salmond in Hastings, *D. B.*, p. 253 ff.

⁴ Mr F. P. Badham in *St Mark's Indebtedness to St Matthew* uses the picturesqueness of St Mark's narrative as an argument against his priority; see e.g. p. 44: "consider the frequently trivial character of these details ... consider, too, the tendency to emphasise the marvellous. With the phenomena of

7. USE OF THE OLD TESTAMENT BY ST MARK

This Gospel contains 68 distinct references to the Old Testament, of which 25 are either formal¹ or nearly verbal quotations. Only seven of the references are peculiar to St Mark.

In the following table quotations are distinguished by an asterisk; (Mt.), (Lc.), indicate that the passage is used by St Matthew or St Luke in a corresponding context; a dagger before a Marcan reference shews that it contains a quotation peculiar to St Mark.

*Gen.	1:27	Mc.	10:6 (Mt.)
*	2:24		10:7 f. (Mt.)
	18:14		10:27 (Mt., Lc.)
	37:20		12:7 (Mt., Lc.)
	38:8		12:19 (Mt., Lc.)
*Exod.	3:6		12:26 (Mt., Lc.)
*	20:12		7:10 ^a , 10:19 (Mt.)
*	20:12–17		10:19 (Mt., Lc.)
*	21:17		7:10 ^b (Mt.)
*	24:8		14:24 (Mt.)
Lev.	13:49		1:44 (Mt., Lc.)
*	19:18		12:31, 12:33 (Mt., Lc.)
Num.	27:17		6:34 (Mt.)
*Deut.	4:35		† 12:32
	5:16		7:10 (Mt.)
	5:17–20		10:19 (Mt., Lc.)
*	6:4		12:29, 12:32
	6:5		12:33 (Mt., Lc.)
	13:1		13:22 (Mt.)
	24:1		10:4 (Mt.)
*	24:14		† 10:19
	25:5		12:19 (Mt., Lc.)
	30:4		13:27 (Mt.)
1 Sam.	15:22		† 12:33
1 Sam.	21:6	Mc.	2:26 (Mt., Lc.)
1 Kings	22:17		6:34 (Mt.)

the Apocryphal Gospels before our eyes it will surely be reckoned a sign of decadence that our Second Evangelist dilates so exuberantly on the Gadarene's ferocity and the epileptic's paroxysm." The comparison of St Mark with the Apocryphal Gospels is unfortunate. It calls attention to the essential difference between the real and the realistic, a report based upon a first-hand authority and an historical romance. For a criticism of Mr Badham's method the student may be referred to Mr A. Wright's *Some N. T. problems*, p. 256 ff.

¹ The formal quotations in Mc. are 19; see *Introduction to the O. T. in Greek*, pp. 382, 391.

2 Kings	1:8	1:10 (Mt.)
Esther	5:3, 7:2	6:23
Job	42:2	10:29 (Mt.)
*Ps.	22:1	15:34 (Mt.)
	22:7	15:29 (Mt.)
	22:19	15:24 (Mt., Lc.)
	41:9	† 14:18
*	42:6	14:34 (Mt.)
	69:22	15:36 (Mt.)
*	110:1	12:36, 14:62 (Mt., Lc.)
*	118:22 f.	12:10 (Mt., Lc.)
*	118:25 f.	11:9 (Mt.)
Isa.	5:1–2	12:1 (Mt., Lc.)
	6:9 f.	4:12 (Mt., Lc.)
	13:10	13:24 (Mt.)
	19:2	13:8 (Mt., Lc.)
*	29:13	7:6 (Mt.)
	34:4	13:25 (Mt.)
*	40:3	1:3 (Mt., Lc.)
*	56:7	11:17 ^a (Mt., Lc.)
	62:2	6:11 (Mt.)
*	66:24	† 9:48
Jer.	5:21	† 8:18
*	7:11	11:17 ^b (Mt., Lc.)
Ezek.	12:2	† 8:18
	17:23	4:32 (Mt., Lc.)
	34:5	6:34 (Mt.)
Dan.	2:28, 2:29, 2:45	13:7 (Mt., Lc.)
	4:12, 4:21	4:32 (Mt.)
	7:13	13:26, 14:62 (Mt., Lc.)
	9:27	13:14 (Mt.)
	11:31	13:14 (Mt.)
*	12:1	13:19 (Mt.)
*	12:11	13:14 (Mt.)
Joel	3:13	† 4:29
Mic.	7:6	13:12 (cf. Mt., Lc.)
Zech.	2:10	13:27 (Mt.)
	8:6	10:27 (Mt.)
	9:11	14:24 (Mt.)
*	13:7	14:27 (Mt.)

*Mal. 3:1
4:5

1:2 (Mt., Lc.)
9:12 (Mt.)

A comparison of the formal and direct quotations with the Cambridge manual edition of the LXX.¹ will shew that while St Mark is generally in fair agreement with the MS. which on the whole presents the LXX. in its relatively oldest form, there are some remarkable variations.

In the following list thick type is used where the text of the Cambridge LXX. diverges from the text of St Mark as edited in this volume.

Mc. 1:2 ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου.

Mc. 1:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Mc. 7:6 ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Mc. 7:10^a τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Mc. 7:10^b ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

Mc. 9:48 ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

Mc. 10:6 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

Mc. 10:7 f. ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Mc. 10:19 μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Mc. 11:9 ὡσαννὰ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Mc. 11:17^a ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς

Mal. 3:1 ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

Isa. 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

Isa. 29:13 ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

Exod. 20:12 (Deut. 5:16) τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Exod. 21:16 (17) ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

Isa. 66:24 ὁ ... σκώληξ αὐτῶν οὐ τελευτήσῃ (τελευτᾷ A), καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.

Gen. 1:27 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

Gen. 2:24 ἕνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, ... καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

Exod. 20:12–17 τίμα τὸν πατέρα σου καὶ τὴν μητέρα ... οὐ μοιχεύσεις, οὐ κλέψεις, οὐ φονεύσεις, οὐ ψευδομαρτυρήσεις.

Deut. 24:14, A οὐκ ἀποστερήσεις.

Ps. 117. (118.) 25, 26 σῶσον δὴ ... εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Isa. 56:7 ὁ ... οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

¹ A more detailed comparison is given by Mr W. C. Allen in *Exp. Times*, 12. (1900–1) pp. 187 ff., 281 ff.

ἔθνεισιν.

Mc. 11:17^b σπήλαιον ληστῶν.

Mc. 12:10 λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Mc. 12:26 εἶπεν ... Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

Mc. 12:29 f. ἄκουε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν Κύριος εἷς ἐστίν· καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

Mc. 12:31 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Mc. 12:32 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

Mc. 12:36 εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

Mc. 13:14 τὸ βδέλυγμα τῆς ἐρημώσεως.

Mc. 13:19 θλίψις οἷα οὐ γέγονεν ...

Mc. 14:24 τὸ αἷμα ... τῆς διαθήκης.

Mc. 14:27 πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

Mc. 14:34 περίλυπος ... ἡ ψυχὴ.

Mc. 15:34 ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

Jer. 7:11 σπήλαιον ληστῶν.

Ps. 117. (118.) 22 f. τὸν λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Exod. 3:6 εἶπεν Ἐγὼ εἰμι ὁ θεός ... Ἀβραάμ καὶ θεός Ἰσαὰκ καὶ θεός Ἰακώβ.

Deut. 6:4 f. ἄκουε, Ἰσραήλ· Κύριος ὁ θεός ἡμῶν Κύριος εἷς ἐστίν· καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς φυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

Lev. 19:18 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Deut. 4:35 οὐκ ἔστιν ἔτι (ἄλλος A) πλὴν αὐτοῦ.

Ps. 109. (110.) 1 εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Dan. 12:11 (LXX.) τὸ βδέλυγμα τῆς ἐρημώσεως.

Dan. 12:1 (Th.) θλίψις οἷα οὐ γέγονεν ...

Exod. 24:8 τὸ αἷμα τῆς διαθήκης.

Zach. 13:7 πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα.

Ps. 41. (42.) 6 περίλυπος ... ἡ ψυχὴ.

Ps. 21. (22.) 1 ὁ θεός μου ὁ θεός μου ... ἵνα τί ἐγκατέλιπές με;

The variations, it will be seen, are not numerous or extensive, but they are sometimes well marked and of considerable interest. Details have been discussed, as far as space permitted, in the footnotes; but attention may be called here to a few points. (1) St Mark manifests an occasional leaning towards the text of cod. A (Gen. 2:24 [?], Exod. 20:13 ff. (order), 21:16, Deut. 6:4, Zach. 13:7). (2) In a few remarkable instances he agrees with the other Synoptists against the LXX. (Isa. 29:13, 40:3, Zach. 13:7, Mal. 3:1). (3) While his LXX. quotations usually exhibit the same text as St Matthew's and St Luke's, he is here and there independent of one or both (Exod. 20:13 ff., Deut. 6:4, Ps. 21. (22.) 1, 109. (110.) 1).

With few exceptions (e.g. 1:2, 1:3) St Mark's references to the Old Testament occur in his report of the words of our Lord or of those who conversed with Him. But the commentary will make it probable that our Evangelist was intimately acquainted with the language of the

Greek Bible¹. To the LXX. he was probably indebted for nearly all that he knew of Greek as a written language², as well as for the form in which his conceptions of the Messiah and the Kingdom of GOD were generally cast.

8. EXTERNAL CONDITIONS OF THE LIFE OF CHRIST AS DEPICTED BY ST MARK

1. Two sections of Palestine make up the field of St Mark's history, Galilee (ἡ Γαλιλαία¹), and Judaea (ἡ Ἰουδαία χώρα or simply ἡ Ἰουδαία); and two cities stand prominently forward as the centres of the movement, Capernaum (Καφαρναούμ), and Jerusalem (in Mc. always Ἱεροσόλυμα). Adjacent regions are also mentioned, into some of which the scene occasionally passes—Idumaea, Peraea (πέραν Ἰορδάνου), Phoenicia (περὶ Τύρον καὶ Σιδῶνα, τὰ ὅρια Τύρου καὶ Σιδῶνος), Decapolis (ἡ δεκάπολις Δεκάπολις), Gennesaret, 'the land of the Gerasenes' (ἡ χώρα τῶν Γερασηνῶν); and other towns and villages—Nazareth (Ναζαρέτ), Bethsaida, Dalmanutha (?Magdala or Mageda), Caesarea (Καισαρία ἡ Φιλίππου), Tyre, Sidon, Jericho, Bethphage, Bethany. The river Jordan, the 'wilderness' of Judaea (ἡ ἔρημος), the waste or common ground in the neighbourhood of the towns of Galilee and Gaulonitis (ἔρημοι τόποι, ἐρημία), the lake (ἡ θάλασσα τῆς Γαλιλαίας or ἡ θάλασσα), the Galilean and Peraean hills (τὸ ὄρος, τὰ ὄρη), a 'high mountain' in the North which is probably Hermon, and the Mount of Olives (τὸ ὄρος τῶν ἐλαιῶν), complete the geographical surroundings of the narrative.

If we consider the extent of our Lord's itinerations, this list will appear singularly meagre. During the period covered by Mc. 1:14–9:50 He seems to have evangelised in person or through the Twelve every part of Galilee, and a portion at least of the vaguely defined region east of the Jordan which was known as the Decapolis, besides undertaking a journey through Phoenicia and across the Lebanon. These missionary journeys led Him through all the towns and larger villages (κωμοπόλεις) of the most densely populated part of Palestine; but though St Mark relates the fact (1:38 ff., 6:6 ff.), he is silent as to the names of the places visited. Nor again, graphic as he is, does he stop to describe the effect produced upon fishermen of the little inclosed freshwater lake by their first sight of the Mediterranean and of the glories of Lebanon and Hermon. The Evangelist keeps strictly to his purpose, and allows himself to

¹ See also § 4. of this Introduction.

² Sir J. C. Hawkins (*Hor. Syn.* pp. 108, 162 ff.) points out that, to judge by the list of words peculiar to St Mark, his acquaintance with the LXX. was less intimate than either St Matthew's or St Luke's. The test, however, is not conclusive, merely establishing a probability that Mc. had other resources, such as those which a ἑρμηνευτής might not unnaturally possess, which rendered him more independent of the LXX. vocabulary than the other Synoptists.

¹ The name is spelt thus in cod. B throughout St Mark except 1:9 and 16:7, and uniformly in the O.T. (Jos. 20:7, 21:32, 3 Regn. 9:11, 4 Regn. 15:29, 1 Chron. 6:76, Isa. 9:1). Winer-Schmiedel, § 5, 13 *a*, classes Γαλιλαία with κρεῖνιν, μισεῖν, πολεῖται. But though analogy may have had weight, it is probable that Γαλιλαία is a genuine attempt to reproduce the sound of the Hebrew word, and that the diphthong answers to the long vowel in לַיִלָּה. Cf. WH. *Notes*, p. 155.

enter into details only when they illustrate the matter which is in hand. He is more concerned to set forth the character and method of the Ministry than the names of its localities.

Nevertheless the indications of place are distinct enough to fix the geographical surroundings of almost every important incident, if we may assume that St Mark's order is roughly chronological. Of the events reported in c. 10:1–31 no more can be said than that they took place in Judaea or in Peraea (10:1). But in both the greater sections of the history (1:14–9:50, 10:32–16:8) localisation can be carried into details.

This is obvious in 10:32–16:8; but a little examination will shew that it is true also of the earlier section. Capernaum or its neighbourhood on the west side of the Lake is the scene of 1:16–38, 2:1–3:12, 3:20–4:36, 5:21–43, 6:53–7:23, 9:33–50, whilst 5:1–20, 6:32–47, 7:32–8:9, 8:22–26 belong to the eastern shore, and 4:37–41, 6:48–52, 8:14–21, to the Lake itself; journeyings through Galilee, Phoenicia, Abilene and Ituraea occupy 1:39–45, 3:13–19, 6:1–13, 6:30–31, 7:24–31, 8:27–9:32. This accounts for the whole section 1:14–9:50 with the exception of 6:14–29, which consists of an explanatory episode and belongs, as we learn from an independent source, to Machaerus on the east of the Dead Sea. In many cases we can locate separate incidents yet more precisely. Thus the events of 1:21–34, 2:1–12, 9:33–50, are expressly connected with Capernaum; others belong to Gerasa, Gennesaret, Bethsaida, Nazareth, the neighbourhoods of Tyre and Caesarea Philippi. The exact locality however is more frequently described than named; the writer is usually content to place the event in its physical surroundings—in a house, on the road, by the side of the lake, among the hills, or wherever it may have occurred—but information of this kind is rarely withheld.

This method of localising the incidents imparts distinctness and movement to the history, while it does not burden the reader's memory with mere lists of names. At the same time it offers guidance in the construction of an intelligible plan of the Ministry. We can see quite clearly that the Ministry in Galilee found its centre in Capernaum; there it begins and ends (1:21, 9:33). Other Gospels couple Chorazin with Capernaum (Mt. 11:21 ff., Lc. 10:13 ff.); St Mark mentions no other town on the west shore of the lake, and thus fixes attention on the head-quarters of the movement. Capernaum was the home of Simon and Andrew (1:29) and Levi (2:15); from Capernaum easy access could be had, not only to every part of the lake-district, but, by means of the great roads which were within reach, to every part of Palestine. The roads brought people together from east and west, north and south (3:8), and at other times carried the Lord and the Twelve upon their errand of preaching the Gospel to the rest of Galilee. So far as we can judge, it belonged to our Lord's design to evangelise the Tetrarchy thoroughly, while He made the lake-side the centre of His work. In St Mark we can see how the wider purpose was worked into the narrower. The itinerations occur at intervals determined by circumstances; whenever the enthusiasm of the crowd rose to a dangerous height, or the hostility of the Scribes at Capernaum or of the court-party at Tiberias rendered a temporary withdrawal expedient, the Lord used the interval either in evangelistic work (1:35 ff., 6:1 ff.), or in intercourse with the Twelve, for which leisure and privacy were gained by travel (7:24 ff., 8:27 ff.). Towards the end of the Ministry in Galilee the latter employment predominated, and in this fact it is impossible not to see the working out of a Divine plan. The solitudes of Lebanon and Hermon afforded an unrivalled scene for the

teaching of the laws of the Kingdom to the future Apostles and their initiation into the mystery of the Passion.

Besides the journey from Judaea to Galilee (1:14), the Gospel describes (1.) three voyages on the lake, with visits to places in the neighbourhood, (2.) three inland journeys in Galilee, (3.) three longer journeys. The particulars are as follows: 1:1. From Capernaum to the land of the Gerasenes and back (4:35, 5:1, 5:21). 2. From some point on the west shore, probably north of Capernaum, to the neighbourhood of Bethsaida, and back to Gennesaret (6:32, 6:53). 3. From some point on the east shore to the neighbourhood of Dalmanutha, and from thence to Bethsaida (8:10, 8:22). 2:1. Circuit of Galilee; return to Capernaum (1:39, 2:1). 2. Visit to the hill-country; return to Capernaum (3:13). 3. Circuit of the villages beginning with Nazareth; return to the lake (6:1, 6:6, 6:32). 3:1. From Capernaum to Phoenicia, through Sidon, and round to Decapolis and the lake (7:24, 7:31). 2. From Bethsaida to the neighbourhood of Caesarea Philippi, thence northwards to Hermon; return through Galilee to Capernaum (8:27–9:33). 3. From Capernaum to Judaea and Peraea (10:1).

For the identification of the various sites see the commentary upon the text, and the maps. It is to be understood that the dotted lines in the latter give merely the probable direction of the routes.

2. Into the political conditions of the countries where our Lord worked or travelled, St Mark allows his readers only a passing glimpse. He is almost obviously indifferent as to precise details of this kind. Herod Antipas is introduced as ‘the king’ (6:14, in a context where both Mt. and Lc. are careful to write ὁ τετραάρχης). There is nothing to shew that when Christ crossed the lake to Bethsaida or Gerssa He entered another tetrarchy, or that He came under the authority of the *legatus Syriae* when He visited Phoenicia, and under that of the Procurator of Judaea when He reached Jericho. Yet if St Mark’s history is placed in the light of these facts, it is seen to be in full accord with them. Tyre and Sidon, Caesarea Philippi, and even Bethsaida Julias are recognised as places of relative safety, where the Lord can shelter for a time from the intrigues of Herod. On the other hand, He is represented as being aware that in going up to Jerusalem He is encountering greater peril than in Galilee; there He will be delivered to Gentile officials (τοῖς ἔθνεσιν), and die by a Roman punishment. If the writer of this Gospel does not display a knowledge of the complex political life which prevailed in Palestine at the time, his reticence is not due to ignorance.

3. On the state of religion in Galilee and Judaea St Mark is less reserved. The synagogues in Galilee, the Temple and Precinct at Jerusalem, control the ecclesiastical life of the two provinces; in the North the ἀρχισυνάγωγοι, in the South the ἀρχιερεῖς, are the ecclesiastical authorities. But in both the religious teachers of the people are the Scribes—οἱ γραμματεῖς, as St Mark uniformly calls them—and we meet them everywhere, at Capernaum (2:6), among the villages under Hermon (9:14), and at Jerusalem. Of the two great religious sects which divide religious opinion, the Pharisees are found both in Galilee and Judaea; of the Sadducees St Mark makes no mention till he reaches the last scenes at Jerusalem. In these the Pharisaic Scribes fall into the background, and their place is taken by the Sadducean priesthood which dominates the capital. There is a delicate mark of truth in this sudden but unannounced change, of which indications may be found everywhere in the last five chapters of the Gospel. On the first morning after His entrance into the Precinct the Lord comes into collision with

the hierarchy through His action in the matter of the temple-market. From that moment they take the lead in seeking His death: they head the deputation from the Sanhedrin which demands to know His authority; they negotiate with Judas for the betrayal; a servant of the High Priest seems to have been foremost in the arrest; the Lord is taken from Gethsemane to the High Priest's Palace, and, though other members of the Sanhedrin are present, the condemnation is evidently the act of the priesthood, and it is from them that the Procurator learns the nature of the charge. Even Pilate could detect the motive which inspired them. For traditionalism, which concerned the Scribes so deeply, they cared little; but they could not suffer a superior, and if Jesus were the Christ, or were generally regarded in that light, their supremacy was at an end. Thus Jesus was condemned in the end not for His supposed contempt of the Law, written or oral, but for His acceptance of the Messianic character. The result is widely different from what the experience of Galilee would have led the reader to expect; but it is fully explained by the change of circumstances which St Mark assumes but does not stop to relate.

Not less interesting is the light which the Evangelist throws upon the religious and social condition of the mass of the Jewish people. There is here again a marked distinction between the North and the South, though our attention is hardly called to it. In Galilee we find ourselves in the midst of a population which on the whole is rural; the towns are for the most part *κωμπολεις*, and round them are uninhabited spaces, high ground, cornfields (*τὰ σπόριμα*), open country dotted with villages and farms (*ἀγροί*). The history moves among the working classes, the fishermen and husbandmen who were the backbone of the lake-side people. At Tiberias and Machaerus the court of Antipas attracted men of another stamp, and on the occasion of the Tetrarch's birthday we see the "heads of Galilee" (*οἱ πρῶτοι τῆς Γαλιλαίας*) mingling with high officials and military tribunes (*οἱ μεγιστᾶνες, οἱ χιλιάρχοι*). But at Capernaum the only indications of proximity to a seat of government are the *τελώνιον* which faces the shore, and the "Herodians" with whom the local Pharisees take counsel. The most striking feature here is the vast throng (*ὁ ὄχλος, οἱ ὄχλοι*) which surrounds the Prophet of Nazareth all day long and day after day. It is replenished from all parts of Syria, but the bulk of the crowd must always have come from the lake-side towns and villages (cf. 6:55). This crowd is uniformly friendly and indeed enthusiastic, intent in the first instance upon getting its sick healed or watching and admiring the miracles, but also attracted by a teaching which was strangely unlike that of other Rabbis (1:21, 1:27). Many elements were mingled in this Galilean audience; a few were themselves Rabbis, and these were at least secretly hostile; the majority were doubtless members of synagogues and men of unblemished orthodoxy (cf. Acts 10:14), but there was also a large following of persons who had no place in the religious life of Judaism (*τελῶναι καὶ ἁμαρτωλοί*, 2:15), but were not averse to religious instruction such as Jesus offered. Our Lord was touched by their enthusiasm; it revealed a yearning for guidance which deserved better shepherding than it received at the hands of their official guides (6:34). But He was at the same time grieved by the immaturity and obtuseness which rendered the masses impervious to directly spiritual teaching, and indeed unworthy of it (4:11 ff.). Even the picked companions of His journeys in Galilee retained much of the callousness and blindness which belonged to their environment (8:17, 8:21). Hence the Galilean teaching

of Christ was limited to elementary lessons of truth, or, if it went further, was clothed in parables (4:11 f.).

Of the Jerusalemites this Gospel tells us little, but there are indications that the influences at work among them were widely different. The Lord had friends and disciples in Jerusalem and the neighbourhood—the household of Simon at Bethany (14:3), Joseph of Arimathea, the owner of Gethsemane, and the master of the house in the city where the last supper was eaten. But it may be doubted whether the Galilean Prophet was popular in the city. The crowds who escorted Him to Jerusalem, and who hung on His words in the Court of the Gentiles, were largely made up of Galileans and visitors; the crowd of citizens which thronged up to the Praetorium when the news of His arrest spread through the city, was chiefly interested in the opportunity of pressing its claims upon Pilate (15:8), and yielded to the importunity of the ἀρχιερεῖς (15:11). The report that Jesus had threatened to destroy the Temple easily turned the scale of feeling against Him; no release was attempted, no hands were laid on the party who had brought about His crucifixion, no sympathy was extended to Him on the cross by the passers-by, who mocked His sufferings (15:29). On the other hand our Lord's attitude at Jerusalem shews that He was brought face to face there with questions quite distinct from those which met Him in Galilee. He was no longer under a government which, though pagan in spirit, preserved the forms of Judaism; the shadow of the Roman *imperium* lay upon Jerusalem, and He was called there to vindicate His Messiahship, and to settle the apparently conflicting claims of Caesar and GOD.

4. The Gospel abounds with minute references to the external features of life.

Its vocabulary is rich in words which describe clothing (ἱμάτιον, χιτῶν, στολή, κράσπεδον, πορφύρα, σινδών, ζώνη, σανδάλιον, ὑπόδημα, ἱμάς). food (ἄρτος, οἶνος, ὄξος, λάχανον, ἰχθύδιον, ζύμη, μέλι, βρῶμα, κλάσμα), the house and its parts (οἶκος, οἰκία, αὐλή, προαύλιον, πυλὼν, θύρα, ἀνάγαιον, κατάλυμα, στέγη, δῶμα, ἀφεδρών), utensils and tools (μόδιος, λύχνος, λυχνία, πίναξ, τρύβλιον, ποτήριον, ἀσκός, ἀλάβαστρος, ξέστης, κράβαττος, κλίνη, πήρα, κόφινος, σφυρίς, μάχαιρα, κεράμιον, μύλος), coins (ἀργύριον, χαλκός, δηνάριον, κοδράντης, λεπτόν, κόλλυβος), divisions of time (ῥα (τρίτη, ἕκτη), πρωί, πρωία, ὀψιέ, ὀψία, μεσονύκτιον, ἀλεκτοροφωνία), religious practices (βαπτισμός, καθαρισμός, κορβάν, σάββατον, προσάββατον, παρασκευή, παράδοσις, συναγωγή, συνέδριον, ἱερόν, γαζοφυλάκιον, ἑορτή, θυσία, ὀλοκαύτωμα, νηστεία, εὐλογεῖν, εὐχαριστεῖν, ὑμνεῖν), marriage (γαμίζειν, γαμεῖν, γαμεῖσθαι, νυμφίος, νυμφών, γυνή, πενθερά, βίβλος ἀποσταφίου), service (διάκονος, ὑπηρέτης, δοῦλος, μισθωτός, θυρωρός, παιδίσκη), punishment (δέρειν, βασανίζειν, ἀποκεφαλίζειν, φυλακή, δέσμιος, σταυρός), agriculture and other rural pursuits (σπόριμα, πρασιά, ἀμπελών, ὑπολήνιον, φραγμός, πύργος, δρέπανον, θερισμός, γεωργός), trade (ἐκδιδόναι, ἀντάλλαγμα, λύτρον), military matters (κεντυρίων, χιλιάρχος, σπεκουλάτωρ, σπεῖρα, λεγιών), boating and fishing (ἄλγεῖς, ἀμφιβάλλειν, δίκτυον, πλοῖον, πλοiάριον, πρύμνα, προσκεφάλαιον, προσορμίζεσθαι), animals (θηρία, κάμηλος, χοῖρος, κυνάριον, πῶλος, πετεινά, περιστέρα), disease (πυρετός, λέπρα, κωφός, μογιλάλος, σπαράσσεσθαι, δαιμονί ζεσθαι, μονόφθαλμος), treatment of the dead (ἐνείλεῖν, ἐνταφιασμός, μύρον, ἀρώματα). A considerable number of these words are used by no other N.T. writer.

Besides this free use of words which describe the visible surroundings of life, there are many less manifest but not less instructive traces of local knowledge; such as the references to pauperism which appear only in connexion with Judaea and Jerusalem (πτωχός, 10:21, 12:42 f., 14:5, 14:7; προσαίτης, 10:46), and a similarly restricted use of ληστής (11:17, 14:48) and στασιαστής (14:7); the tacit assumption of the general employment of Aramaic, at least in Galilee, which underlies such Aramaisms as βοανηργές and ταλειθα κούμ; the careful choice of words which seem to imply that in Hellenised places, such as the Decapolis and the neighbourhood of Caesarea Philippi, the Lord's ministry was limited to the villages and open country, and that He did not enter the practically pagan towns.

St Mark's interests do not lie in the field of contemporary history or political geography or in the social condition of Palestine. Every detail of this kind in his Gospel is merely incidental. But his passion for exact description, so far as it can be brought within the compass of his work, leads him unconsciously to supply a variety of information on these subjects, whilst his residence in Jerusalem and his personal relation to St Peter assure us that the information which he gives is first-hand and accurate.

9. ST MARK'S CONCEPTION OF THE PERSON AND OFFICE OF OUR LORD

Whether the present headline of the Gospel in its fuller form is due to St Mark or not, it admirably expresses the idea of the book. It is *the Gospel of Jesus Christ, the Son of GOD*. St Mark begins (1:2) by quoting two well-known Messianic passages (Mal. 3:1, Isa. 40:3), and tracing their accomplishment in the mission of the Baptist; and his next step is to shew that at His Baptism Jesus was declared to be the Beloved Son (1:11). Thus he places in the forefront of the work the presupposition of our Lord's Messianic office and Divine Sonship, and all that follows is a record of the historical manifestation of the Christ.

According to St Mark the Lord began His Galilean Ministry in the character of the Baptist's successor, repeating St John's message, and carrying it a stage further (1:15). His method, however, was new. John had appeared in the wilderness, Jesus shewed Himself in the heart of Galilee; John waited till men came to him, Jesus sought them out, and called them to follow Him (1:17 ff.); John was a preacher only, Jesus on His first sabbath in Capernaum revealed His power over unclean spirits (1:27), who at once recognised Him as the Holy One of GOD (1:24), the Messiah (1:34), and the Son of GOD (3:11, 5:7). But their premature and hostile testimony was refused and silenced, and the Lord proceeded to reveal Himself by other means. He began by applying to Himself the title *Son of man* (2:10), which, while it implied a relation to human weakness and mortality (8:31, 9:9, 9:31, 10:33, 10:45, 14:21, 14:41), at the same time asserted His authority over all matters connected with the spiritual well-being of the human race; and in this capacity he claimed the right to forgive sins upon earth (2:10), to regulate the observance of the Sabbath (3:28), and to adjudge future rewards and punishments (8:38 f.).

But neither friends nor enemies could find an explanation of His extraordinary powers in a name which seemed to carry no assertion of a superhuman origin. At Nazareth the wisdom and the miracles of the Son of Mary excited both surprise and resentment (6:2, 6:3). His own family and friends saw in them indications of madness which called for interference and restraint (3:21). Learned scribes, who had come down from Jerusalem to enquire and report,

hazarded the conjecture that He was possessed by the chief of the unclean spirits (3:22). Among the crowd, on the other hand, whispers were heard that Jesus was a prophet, and one of the same rank as the Prophets of the canon; possibly Elijah himself, the expected forerunner of the Messiah (6:15, 9:11), or the Baptist restored to life (6:14, 6:16, 8:28). The Twelve shared the general perplexity (4:41). There is no indication that any one in Galilee, while the Ministry was in progress, stumbled upon the truth, or that Jesus during this period either publicly or privately declared Himself to be the Christ.

The Twelve were the first to make the discovery, but they did not make it till our Lord's work in Galilee was practically at an end. He was on His way to Caesarea Philippi, with his back turned upon Capernaum and the Lake, when He raised the question of His own personality, and received from St Peter the immediate answer "Thou art the Christ" (8:29). For the Apostles the moment was decisive. Henceforth the Messiahship of Jesus was a part of their faith, and the ruling idea of their lives; they knew themselves to be Christ's (9:41). The Lord now began to speak to them freely of His future glory (8:38); to Peter and the two sons of Zebedee, whom he seems to have constituted His three witnesses (5:37, 9:2, 14:33), He granted a remarkable anticipation of it, which at once confirmed and interpreted St Peter's confession. The Transfiguration proved that Jesus was not a mere Prophet, not even Elijah, but greater than Elijah and Moses himself; it repeated the Divine assurance vouchsafed to the Baptist, that the Son of Mary was also the beloved or unique Son of GOD (9:7); it revealed Him for a moment clad in the glory of the Father, and thus rebuked the expectations which had begun to rise in minds that *savoured not the things of GOD*, while it encouraged hopes of a more than earthly magnificence. Raiment such as the Messiah wore at His Transfiguration *no fuller on earth could whiten* (9:3); all was celestial and superhuman in this vision of the glorified Christ.

Another revelation began simultaneously with that of the Lord's Messianic dignity. From the moment that St Peter confessed Him to be the Christ, Jesus set Himself to foretell His coming Passion (8:34); and the prediction was repeated more than once with growing clearness during the months which followed the Transfiguration (9:31, 10:33). But the doctrine of the Cross, while it perplexed and disquieted the Twelve, awoke no response in their hearts, and did not even penetrate their understandings (9:32, 10:32, 10:35 ff.). False ambitions were at work in them, shutting out the true conception of the Kingdom of GOD; and the Lord was occupied at this period in dispelling these errors, and teaching the primary laws of self-sacrifice and service (9:33 ff., 10:21–31, 10:35–45).

When at last the Lord approached Jerusalem to offer His own Sacrifice, the occasion for the reserve which He had practised in Galilee had passed away. His Messiahship was no longer a secret to be kept by the Twelve; it was openly recognised and acknowledged. At Jericho for the first time in this Gospel we hear the cry *Son of David* (10:47). On the Mount of Olives the crowd acclaimed *the coming Kingdom of our father David* (11:10). In the parable of the vineyard the Lord openly represented Himself as *the Beloved Son* and *the Heir* (12:6, 12:7). His question on Ps. 110:1, though it dealt only with the general subject of the Messianic dignity, was doubtless understood to refer to Himself. When Caiaphas asked *Art Thou the Christ?* the Lord, according to St Mark, replied without hesitation *I am*, adding words from the Book of Daniel which placed His early claim to be the Son of Man in

connexion with the vision of a Messianic Kingdom (14:62). It was as Messiah that He was condemned to the Cross, for *the King of the Jews* is but 'the Christ,' expressed in terms intelligible to a Roman judge. The banter with which He was assailed on the Cross proves that His claim to be Messiah was uppermost in the thoughts of the people of Jerusalem, from the hierarchy downwards: *let the Christ, the King of Israel, come down now from the cross; He calleth Elijah ... let us see whether Elijah cometh to take Him down* (15:32–36).

The abrupt end of St Mark's work prevents us from ascertaining his conception of the Risen Christ. We do not know whether the original work was ever brought to a completion. But if it was, a comparison of Mc. 16:7 with Mt. 28:7 suggests that St Mark, like St Matthew, proceeded to give an account of the meeting in Galilee¹. In such a narrative, if it followed the general lines of Mt. 28:16–20, our Evangelist's view of the Person and work of *Jesus Christ the Son of GOD* would have found its natural issue. The Lord had begun His ministry in Galilee by claiming authority over the spiritual forces which are at work in man's world (Mc. 2:10, 2:27); this claim was renewed in His last utterances, and extended to things in heaven (Mt. 28:18). He had foretold the catholic mission of His Gospel (Mc. 13:10, 14:9); before He left the world He provided for its worldwide propagation (Mt. 28:19). He had been revealed as the Beloved Son (Mc. 1:11, 9:7, 12:6), and had identified His work with the operation of the Divine Spirit (Mc. 3:29, 3:30); He now completed the revelation of His oneness with the Father and the Spirit by the command that all His disciples should be baptized *into the Name of the Father and of the Son and of the Holy Ghost*. He had taken the Twelve to be with Him in the association of a common life (Mc. 3:14), and now He pledged Himself to be with them and with His whole Church *until the consummation of the age*.

St Mark does not write with a dogmatic purpose. But the Person whose movements are depicted in his vivid narrative is seen to be at once man and more than man. In every act and word the Christ of the second Gospel is revealed as the supreme Son of man and the only Son of GOD. No Gospel brings into clearer light the perfect humanity of the Lord. He can be touched (1:41) and grieved and angered (3:5); He makes as though He does not hear (5:36) or does not see (6:48), He is moved with indignation (10:14), He permits Himself to use irony (14:41); He sleeps from fatigue (4:38); He possesses a human spirit (2:8), soul (14:34), and body (15:43), with all their capacities and their sinless limitations. He turns to see who has touched Him (5:30); He asks questions, apparently for the purpose of gaining information (8:5). He submits Himself absolutely to the Father's will (14:36); He disclaims the right to make the final award apart from the Father's predestination (10:40); He professes Himself ignorant, as the Son, of the Father's appointed time (13:32). On the other hand He claims an authority in the sphere of man's relations to GOD which is coextensive with the present order (2:10, 2:28); He knows precisely what is passing in men's minds and hearts, and the circumstances of their lives (2:5, 2:8, 8:17, 9:3 f., 12:15, 12:44); He foresees and foretells the future, whether His own (8:31, 8:38) or that of individual men (10:39, 14:27) and communities (13:1 ff.); in the most trying situations He manifests absolute wisdom and self-adaptation; even in His death He extorts from a Roman centurion the acknowledgement that

¹ Cf. Pseudo-Peter, *ev.* 12, and see Mr F. C. Burkitt's *Two Lectures on the Gospels*, p. 28 ff. See also Mc. 14:28.

He was a supernatural person (15:39). The centurion's words express the conviction with which the student of St Mark rises from his examination of the Gospel; *truly this man was Son of GOD*. But for those who have before them the whole record of that supreme human life they bear a meaning of which the Roman could not have dreamt; we realise that the Sonship of Jesus was unique and essential. It was not a servant who was sent in the last resort to receive the fruits of the Divine Vineyard, but the only Son, Who is the Heir of GOD (12:2–7).

Limited as St Mark's work is to recollections of the Lord's Ministry and Passion, it is full of glimpses into His future relations to the world. *I came not to call the righteous but sinners* (2:17); *the Son of man ... came ... to give His life a ransom for many* (10:45); *My blood of the covenant ... is shed for many* (14:24); *every one shall be salted with fire* (9:49); *the Bridegroom shall be taken away* (2:20); *the Son of man ... shall come in the glory of His Father* (8:38); *the Gospel must first be preached to all the nations* (13:10); *if any man willeth to come after me let him deny himself* (8:34); *have salt in yourselves, and be at peace one with another* (9:50); *have faith in GOD ... pray ... believe ... forgive* (11:23 ff.); *what I say unto you I say unto all, Watch* (13:37). These and similar sayings contain an almost complete outline of Christian soteriology and eschatology, and assert the principles of the new life which the Lord taught and exemplified and which His Spirit was to produce in the life of the future Church.

10. AUTHORITIES FOR THE TEXT

1. The following Uncial MSS. contain the Greek text of St Mark in part or in whole.
- Ⲭ. d. Sinaiticus (4.). Ed. Tischendorf, 1862. Ends at 16:8 (see § 11.).
- A. d. Alexandrinus (5.). Ed. E. M. Thompson, 1879.
- B. d. Vaticanus, 1209 (4.). Ed. Cozza-Luzi, 1889. Ends at 16:8 (see § 11.).
- C. d. Ephraemi (5.). Ed. Tischendorf, 1843. Contains Mc. 1:17–6:31, 8:5–12:29, 13:19–16:20.
- D. d. Bezae (6.). Ed. F. H. A. Scrivener, 1864; reproduced in heliogravure by the Camb. Univ. Press¹, 1899. Contains Mc., except 16:15–20, which is in a later hand.
- E. Cod. Basiliensis (8.).
- F. d. Boreelianus (9.). Contains Mc. 1:1–41, 2:8–23, 3:5–11:6, 11:27–14:54, 15:6–39, 16:19–20.
- G. d. Seidelianus 1. (9. or 10.). Contains Mc. 1:13–14:18, 14:25–16:20.
- H. d. Seidelianus 2. (9. or 10.). Contains Mc. 1:1–31, 2:4–15:43, 16:14–20.
- I. ⲓgm. Petropolitanum (5.). Ed. Tischendorf, *mon. sacr. ined., nov. coll.* 1., 1855. Contains Mc. 9:14–22, 14:58–70.
- K. Cod. Cyprius (9.).
- L. d. Regius (8.). Ed. Tischendorf, *mon. sacr. ined.*, 1846. Contains Mc. 1:1–10:15, 10:30–15:1, 15:20–16:20; the shorter ending precedes 16:9 (see § 11.).
- M. Cod. Campianus (9.).

¹ A useful collation of D with Gebhardt's text is printed in Nestle's *N. T. Gr. supplementum* (Lips., 1896).

- N. d. Purpureus (6.). Ed. Tischendorf, *mon. sacr. ined.*, 1846; an edition including the new St Petersburg fragments has been published by the Rev. H. S. Cronin in *Texts and Studies*, 5:4 (Cambridge, 1899). Contains 5:20–7:4, 7:20–8:32, 9:1–10:43, 11:7–12:19, 14:25–15:23, 15:33–42.
- P. d. Guelpherbytanus (6.). Ed. Tischendorf, *mon. sacr. ined., nov. coll.* 6., 1869. Contains 1:2–11, 3:5–17, 14:13–24, 48–61, 15:12–37.
- S. Cod. Vaticanus 354 (10.).
- T^d. Cod. Borgianus (7.). Contains Mc. 1:3–8, 12:35–37.
- U. Cod. Nanianus (9. or 10.).
- V. Cod. Moscuensis (9.).
- W^b. ıgm. Neapolitanum (8. or 9.). Contains Mc. 13:21–14:67.
- W^c. Fragn. Sangallense (9.). Contains Mc. 2:8–16.
- W^d. ıgm. Cantabrigiense (9.). Contains Mc. 7:3–4, 7:6–8, 7:30–8:16, 9:2, 9:7–9. Ed. J. R. Harris (in an Appendix to his *Diatessaron of Tatian*, 1890).
- W^f. ıgm. Oxoniense aed. Chr. (9.). Contains Mc. 5:16–21, 5:22–28, 5:29–35, 5:35–40.
- W^g. ıgm. Londiniense (9.). Contains Mc. 1:1–42, 2:21–5:1, 5:29–6:22, 10:50–11:13.
- W^h. ıgm. Oxoniense Bodl. (9.). Contains Mc. 3:15–32, 5:16–31.
- W^l. ıgm. Parisiense 1. (7.). Contains Mc. 13:34–14:29.
- W^m. ıgm. Parisiense 2. (7. or 8.). Contains Mc. 1:27–41.
- W^o. ıgm. Mediolanense (9.). Contains Mc. 1:12–24, 2:26–3:10.
- X. d. Monacensis (10.). Contains Mc. 6:47–16:20; many verses in 14–16. are defective.
- Γ. d. Oxoniensis (9. or 10.). Contains Mc. 1:1–3:34, 6:21–16:20.
- Δ. d. Sangallensis (9. or 10.). Ed. Rettig, 1836. On the text of this MS. in Mc. see WH., *Intr.* §§ 209, 225, 229, 307, 352; Nestle, *Textual Criticism of the N.T.*, p. 72.
- Θ^b. ıgm. Petropolitanum 1. (7.). Contains Mc. 4:24–35, 5:14–23.
- Θ^f. ıgm. Porfirianum (6.). Contains Mc. 1:34–2:12, with some *lacunae*.
- H. d. Petropolitanus (9.). Contains Mc., except 16:18–20, which is in a later hand.
- Σ. d. Rossanensis (6.). Ed. Gebhardt and Harnack, 1883. Contains Mc., except 16:14–20.
- Φ. d. Beratinus (6.). Ed. Batiffol, 1886. Contains Mc. 1:1–14:62.
- Ψ. d. Athous Laurae (8. or 9.). Contains Mc. 9:5–16:20; the shorter ending precedes 16:9¹.
- Ω. Cod. Athous Dionysii (8. or 9.).
- Ⲛ. d. Athous Andreae (9. or 10.). Contains Mc. 1:1–5:40, 6:18–8:35, 9:19–16:20.
- Ⲯ¹⁰. ıgm. Sinaiticum (5.). Ed. J. R. Harris, *Biblical Fragments*, 1890. Contains Mc. 1:11–22, 2:21–3:3, 3:27–4:4, 5:9–20.

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

¹On the text of this Codex in Mc. see *J. Th. St.*, 1. p. 290 ff., and *Studia Biblica*, 5. 2, pp. 97–104; the latter gives also a complete transcript of the Marean fragment (pp. 105–122).

- ⲧ¹¹. ıgm. Sinaiticum (6.). Ed. J. R. Harris, *op. cit.* Contains [Mc. 12:32–37](#).
- ⲧ¹². ıgm. Sinaiticum (7.). Ed. J. R. Harris, *op. cit.*, and in Mrs Lewis's *Syriac MSS.*, p. 103. Contains [Mc. 14:29–45](#), [15:27–16:10](#); the shorter ending precedes [16:9](#).
- ⲑ. ıgm. Parisiense (8.). Ed. Amélineau, ap. *Notices et Extraits*, 34. 2. pp. 370, 402 ff. Contains [Mc. 16:6–18](#); the shorter ending precedes [16:9](#)².
- Ⲓ. ıgm. Oxyrhynchitanum (5. or 6.). Ed. Grenfell and Hunt, *Oxyrhynchus papyri*, 1., 1898. Contains [Mc. 10:50 f.](#), [11:11 f.](#)

For the Freer MS. of the Four Gospels see p. 404.

2. The cursive Greek MSS. which contain this Gospel are far too numerous to be recited here. According to Gregory (*Prolegomena* (1884–94), pp. 616, 717, 1310, the known cursive MSS. of the Gospels are 1287, besides 953 lectionaries; Mr Miller (Scrivener's *Introduction* (1894), 1. p. 283, 396* f.) enumerates 1326 Gospels and 980 lectionaries. The following list is limited to those which are frequently cited in the *apparatus*.

1. sle, Univ. Libr. (10.). Ed. K. Lake in *Texts and Studies*, 7:3, 1902.
- ³13. is, Nat. Libr. (13.); wants [Mc. 1:20–45](#).
28. Paris, Nat. Libr. (11.).
33. is, Nat. Libr. (9. or 10.); wants [Mc. 9:31–11:11](#), [13:11–14:59](#).
59. mbridge, Gonville and Caius Coll. (12.); cf. J. R. Harris, *Origin of the Leicester Codex*.
66. Cambridge, Trin. Coll. (10. or 13.).
- ³69. icester, Libr. of Town Council (15.); cf. J. R. Harris, *op. cit.*
109. London, Brit. Mus. (14.).
118. Oxford, Bodl. Libr. (13.).
- ³124. enna, Imp. Libr. (12.).
131. Rome, Vat. Libr. (14. or 15.).
157. Rome, Vat. Libr. (12.).
209. nice, S. Mark's Libr. (14. and 15.).
238. oscow, Libr. of the Holy Synod (11.).
242. oscow, Libr. of the Holy Synod (12.).
282. Paris, Nat. Libr. (12.).
299. is, Nat. Libr. (10. or 11.).
- ³346. lan, Ambr. Libr. (10. or 11.).
435. yden, Univ. Libr. (10.).
- 482 ⲓ^{scr}, 570 Miller). London, Brit. Mus. (13.).
- 556 543 Greg.). Burdett-Coutts collection (12.). See Scrivener, *Adversaria crit. sacr.*, p. 1 ff.
- 565 2^{pe} Tisch., = 81 [WH.](#), = 473 Miller). St Petersburg, Imp. Libr. (9. or 10.). Edited by Belsheim, 1885; corrections of his text are supplied in an appendix to Mr Cronin's edition of cod. N (*Texts and Studies*, 5:4, p. 106 ff.).
- 569 ° Tisch., = 475 Scriv.), St Petersburg, Imp. Libr. (11.).
- 604 700 Greg.), London, Brit. Mus. (11.). Collation published by H. C. Hoskier, 1890.

² For this ms. Nestle proposes the symbol T¹ (*Textual Criticism of the N. T.*, pp. 70, 74).

736 718 Greg.), Cambridge, in the possession of the editor.

1071. 108, Laur. 104 A (12.). See the Rev. K. Lake's description and collation in *Studia Biblica*, 5:2, p. 132 ff.

3. The ancient versions of St Mark used in this edition are the Latin, Syriac, Armenian, Egyptian, Gothic, and Ethiopic.

1. *Latin* (latt).

(α) Old Latin (lat^{vt}).

The following MSS. are cited as offering a more or less purely pre-Hieronymian text.

- a. d. Vercellensis (4.). Ed. Bianchini, *evang. quadr.*, 1749; Belsheim, 1894. Wants Mc. 1:22–34, 4:17–25, 15:15–16:20; 16:7–20 is supplied by a later hand.
- b. d. Veronensis (5.). Ed. Bianchini, *op. cit.* Wants Mc. 13:9–19, 13:24–16:20.
- c. d. Colbertinus (12.). Ed. Sabatier, 1751; Belsheim, 1888.
- d. d. Bezae (6.). The Latin version of Cod. D (*q. v.*).
- e. d. Palatinus (5.). Ed. Tischendorf, 1847. Contains Mc. 1:20–4:8, 4:19–6:9, 12:37–40, 13:2–3, 13:24–27, 13:33–36.
- f. d. Brixianus (6.). Ed. Bianchini, *op. cit.*; Wordsworth and White in the Oxford Vulgate, 1891. Wants Mc. 12:5–13:32, 14:53–62, 14:70–16:20.
- ff. ff², Tisch. Greg. Scriv.). Cod. Corbeiensis 2. (6.). Ed. Belsheim, 1887. Wants a few verses in Mc. 6., 16.
- g. g¹, Tisch. Greg. Scriv.). Cod. Sangermanensis 1. (8.). Collated by Wordsworth and White, who cite it in Mc. as G.
- i. d. Vindobonensis (6. or 7.). Ed. Belsheim, 1885. Wants 1:1–2:16, 3:29–4:3, 10:2–32, 14:37–15:32, 15:40–16:20.
- k. d. Bobiensis (4. or 5.). Ed. Wordsworth Sanday and White, *O. L. Bibl. texts* 2., 1886. Contains 8:8–11, 8:14–16, 8:19–16:8, and the shorter ending (see § 11.).
- l. d. Vratislaviensis (7.). Ed. H. F. Haase, 1865–6.
- n. d. Sangallensis I. (5.). Ed. Wordsworth Sanday and White, *op. cit.* Contains 7:13–31, 8:32–9:10, 13:2–20, 15:22–16:13.
- o. d. Sangallensis 2. (7.). Ed. Wordsworth Sanday and White, *op. cit.* Contains 16:14–20.
- q. d. Monacensis (7.). Ed. White, *O. L. Bibl. texts* 3., 1888. Wants 1:7–22, 15:5–36.
- r. d. Dublinensis (6. or 7.). Ed. T. K. Abbott, *ev. versio antehier.*, 1884. Wants 14:58–15:8, 15:32–16:20; many *lacunae*.
- t. d. Bernensis (5. or 6.). Ed. Wordsworth, *O. L. Bibl. texts* 2., 1886. Contains 1:2–23, 2:22–27, 3:11–18.

(β) Vulgate (lat^{vg}). Ed. Wordsworth and White.

2. *Syriac* (syrr).

(α) Old Syriac (syrr^{sin cu}).

This version exists in two MSS., which appear to represent different recensions.

Cod. Sinaiticus (4. or 5.). Ed. Bensly Harris and Burkitt, 1894. Wants Mc. 1:1–11, 1:44–2:20, 4:19–40, 5:27–6:4; ends at 16:8.

Cod. Curetonianus (5.). Ed. Cureton, 1858; a fresh edition is in progress under the care of F. C. Burkitt (*Texts and Studies*). Contains only 16:17–20.

- (β) Vulgate Syriac or Peshitta (syr^{pesh}). Ed. Leusden and Schaaf, 1717; P. E. Pusey and G. H. Gwilliam, 1901.
- (γ) Harclean (syr^{hcl}). Ed. White, 1778.
- (δ) Palestinian (syr^{hier}). Ed. Lagarde, 1892; Mrs Lewis and Mrs Gibson, 1899. Contains Mc. 1:1–11, 1:35–44, 2:1–12, 2:14–17, 2:23–3:5, 5:24–34, 6:1–5, 6:14–30, 7:24–37, 8:27–31, 8:34–39, 9:16–30, 9:32–40, 10:32–45, 11:22–25, 12:28–44, 15:16–32, 15:43–16:20.

3. Armenian (arm).

The only critical edition of the Armenian text is that of Zohrab (Venice, 1805), whose margin gives variants, without however naming the codices from which they are taken. Uscan's edition (Amsterdam, 1666) is valueless to the critic, as having been freely corrected by the Latin Vulgate. The most recent study of the Armenian version is the article by Mr F. C. Conybeare in Hastings' *Dict. of the Bible* (1898). Some interesting facts about Uscan's edition are given by Simon (*Hist. Crit. des Versions*, 1690, pp. 196 ff.)¹.

4. Egyptian (aegg).

- (α) Memphitic or Bohairic (me). Ed. D. Wilkins, 1717. A new edition by Mr G. Horner with a translation and copious *apparatus criticus* has been issued by the Clarendon Press (1898).
- (β) Thebaic or Sahidic (the). A list of the MSS. is printed in G. Zoega's *Catalogus codd. Copticorum* (Romae, 1810). The known fragments of St Mark (Gregory, 3. p. 864) are 1:36–38, 1:41–44, 2:2–4, 2:7–9, 2:12–9:16, 9:19–14:26, 14:34–15:41, 16:20—"about three quarters of [the] Gospel" (Scrivener-Miller, 2. p. 131).

A full account of these versions is given by Mr Forbes Robinson in Hastings' *Dictionary* (1:668 ff.).

5. Gothic (go).

Ed. Gabelentz and Löbe, 1836; Massmann, *Ulfilas*, 1857; Stamm-Heyne, *Ulfilas*, 1878; Skeat, *Gospel of St Mark in Gothic*, 1882. The extant fragments of Mark contain 1:1–6:30, 6:53–12:38, 13:16–29, 14:4–16, 14:41–16:12.

6. Ethiopic (aeth).

Ed. T. P. Platt, 1830 (but cf. Gregory, *prolegg.*, p. 899 f.). See *Ethiopic Version*, in Hastings, 1:791 f.

¹This account of the Armenian version has been supplied by Dr J. Armitage Robinson. He adds: "According to the Armenian historians this version was translated from Syriac and afterwards subjected to a careful revision by the aid of Greek MSS. Internal evidence affords striking confirmation of this view (see *Euthaliana*, Texts and Studies 3. 2. pp. 72 ff.). Two conspicuous elements of the version are (1) the Old Syriac, as now represented for us in St Mark by the Sinai palimpsest, and (2) the text represented by the Greek cursives known as the Ferrar group; see e.g. (1) 8:4; (2) 3:18, 4:24, 8:14, 11:9. The relation of the Ferrar group itself to the Syriac is a vexed question. Striking correspondences are also to be noted with 1–28–209, with 2^{pe}, and with 604; many too with D and with k; some, both in this Gospel and in the others, with the first hand of **Σ**. Note-worthy is 14:25 οὐ μὴ προσθῶ πεῖν D (2^{pe}) a f arm: it is curious that for a Semitic idiom like this no Syriac attestation is forthcoming."

11. ALTERNATIVE ENDINGS OF THE GOSPEL¹

In some of our authorities the Gospel according to St Mark ends with the words καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ (16:8). Other MSS. and Versions add the twelve verses which follow in the Received Text, whilst others again, usually as an alternative, present a short ending which consists of only two sentences, and is wholly independent of the printed supplement.

1. Eusebius of Caesarea in his book of *Questions and Solutions concerning the Passion and Resurrection of the Saviour*² represents an apologist³ as seeking to remove a supposed inconsistency in the Gospels by throwing doubt upon the genuineness of Mc. 16:9 ff.

Quaest. ad Marin. ap. Mai *nov. patr. bibl.* 4. p. 255 f. ὁ μὲν γὰρ τὴν τοῦτο φάσκουσιν περικοπὴν ἀθετῶν εἶποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράφων τὸ τέλος περιγράφει ... ἐν τοῖς λόγοις ... 'ἐφοβοῦντο γάρ.' ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγράφεται τὸ τέλος, τὰ δὲ ἐξῆς σπανίως ἐν τισιν ἄλλ' οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη. For a full discussion of this passage see WH., *Notes*, p. 30 f. The textual statement for which Eusebius appears to make himself responsible is reproduced by Jerome (*ad Hedib.* 3 "Marci testimonium ... in raris fertur evangeliiis, omnibus Graeciae libris paene hoc capitulum non habentibus"), and by Victor of Antioch (in Mc. 16:1 ἐπειδὴ δὲ ἐν τισι τῶν ἀντιγράφων πρόσκειται ... 'ἀναστὰς δὲ κτλ.' ... ἐροῦμεν ὡς δυνατόν ἦν εἰπεῖν ὅτι νενόθευται τὸ παρὰ Μάρκῳ τελευταῖον ἐν τισι φερόμενον. Victor's commentary ends accordingly with 16:8, for the note on 16:9 and the attempt to reestablish the authority of vv. 9–20 which follow in Cramer are clearly due to other sources (WH., *Notes*, p. 35).

The two great codices which have come down to us from the fourth century corroborate this evidence. Both B and **ℵ** bring the Gospel to an end at ἐφοβοῦντο γάρ, as "the accurate copies" cited by the apologist in Eusebius were wont to do. In both the words are followed by the subscription; but in B the scribe has left a column blank after κατὰ μαρκον, which has been taken to mean that he was acquainted with a text of St Mark which did not end at v. 8, although his own copy failed him at that point.

The Gospel ends thus in the two MSS.:

Cod. B.

Cod. **ℵ**.

¹ On the subject of this chapter see now Zahn, *Einteilung*, 2. p. 227 ff. (Leipzig, 1899); a useful summary of the literature is given by Salmond in Hastings, *D. B.* 3. p. 253.

² On this work see Bp Lightfoot's art. *Eusebius* in *D. C. B.* (2. p. 338 f.).

³ Dean Burgon (*Last twelve verses*, p. 47) suspected that Eusebius met "with the suggestion in some older writer (in Origen probably)." Dr Hort (*Notes*, p. 32) agrees with him, and points out that in this case "the testimony as to MSS. gains in importance by being carried back to a much earlier date and a much higher authority."

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

στασις και ουδενι ου
δεν ειπτον εφοβουν
το γαρ:

στασις και ου
δενι ουδεν ει
πον εφοβουν
το γαρ':
λιν

Witness of a similar kind is borne by the cursive MS. 22, which places τέλος after both v. 8 and v. 20, and after the first τέλος has the note ἔν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται. In like manner "some of the more ancient Armenian MSS. have εὐαγγέλιον κατὰ Μάρκον after both v. 8 and v. 20" (WH., *Notes, l.c.*); a few Ethiopic MSS. appear to omit everything after v. 8 (Sanday, *Appendices ad N. T.*, p. 195). To this must now be added the testimony of the Sinaitic Syriac, which ends the Gospel at ἐφοβοῦντο γάρ, followed immediately by the subscription and the opening of St Luke. Other documentary evidence of a less direct character will come into view as we proceed.

2. Of the two endings found in MSS. and versions which do not stop short at v. 8, it will be convenient to discuss the shorter first. It occurs in four uncial MSS. whose testimony must be given in full.

Cod. L.

Cod. T¹².

εφοβουν
το γαρ':
^ ^ ^ ^ ^ ^
φερετε που
και ταυτα
Παντα δε τα παρη
γγελμενα τοις
περι τον πετρον
συντομως εξη
γγιλαν· μετα
δε ταυτα και αυτος
ο , απο ανατολης
και αχρι δυσεως
εξαπεστειλεν δι
αυτων το ιερον
και αφθαρτον κη

. εφο
[βουντο γ]αρ > > > >
> > > >
> > > >
[κατα μα]ρκον
[παντα δε τα πα
πηγγελμενα τοις
περι τον πετρον
συντομως εξηγ
γειλαν μετα δε]¹
ταυτα και αυτος
απο ανατολης
αχρι δυσεως εξα
πεστειλεν δι αυ
των το ιερον και

¹ I owe this restoration (πάντα δὲ ... μετὰ δὲ) to Mr Burkitt, who points out that, since T¹² has 25 lines to the column, 5 lines are lost before ταῦτα καὶ αὐτός. He adds, however, that as the note ἔστιν κτλ. is "in a smaller character" (*Syriac MSS.*, p. 104), φέρεται που καὶ ταῦτα may have stood before πάντα.

ρυγμα· της αιω
νιου σωτηριας·
εστιν δε και
ταυτα φερο
μενα μετα το
εφοβουντο
γαρ·
Αναστας δε πρωϊ
πρωτη σαββατου
κτλ. ... σημειων.
αμην.
κ'α μαρκον

Cod. P.

εφοβουντο
γαρ·
^ ^ ^ ^ ^
[παντα] δε τα
[παρη]γγελμενα
τοις περι τον
[πετρον] συν
τομωσ εξηγ
γειλαν·
μετα δε ταυτα
και αυτοσ ο
εφανε αυτοις
απ ανατολης
του ηλιου και αχρι
δυσεωσ εξεπε
στειλεν δι αυ
των το ιερον
και αφθαρτον
κηρυγμα της
αιωνιου σωτη
ριασ αμην·

αφθαρτον κηρυ
γμα της αιωνιου
σωτηριασ αμην
εστιν δε και ταυτα
φερομενα μετα
το εφοβουντο γαρ
αναστας δε πρωϊ
πρωτη σαββατου
εφανε πρωτον
μαρια τη μαγδα
ληνη παρ ης
εκβεβληκει επτα
δαιμονια εκεινη
πορευθ[εισα] απηγ
γειλεν [τοις] με
(cetera desiderantur)

Cod. Ψ.

εφοβουντο γαρ·
ντα δε τα παρηγγελμενα τοις περι τον πετρον συντομωσ.
εξηγγειλαν· Μετα
ταυτα. και αυτοσ εφανε απο ανατολης και μεχρι δυσεωσ
εξαπεστειλεν δι αυτων το ιερον και αφθαρτον κηρυγμα της αιω νιου
σωτηριασ αμην·
εστιν και ταυτα φερομενα
μετα το εφοβουντο γαρ.
Αναστας δε κτλ. .. σημειων. αμην.
ευαγγελιον κατα μαρκον

^ ^ ^ ^ ^

ΕΙΧΕΝ ΓΑΡ ΑΥΤΑΣ

ΤΡΟΜΟΣ ΚΑΙ ΕΚ

ΣΤΑΣΙΣ ΚΑΙ ΟΥ

ΔΕΝΙ ΟΥΔΕΝ ΕΙ

ΠΟΝ

ΤΟ ΓΑΡ

ΑΝΑΣΤΑΣ ΔΕ ... ΠΙΩ[ΣΙΝ]

(*cetera desiderantur*)

It is obvious that the archetype of L^{Τ¹²} ended at ἐφοβοῦντο γάρ, and that the scribes on their own responsibility have added two endings with which they had met in other MSS., preferring apparently the shorter one, since it is in each case placed first. But each codex has its own way of dealing with the supplementary matter. In ^{Τ¹²} the subscription εὐαγγέλιον κατὰ Μάρκον has been retained after v. 8, where it stood in the archetype; in L, and possibly also in ^{Τ¹²}, each ending is preceded by a brief note of origin; in ^{Τ¹²} there are no such notes, but the scribe, after writing the shorter ending, returns to v. 8 and annexes the longer ending to it. Cod. Ψ, which stands alone in placing the shorter ending immediately after ἐφοβοῦντο γάρ, without either break or note¹, seems to have descended from an archetype which had the shorter ending only, though the scribe of Ψ proceeds to give the longer with the usual prefatory note. Since the formula ἔστιν δὲ καὶ ταῦτα φερόμενα μετὰ τὸ 'ἐφ. γάρ' is common to L Ψ ^{Τ¹²}, we must suppose that these MSS., notwithstanding other features which attest independence, drew at this point from the same relatively early archetype.

Besides these uncial authorities the shorter ending finds a place in the margin of the cursive MS. 274 and of the Harclean Syriac, in the margin of two important MSS. of the Bohairic or Memphitic version², and in several MSS. of the Ethiopic, where it stands in the text between v. 8 and v. 9 without note or break³. One authority which is still extant gives the shorter ending only—the O.L. MS. k, in which Mc. ends: “omnia autem quaecumque prae|cepta erant et qui cum puero (*sic*) erant | breviter exposuerunt posthaec | et ipse h^s adparuit · et ab orient | usque · usque in orientem · misit | per illos · sanctam · et incorruptam · [praedicationem⁴] | salutis aeternae · amen.”

¹ Gregory, *prolegg.*, p. 445: “nihil adnotationis ante πάντα δέ noster interponit, quod antiquiorem sibi vindicare fontem videretur, nisi fortasse vocabula ἐφάνη, μέχρι, ἀμήν seriorem textus conformationem testarentur.”

² “In A, at the end of v. 8, in the break, as if referring to the last twelve verses, is a gloss [in Arabic] ‘this is the chapter expelled in the Greek’” (Oxford edition, p. 480).

³ So WH.², *Notes*, pp. 38, 44; see however Sanday, *App.*, p. 195.

⁴ “Ha” which stands here in the margin refers, as Dr Sanday points out, to *praedicationis* (i.e. praedicationem) which the corrector has written at the foot of the page.

As the shorter ending has not been printed with the text, it may be convenient to give it here with an *apparatus*.

πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἐφάνη αὐτοῖς, καὶ ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.

παντα ... μετα δε] hiat Τ | om και αυτος me^{codd(mg)} aeth^{codd} | ο Ιησους L[ρ] om ο Ψ Τ ο κυριος I.aeth^{codd} | εφανε αυτοις (ρ) me^{codd(mg)} aeth^{codd} | om LΤ 274^{mg} syr^{hcl(mg)} om αυτοις Ψ k | και 2° k (me^{codd(mg)}) aeth^{codd} | om rell | απο] απ ρ | απο ανατολης (ανατολων 274^{mg} cf. me^{codd(mg)}) + του ηλιου ρ me^{codd(mg)} aeth^{codd} | om και 3° Τ k | αχρι] μεχρι Ψ | δυσεως] orientem k | εξεπεστ. ρ | σωτηριας] + αμην Ψ Τ ρ 274^{mg} k syr^{hcl(mg)} me^{cod A(mg)} aeth^{codd}.

For cod. L see the facsimile in Burgon, *Last twelve verses*, p. 112, and Tischendorf, *mon. sacr. ined.*, 1846; for cod. Ψ, Gregory, *Prolegg.* 2. p. 445, Lake, *Texts from Mt Athos*, p. 122; for cod. Τ¹², Mrs Lewis, *Catal. of Syriac MSS. on Mt Sinai*, p. 103 f.; for cod. ρ, Amélineau, *Notices et extraits* 34:2. p. 402 ff.; for cod. 274, Tischendorf, *N. T. Gr.*⁸ 1. p. 404; for syr^{hcl}, White's edition, 1. p. 258; for me, Sanday, *Appendices ad N. T.*, p. 187, and *Coptic Version of the N. T.*, Oxf., 1898, 1. p. 480 ff.; for aeth, Sanday, *op. cit.*, p. 195; k is printed in full in *O. L. Bibl. Texts*, 2. p. 23.

As to the origin of this ending there can be little doubt. It has been written by some one whose copy of the Gospel ended at ἐφοβοῦντο γάρ, and who desired to soften the harshness of so abrupt a conclusion, and at the same time to remove the impression which it leaves of a failure on the part of Mary of Magdala and her friends to deliver the message with which they had been charged. Terrified as they were, he adds, they recovered themselves sufficiently to report to Peter the substance of the Angel's words. After this the Lord Himself appeared to the Apostles and gave them their orders to carry the Gospel from East to West; and these orders, with His assistance, were loyally fulfilled.

The style of this little paragraph, as Dr Hort¹ observes, bears some resemblance to that of St Luke's prologue, but it is certainly as little as possible in harmony with the manner of St Mark. Perhaps it may without rashness be attributed to a Roman hand²; a Western origin is suggested by the pointed references to the westward course of the Apostolic preaching.

One or two verbal similarities may suggest Clement, cf. 1 Cor. 6 κήρυξ γενόμενος ἔν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, and with ἱερὸν καὶ ἄφθαρτον cf. *ib.* 33 ἱεραῖς καὶ ἀμώμοις. On the other hand some of the more striking words are characteristic of Ps.-Clement 2 Cor. (e.g. συντόμως, ἐξαποστέλλειν, ἄφθαρτος).

¹WH., *Intr.*, p. 298 f.

²Nestle (in Hastings, *D. B.*, 3. p. 13) suggests Egypt as its birth-place, and Dobschütz (*Texte u. Unters.* 11:1. p. 73 f.) conjectures that it is taken from the Κήρυγμα Πέτρου, which, as he contends, was written as an appendix to Mc.

The place it occupies in *k* and its occurrence in other versions, and in the four uncials where it is given with considerable variations of text and setting, point to an early date, and there is nothing either in the vocabulary or the manner to forbid this view. On the other hand it must always have had a very limited acceptance, for no trace of it has been found in any Greek or Latin Christian writing. It was overshadowed almost from the first by the superior merits of the longer ending.

3. The longer ending follows v. 8 without break in every known Greek MS. except the two which end at ἐφοβοῦντο γάρ (ⲛ B) and the four which append both endings as partially attested alternatives (L Ψ 7¹² 7). It is found or at one time occupied a place without alternative in the uncial MSS. AC(D)EFGHKM(N¹) SUVXΓΔ(ΠΣ)ΩⲚ, in all cursive MSS., in the Old Latin MSS. c ff g l n o q, in the Curetonian form of the Old Syriac, in the Memphitic and Gothic. Moreover, it appears as the recognised ending of St Mark in the earliest Christian writings which bear definite traces of the influence of the second Gospel. There are indications of its use in Hermas, and Justin appears to refer to v. 20, whilst v. 19 is expressly quoted by Irenaeus as the work of St Mark.

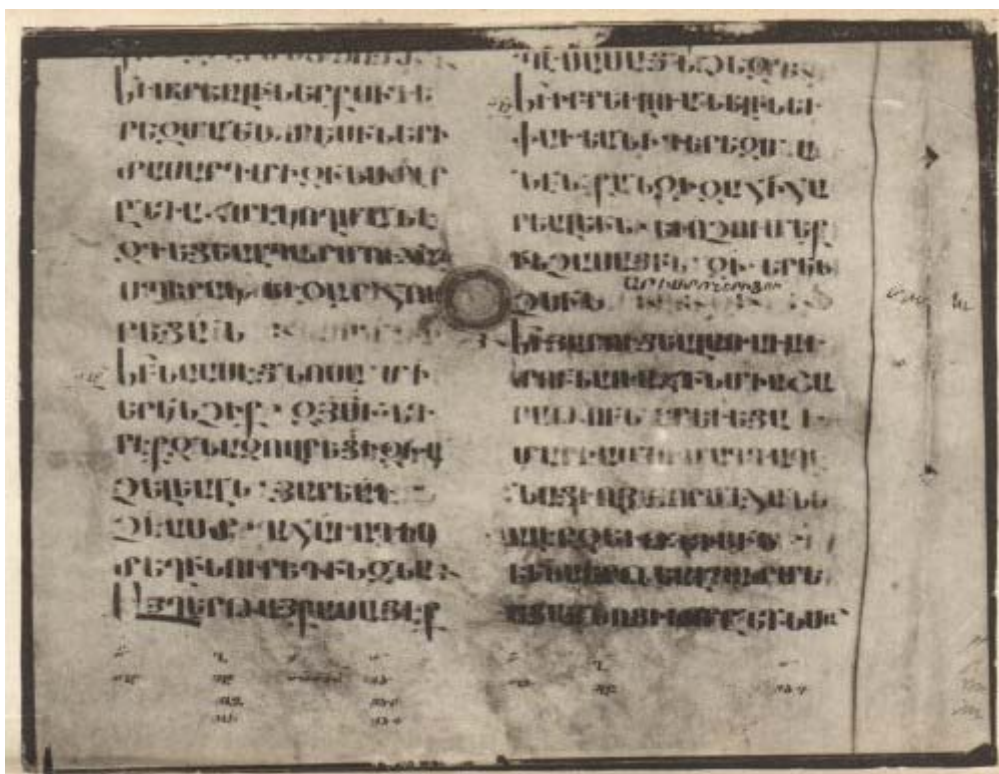
For Hermas see Dr C. Taylor's *Hermas and the Four Gospels*, p. 57 ff. Justin either has our fragment in view or stumbles unaccountably upon its phraseology when he writes (*ap.* 1:45): οἱ ἀπόστολοι αὐτοῦ ἐξεληθόντες πανταχοῦ ἐκήρυξαν. Other "early evidence for the twelve verses" may be seen in a paper contributed by Dr Taylor to the *Expositor* for 1893 (4. 8., p. 71 ff.). These writers, however, may have known the fragment in another connexion; in Irenaeus it is quoted as a true part of this Gospel: 3:10. 6 "in fine autem evangelii ait Marcus *Et quidem dominus Iesus,*" &c.

Thus on the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the Gospel ended as it does now. If the last twelve verses did not form part of the autograph, there is nothing to shew when they were attached to the Gospel. But they must have been very generally accepted as the work of St Mark soon after the middle of the second century, if not indeed at an earlier time. It is significant that a writer of such wide knowledge as Irenaeus entertained no doubt as to their genuineness.

4. The present ending of the Gospel stands in evident contrast with the formal and somewhat turgid manner of the shorter ending. Although it contains an abundance of words and phrases which differentiate it from the rest of the book, yet like St Mark's genuine work, it might have been written by a bilingual Jew of the first generation who had been nourished upon the vocabulary of the LXX., and accustomed to translate Aramaic into Greek. But the two fragments are distinguished by a more serious and indeed fundamental difference. While the shorter ending was evidently composed with the view of completing St Mark's work, the last twelve verses of the common text are as clearly part of an independent composition. They form an epitome of the appearances of the Risen Christ from the moment of the Resurrection to the Ascension, followed by a brief summary of the subsequent work of the Apostles. Instead of taking up the thread dropt at the end of 16:8, the longer ending begins with a

¹ See Cronin, *Codex purpureus Petropolitanus*, p. 28.

statement which, if not inconsistent with 16:1–8, presupposes a situation to which the earlier verses of the chapter offer no clue. It is clear that the subject of ἀναστὰς ... ἐφάνη has been indicated in the sentence which immediately preceded; but v. 8 is occupied with another subject. The writer of v. 9 introduces Mary of Magdala as if she were a person who had not been named before, or not referred to recently; but St Mark has already mentioned her thrice in the previous sixteen verses. Moreover, both the structure and the general purpose of this ending are remarkably distinct from those which distinguish the genuine work of Mark. Instead of a succession of short paragraphs linked by καί and an occasional δέ, we have before us in 16:9–20 a carefully constructed passage, in which μετὰ δὲ ταῦτα, ὕστερον δέ, ὁ μὲν οὖν, ἐκεῖνος δέ, mark the successive points of juncture. The purpose is didactic and not simply or in the first instance historical; the tone is Johannine rather than Marcan. The author wishes to exhibit the slow recovery of the Apostles from their unbelief, and the triumphant power of faith (ἠπίστησαν ... οὐδὲ ἐπίστευσαν ... ὠνείδισεν τὴν ἀπιστίαν αὐτῶν ... ὁ πιστεύσας σωθήσεται ... ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ). He carries the Risen Lord beyond the sphere of history to His place at the Right Hand of GOD, and recognises His cooperation in the work of the Church during the age which followed the Ascension. The historian has given place to the theologian, the interpreter of St Peter to the scholar of St John.



FACSIMILE OF EDSCHMIATZIN MS.

5. A recent discovery assigns a name to the author of this fragment. In November 1891 Mr F. C. Conybeare found in the Patriarchal Library of Edschmiatzin an Armenian MS. of the Gospels written A.D. 989, in which the last twelve verses of St Mark are introduced by a

rubric written in the first hand, *Of the presbyter Ariston*¹. Mr Conybeare with much probability suggests that the person intended is the Aristion who is mentioned by Papias as one of the disciples of the Lord.

Papias (Eus. *H. E.* 3:39) is quoted as saying: εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους ... ἃ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν. Eusebius adds: καὶ ἄλλας δὲ τῇ ἰδίᾳ γραφῇ παραδίδωσιν Ἀριστίωνος τοῦ πρόσθεν δεδηλωμένου τῶν τοῦ κυρίου λόγων διηγήσεις. Papias frequently cited him by name in his *Λογίων κυριακῶν ἐξηγήσεις* (Eus. *l.c.*: Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέρου Ἰωάννου αὐτήκοον ἑαυτὸν φησι γενέσθαι ὀνομαστὶ γοῦν πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγγράμμασι τίθησιν αὐτῶν παραδόσεις).

Through Mr Conybeare's kindness a photograph is given of the leaf which bears the name of Ariston. He has sent me the following note in explanation of the facsimile.

"In this codex verse 8 of ch. 16. ends at the beginning of a line, in the second column of a page. The line is partly filled up with the vermilioned flourishes which indicate that the Gospel proper of Mark is ended. Verse 9 however is begun on the next line, and the whole 12 verses are completed in the same large uncials as the rest of the Gospels. As it were by an afterthought the scribe adds the title *Ariston Eritzou* just above the flourishes mentioned, and within the columnar space. It is written in vermilioned smaller uncials identical in character with those which at the foot of each column denote the Ammonian canons, and also with those which the scribe uses to complete a word at the end of a line, thereby preserving the symmetry of the lines and avoiding the necessity of placing the last one or two letters of a word by themselves at the beginning of a fresh line. The title therefore was added by the first hand; or, if not by him, at least by the διορθωτής. In any case it is contemporary and must have stood in the older copy transcribed, from which also were perhaps transferred the fifth century full-page illuminations included in the existing codex. At first it was intended to omit the title, but on second thoughts it was added. If the scribe had from the first meant to keep it, he would have left room for it, instead of cramping it in above the terminal flourishes. That he regarded Mark proper as ending with verse 8, is further shewn by the large circular boss consisting of concentric circles of colour added against the end of verse 8 between the columns. The paler tints in the photograph correspond to vermilion in the codex; and the vermilioned lettering of the title was so faint in the positive sent to Mr Conybeare from Edschmiatzin in 1895, that he has strengthened it with ink for the preparation of the present facsimile. The parchment of the codex is so thin and fine that the writing on the back of the page here and there shews through in the photograph."

Though neither Eusebius nor Papias as quoted by Eusebius says that Aristion committed his διηγήσεις to writing, nothing is more likely than that they were collected and published by those who heard them. To such a collection, made under the influence of the school of St John, this summary of post-Resurrection history may well have belonged, and in the exemplar which was the archetype of the codices known to Irenaeus it had been judged

¹ *Expositor*, 4. 8. p. 241 ff.

worthy to complete the unfinished work of the Evangelist. While the shorter ending passed over to Carthage and established itself in some circles at Alexandria, Rome and Gaul were quick to perceive the higher claims of this genuine relic of the first generation, and it took its place unchallenged in the fourfold Gospel of the West.

6. The documentary testimony for the longer ending is, as we have seen, overwhelming. Nevertheless, there are points at which the chain of evidence is not merely weak but broken. Besides the fact that in the fourth century, if not in the third, the 'accurate copies' of the Gospel were known to end with 16:8, and that in the two great fourth century Bibles which have come down to us the Gospel actually ends at this point, those who maintain the genuineness of the last twelve verses have to account for the early circulation of an alternative ending, and for the ominous silence of the Ante-Nicene fathers between Irenaeus and Eusebius¹ in reference to a passage which was of so much importance both on historical and theological grounds. When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the Gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century².

12. COMMENTARIES

We have already seen that this Gospel received little or no attention from the great commentators of the first five centuries. The commentary ascribed to Origen in a Paris MS. (Omont, *Manuscripts grecs de la bibl. nat.*, p. 180) is identical with the work of Victor (Harnack, *Gesch. d. altchr. Lit.*, p. 389; cf. Huet, *Origeniana*, 3., app. § 4.; see also Westcott, 'Origen,' in *D.C.B.* 4., p. 112). In *Anecdota Maredsolana* (3. 3. p. 319 sqq., 1897), Dom Morin has printed some interesting homilies on St Mark which he attributes to Jerome¹, but the treatment is allegorical and practical rather than exegetical in the strict sense. A few fragments which are found among the exegetical works of Theodore of Mopsuestia are probably taken from his other writings (Fritzsche, *fragm. Th. Mops.*, p. 84). Chrysostom is said by Suidas to have written on St Mark, but the statement needs confirmation².

¹ See Zahn, *Einleitung*, 2. p. 227.

² Dr Salmon (*Introduction to the N.T.*, p. 151) writes in reference to the last twelve verses of this Gospel, "We must ascribe their authorship to one who lived in the very first age of the Church. And why not to St Mark?" St Mark, undoubtedly, has more than one manner; he writes with greater freedom when he is stating facts on his own knowledge than when he is compiling his recollections of St Peter's teaching. But is there anything in the Gospel, whether in its opening verses or elsewhere, which resembles the rhythmical structure and didactic tone of the present ending? Unless we entirely misjudge the writer of the second Gospel, the last twelve verses are the work of another mind, trained in another school.

¹ Two commentaries upon St Mark are printed in the appendix to Jerome (Migne, *P.L.* 30. coll 560 sqq., 590 sqq.). Collections on St Mark from the works of Gregory the Great will be found in *P.L.* 79, coll. 1052, 1178.

² See Bardenhewer, *Patrologie*, p. 313.

The earliest extant commentary on the second Gospel is that which bears the name of “VICTOR, presbyter of Antioch.”

In the Oxford MS. used by J. Cramer (*Catena in Evangelia*, 1840) the argument is said to be ἐκ τῆς εἰς αὐτὸν (τὸν Μάρκον) ἐρμηνείας τοῦ ἐν ἀγίοις Κυρίλλου Ἀλεξανδρείας. Other MSS. have the same attribution, but the majority ascribe the work to Victor (Simon, *hist. crit. du N. T.*, p. 427). For an account of the MSS. and editions of this commentary see Burgon, *Twelve last verses of St Mark*, p. 272 ff. It was first published by Possinus in the *Catena Graecorum Patrum in ev. sec. Marcum* (Rome, 1673); see Burgon, p. 270.

VICTOR OF ANTIOCH is otherwise unknown, but his personality is of little importance, since he professes to limit himself to the task of a compiler (συνεῖδον τὰ κατὰ μέρος καὶ σποράδην εἰς αὐτὸ εἰρημένα παρὰ τῶν διδασκάλων τῆς ἐκκλησίας συναγαγεῖν, καὶ σύντομον ἐρμηνείαν συντάξαι). Burton (*op. cit.*, p. 275 f.) has shewn that while Chrysostom's homilies on St Matthew supply the backbone of the work, Origen is freely used, and there are at least occasional references to St Basil, Apollinaris, Theodore of Mopsuestia, Titus of Bostra, and Cyril of Alexandria. A suggestion of Schanz¹ that the bulk of the commentary belongs to the school of Antioch is not supported by a solitary reference to Nestorius, which points the other way. Rather it seems to be the work of an industrious compiler who is willing to use all the materials at his disposal. Yet as Burgon points out², Victor is not a catenist in the ordinary sense, for he speaks occasionally in his own person, and rarely quotes his authorities by name. The popularity of his work in the Eastern Church is shewn by the multiplication of copies; it survives in more than fifty codices of the Gospels³. As to the time of its composition Dr Hort writes⁴: “it probably belongs to Cent. 5. or 6, but there is no clear evidence to fix the date”; Dean Burton, less cautiously: “[the] date ... may be assigned to the first half of the fifth century—suppose A.D. 425–450.” A conjecture which placed it a century later would perhaps be nearer to the truth.

Next in point of age to Victor of Antioch comes our countryman BAEDA [† 735]. Bede's commentaries on St Mark and St Luke were written at the desire of Acca, Bishop of Hexham. A passage from a letter to Acta prefixed to the commentary on St Mark describes Bede's method: “quae in patrum venerabilium exemplis invenimus hinc inde collecta ponere curabimus, sed et nonnulla propria ad imitationem sensus eorum ubi oportunitate videbitur interponemus.” He complains in the preface to Luke of the difficulties which in a monastic cell beset such work—“ipse mihi dictator simul notarius et librarius”—but tells us that he has nevertheless contrived to collect materials from all the great Latin fathers, Ambrose,

Burton E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

¹ *Commentar*, p. 53. The passage quoted runs: εἰ ἄλλος ἐν ἄλλῳ ἐστὶ κατὰ τοὺς λόγους τοῦ Νεστορίου ἔδει εἰπεῖν “Ὁ σοὶ ἐστὶν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα (Cramer, p. 272).

² *Op. cit.*, p. 277.

³ *Ib.* pp. 60, 278 ff.

⁴ *Notes*, p. 34.

Augustine, Gregory and Jerome. To the commentary of Jerome on St Matthew most of his exposition of Mark appears to be due; but the work is by no means devoid of independent merit, and perhaps its best features are those which it owes to the insight and devotion of Bede himself. Printed in Migne, *P. L.* 92.

Under the name of WALAFRID STRABO († 750) we have (1) the *Glossa ordinaria*, and (2) a few notes on St Mark (Migne, *P. L.* 93., 94.).

THEOPHYLACT, Archbishop of Achridia (*Ochrida*) in Bulgaria (fl. c. A.D. 1077), has expounded St Mark with considerable fulness in his Ἑρμηνεία εἰς τὰ τέσσαρα εὐαγγέλια (Simon, 4., p. 390 ff.). Simon's judgement ("les commentaires de Théophylacte ... sont plutôt des abrégés de S. Chrysostome que de véritables commentaires") is manifestly less applicable to this Gospel than to the others, if Chrysostom left no genuine work on St Mark; certainly Theophylact's commentary on St Mark is of considerable importance for the exposition of the Gospel, and in the dearth of older expositions invaluable. Printed in Migne, *P. G.* 123.

EUTHYMIUS ZIGABENUS, a monk of Constantinople (fl. c. A.D. 1115), is also a follower of Chrysostom (*proem. in Mt.*: μάλιστα μὲν ἀπὸ τῆς ἐξηγήσεως τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ χρυσοστόμου, ἔτι δὲ καὶ ἀπὸ διαφόρων ἄλλων πατέρων συνεισενεγκόντος τινά). But unlike Theophylact he regards St Mark as scarcely deserving of a separate commentary, since 'the second Gospel is in close agreement with the first, excepting where the first is fuller' (συμφωνεῖ λίαν τῷ Ματθαίῳ πλὴν ὅταν ἐκεῖνός ἐστι πλατύτερος). His notes on Mark are therefore generally mere cross-references to those on Matthew; here and there, however, where Mark differs from Matthew or relates something which is peculiar to himself, useful comments will be found. Printed in Migne, *P. G.* 129.

BRUNO ASTENSIS († 1125) contributes a brief exposition, of which the author writes: "non multum quidem nos laborare necesse erit quoniam valde pauca ibi dicuntur quae in Matthaeo exposita non sint." Printed in Migne, *P. L.* 165.

RUPERTUS TUITIENSIS (Rupert of Deutz, † 1135): *in vol. 4. Evangelistarum commentariorum liber unus* (Migne, *P. L.* 167.).

(?) THOMAS AQUINAS († 1274): *catena aurea in 4. Evangelistas.*

ALBERTUS MAGNUS († 1289): *commentarius in Marcum.*

DIONYSIUS CARTHUSIANUS († 1417): *in 4. Evangelia.*

FABER STAPULENSIS († 1527): *commentarii initiatorii in 4. Evangelia.*

DESIDERIUS ERASMUS († 1536): *paraphrasis in N.T.*

JO. MALDONATUS († 1583): *commentarii in 4. Evangelistas.*

CORNELIUS A LAPIDE († 1637): *commentaria in 4. Evangelia.*

Among later writers on the four Gospels good work of varying merit and usefulness may be found in the commentaries of Bengel, Elsner, Grotius, Kuinoel, Kypke, and Wetstein. The last century produced many expositions of St Mark, and others have appeared since 1900. It must suffice to specify the following:

FRITZSCHE, K. F. A.: *Evangelium Marci*, Lips., 1830.

MEYER, H. A. W.: in the *Krit.-exegetischer Kommentar*, first ed., 1832; ninth ed. (Meyer-Weiss), 1901.

ALFORD, H.: in *the Four Gospels*, London, 1849.

- ALEXANDER, J. A.: *Gospel acc. to St Mark*, Princeton, 1858.
- LANGE, J. P.: in the *Theol.-homiletisches Bibelwerk*, first ed., 1858; fourth ed., 1884.
- KLOSTERMANN, A.: *das Markusevangelium*, Göttingen, 1867.
- WEISS, B.: *das Markusevangelium*, Berlin, 1872; *die vier Evangelien*, Leipzig, 1900.
- MORISON, JAS.: *Commentary on the Gospel acc. to St Mark* London, 1873.
- COOK, F. G.: in the *Speaker's Commentary on the N.T.*, vol. 1., London, 1878.
- RIDDLE, M. R.: in Schaff's *Popular Commentary on the N.T.*, Edinburgh, 1878–82.
- PLUMPTRE, E. H. (in the *N.T. Commentary for English readers*), London, 1879.
- SCHANZ, P.: *Commentar über das Evangelium d. h. Marcus*, Freiburg-im-Breisgau, 1881.
- MACLEAR, G. F. (in the *Cambridge Greek Testament*), Cambridge, first ed., 1883; last reprint, 1899.
- CHADWICK, G. A.: *the Gospel acc. to St Mark* (in the *Expositor's Bible*), London, 1887.
- LUCKOCK, H. M.: *Footprints of the Son of Man as traced by St Mark*, London, 1889.
- HOLTZMANN, H. J.: in the *Hand-commentar*, Freiburg-im-Breisgau, 1892; third edition, 1901.
- KNABENBAUER, J.: *Commentarius in Evangelium sec. Marcum* (in the *Cursus scripturae sacrae*), Paris, 1894.
- GOULD, E. P.: *a critical and exegetical commentary on the Gospel acc. to St Mark* (in the *International Critical Commentary*), Edinburgh, 1896.
- BRUCE, A. B.: *St Mark* (in the *Expositor's Greek Testament*), London, 1897.
- MENZIES, A.: *the Earliest Gospel: a historical study of the Gospel acc. to Mark*, London, 1901.
- WELLHAUSEN, J.: *Das Evangelium Marci*. Berlin, 1903.
- GRESSMANN, H., and KLOSTERMANN, E.: *Die Evangelien. 1. Markus*. Tübingen, 1907.
- WOHLENBERG, G.: *Das Evangelium des Markus* (in Th. Zahn's *Kommentar zum N.T.*). Leipzig, 1910.

The following are a few of the least obvious abbreviations employed in the footnotes:

BDB. Brown Driver and Briggs, *Hebrew and English Lexicon of the O.T.* (Oxford, 1892—).

Blass, Gr. F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

Burton. E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

Dalman, Gr. G. Dalman, *Grammatik d. Jüdisch-Palästinischen Aramäisch* (Leipzig, 1894).

Dalman, Worte. G. Dalman, *Die Worte Jesu* bd. 1 (Leipzig, 1898): the English translation (*The Words of Jesus*, 1, Edinburgh, 1902) appeared too late to be quoted in this edition.

D.C.A. Smith and Cheetham, *Dictionary of Christian Antiquities*.

D.C.B. Smith and Wace, *Dictionary of Christian Biography and Doctrines*.

Deissmann. G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

Delitzsch. N.T. in Hebrew (Leipzig, 1892).

Euth. Euthymius Zigabenus.

Exp. The *Expositor*.

Exp. T. The *Expository Times*.

Field, Notes. F. Field, *Notes on the translation of the N.T. = Otium Norvicense* 3., edited by A. M. Knight (Cambridge, 1899).

Hastings, D. B. J. Hastings, *Dictionary of the Bible* (Edinburgh, 1898–1902).
 J. B. L. The *Journal of Biblical Literature*.
 J. Th. St. The *Journal of Theological Studies*.
 Nestle, T.C. E. Nestle, *Textual Criticism of the N.T.* Translated by W. Edie and A. Menzies (London, 1901).
 SH. Sanday and Headlam, *Commentary on the Epistle to the Romans* (Edinburgh, 1895).
 Thpht. Theophylact.
 Vg. The Latin Vulgate.
 Victor. ‘Victor of Antioch’ (in Cramer’s *Catena*).
 WH. Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).
 WM. Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).
 WSchm. Winer-Sehmiedel, *Grammatik d. NTlichen Sprachidioms* (Göttingen, 1894—).
 Zahn, Einl Th. Zahn, *Einleitung in das N.T.* (Leipzig, 1897–9).

In substance and style and treatment the Gospel of St Mark is essentially a transcript from life. The course and issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality, totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New, would be sufficient to refute a theory subversive of all faith in history. The details which were originally addressed to the vigorous intelligence of Roman hearers are still pregnant with instruction for us. The teaching which ‘met their wants’ in the first age finds a corresponding field for its action now.... The picture of the sovereign power of Christ battling with evil among men swayed to and fro by tumultuous passions is still needful, though we may turn to St Matthew and St John for the ancient types or deeper mysteries of Christianity or find in St Luke its inmost connexion with the unchanging heart of man.—
 Bishop Westcott.

KATA MAPKON

CHAPTER 1

1:1. SUPERScription.

1. ἀρχὴ τοῦ εὐαγγελίου Ἰ. X.] Possibly an early heading which arose from the fusion of an original title εὐαγγέλιον *ιχ* *χ*υ with the note ἀρχή that marked the beginning of a new book (Nestle, *Exp*, Dec. 1894; *Intr.* pp. 163, 261; see on the other hand Zahn, *Einl.* 2. p. 220 ff., 235). Yet the sentence is intelligible if regarded as a title prefixed to the book by the writer or editor; for a similar opening comp. Hosea 1:1 (LXX.), ἀρχὴ λόγου Κυρίου ἐν Ὠσηε; see also Prov. 1:1, Eccl. 1:1, Cant. 1:1, &c. Or it may have been intended to refer to the immediate sequel. Irenaeus connects it with v. 2: ἀπὸ τοῦ προφητικοῦ πνεύματος ... τὴν ἀρχὴν ἐποιήσατο λέγων Ἀρχὴ ... ὡς γέγραπται, κτλ.; and so Origen (*in Jo.* t. 6:24). Others

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

Exp The Expositor.

with more probability find the ἀρχή in the events described in v. 4 ff., e.g. Basil c. *Eun.* 2:15, ὁ δὲ Μάρκος ἀρχήν τοῦ εὐαγγελίου τὸ Ἰωάννου πεποίηκε κήρυγμα: Victor, Ἰωάννην οὖν τελευταῖον τῶν προφητῶν ἀρχὴν εἶναι τοῦ εὐαγγελίου φησίν. The starting-point varies with the position of the writer; Mt. sees it in the ancestry and birth of the Messiah, Lc., in the birth of the Baptist; Jo. (but see Jo. 15:26) looks back to the ἀρχή in which the Word was with GOD; St Paul, using the word ‘Gospel’ in a wider sense, sees a fresh beginning in the foundation of each of the churches (Phil. 4:15). That Mc. begins his Gospel with the ministration of the Baptist is one indication amongst many that he preserves the earliest form of the evangelical tradition, in which the record of the Birth and Childhood did not find a place.

Εὐαγγέλιον (in class. Greek usually pl., εὐαγγέλια) from Homer downwards is the reward accorded to a bearer of good tidings, but in later writers (e.g. Lucian, Plutarch) the good news itself. The LXX. use it only in 2 Regn. 4:10, and in the class. sense, for in 2 Regn. 18:22, 18:25 we should probably read εὐαγγελία (cf. v. 20). In the N.T. the later sense alone occurs, but with some latitude of application; see v. 15 n. Εὐ ἰ. X. is ‘the good tidings concerning J. C.’ (gen. of the obj.), as revealed in His life, death, and resurrection. The phrase is unique in the Gospels, which elsewhere have τὸ εὐ. τοῦ θεοῦ (1:14), τὸ εὐ. τῆς βασιλείας, or simply τὸ εὐ. (1:15). If the heading was added early in the second century we might understand by εὐ. here a record of the Lord’s life and words: for the earliest exx. of this use of the word see Ign. *Philad.* 5, 8, *Did. App.* 8, 11, 15, Justin *ap.* 1:66; and cf. Zahn, *Gesch. des N. T. Kanons*, i. p. 162.

υἱοῦ θεοῦ] The evidence for the omission of these words is weighty, but meagre. WH. (*Notes*, p. 23) relegate them to the margin as a secondary reading, but hold that “neither reading can be safely rejected.” Possibly the heading existed almost from the first in two forms, with and without υἱ. θ. The phrase υἱὸς θεοῦ or ὁ υἱ. τ. θ. occurs in Mc. 3:11, 5:7, 15:39; cf. 1:11, 9:7, 12:6, 13:32, 14:61.

2–8. THE PREPARATORY MINISTRY OF JOHN THE BAPTIST (Mt. 3:1–12, Lc. 3:1–6, 3:15–17; cf. Jo. 1:6–31).

2. καθὼς γέγραπται] A LXX. formula = כְּתוּב (4 Regn. 14:6, 23:14, 2 Paral. 23:18, 25:4, 38:32, 35:12, Tob. 1:6). Mc. employs it again in 9:13, 14:21, and it occurs in Lc.^{ev., act.}, and frequently in St Paul; Jo. (6:31, 12:14) seems to prefer καθὼς ἐστὶν γεγραμμένον. The perf. gives the sense of perpetuity; the ‘litera scripta’ abides. See WM., p. 339.

The apodosis to καθὼς κτλ. is wanting, unless we find it in v. 4. For a similar omission see the opening clause of 1 Tim. (1:3, 1:4). For other possible constructions cf. Nestle, *Intr.* p. 261.

ἐν τῷ Ἡσαΐα τῷ προφήτῃ] The quotations are from Mal. 3:1, Is. 40:3. In the parallels Mt. 3:3, Lc. 3:1–6 (cf. Jo. 1:23) Malachi is not quoted, but his words are used by the two Synoptists in another connexion (Mt. 11:10, Lc. 7:27). Origen (*in Jo.* t. 6:24) remarks that Mc. is here δύο προφητείας ἐν διαφόροις εἰρημέναις τόποις ὑπὸ δύο προφητῶν εἰς ἓν

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

συνάγων. That he quotes the two under one name did not escape the notice of Porphyry (Hier. *tr. in Mc.*); Jerome (on Mt.) answers: “nomen Isaiæ putamus additum scriptorum vitio ... aut certe do diversis testimoniis scripturarum unum corpus effectum.” The latter solution is not improbable. Mc. (or his source) may have depended upon a collection of excerpts in which Mal. 3:1 stood immediately before Is. 40:3, possibly on a leaf headed ηχαιαχ. A similar confusion occurs in Iren. 3:20. 4, where quotations from Micah (7:19) and Amos 1:2 are preceded by the formula *Amos propheta ait*. On the use of such collections see Hatch, *Essays*, p. 203 ff.; SH., *Romans*, pp. 264, 282. The reading is hotly contested in Burgon-Miller, *Causes of Corruption*, p. 111 f.

ἰδοὺ ... τὴν ὁδὸν σου] LXX. ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Both Mt. (11:10) and Lc. (7:27) read with Mc. κατασκευάσει and σου, and transpose πρὸ προσώπου σου, but both add ἔμπροσθέν σου after ὁδὸν σου. The LXX. ἐπιβλέψεται presupposes the vocalisation הַנִּפְּ, whereas κατασκευάσει represents הַנִּפְּ (Resch, *Paralleltexte zu Lucas*, p. 114); Symm. (ἀποσκευάσει) and Theod. (ἐτοιμάσει) agree with the Gospels. For σου the Heb. supplies no justification: it is perhaps due to the compiler of the excerpts (see last note), who has blended Mal. *l.c.* with Exod. 23:20.

πρὸ προσώπου σου] Victor: καθάπερ ... ἐπὶ τῶν βασιλέων οἱ ἐγγὺς τοῦ ὀχήματος ἐλαύνοντες οὗτοι τῶν ἄλλων εἰσὶ λαμπρότεροι.

3. φωνὴ ... τρίβους αὐτοῦ] So the LXX. exactly, except that for the last word, following the Heb., they give τοῦ θεοῦ ἡμῶν—a reading which has found its way into some Western texts of Mc. (see vv.11.). Origen (*in Jo. l.c.*), Jerome (*in Mal. 3.*), and Victor notice this remarkable divergence of the Synoptists from the LXX. The passage is quoted also by Jo. (1:23), but he stops at Κυίου.

Tregelles connects ἐν τῇ ἐρήμῳ with ἐτοιμάσατε, following the M. T.; but the absence in the Greek of any parallelism corresponding to הַנִּפְּ הַנִּפְּ justifies the ordinary punctuation which is common to the Gospels and the LXX., and it is supported by Jewish interpretation (Delitzsch *ad l.*).

4. ἐγένετο Ἰωάννης κτλ.] ‘There arose John the Baptizer in the wilderness, preaching’ &c. For this use of ἐγένετο cf. 2 Pet. 2:1, 1 Jo. 2:18; and especially Jo. 1:6, where it begins a sentence with equal abruptness. On the forms Ἰωάνης Ἰωάννης see WH., *Notes*, p. 166; Winer-Schmiedel, p. 57; Blass, p. 11. Mt. (3:1) has παραγίνεται, Lc. (3:3) ἦλθεν. Ὁ βαπτίζων is nearly=ὁ βαπτιστής, as in 6:14, 6:24 (cf. 25); on this use of the participle see Lightfoot on Gal. 1:23. If with all the uncials except B and with the versions we read καὶ κηρύσσων, the descriptive clause will run on to the end of the verse (‘John the Baptizer ... and preacher,’ &c.).

ἐν τῇ ἐρήμῳ] Mt. connects this with κηρύσσων and adds τῆς Ἰουδαίας. According to Lc. (1:80, 3:3) the Baptist was ἐν ταῖς ἐρήμοις till his call came, and then went to the Jordan; Mt. and Mc., writing in view of Isa. 40:3, draw no distinction between the ἔρημος and the Jordan

SH Sanday and Headlam, *Commentary on the Epistle to the Romans* (Edinburgh, 1895).

Blass Gr. F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

valley. The wilderness of Judah or Judaea (יְהוּדָה מִדְבָּר, LXX. (A), τὴν ἔρημον Ἰούδα, Jud. 1:16) has been described as a region “piled up from the beach of the Dead Sea to the very edge of the central plateau” (G. A. Smith, *Hist. Geogr.* p. 263), and, from an opposite point of view, as “the barren steeps in which the mountains break down to the Dead Sea” (Moore, *Judges*, p. 32); Engedi seems to have been the most southerly town of this district (Moore, *l.c.*, referring to Josh. 15:61 f.). It was in the wilderness of Engedi that David had sought a retreat (1 Sam. 24:1), and the same neighbourhood would naturally have offered itself to John, whose childhood had been spent in the hill country of Judaea (Lc. 1:39).

κηρύσσων βάπτισμα ... ἁμαρτιῶν] The *vox clamantis* (Isa. *l.c.*, cf. Jo. 1:23) was the cry of a herald (קִרְיָן is rendered indifferently by βοᾶν and κηρύσσειν, cf. Dan. 3:4, LXX. and Theodotion), proclaiming a religious rite which was to be at once the expression and the pledge of repentance (μετανοίας, gen. of inner reference, WM., p. 235), and had remission of sins for its purpose and end (εἰς ἄφ., WM., p. 495). The baptism of John was strictly speaking εἰς μετάνοιαν (Mt. 3:11, Acts 19:3; cf. Wünsche, *neue Beiträge*, p. 385); it was εἰς ἄφεσιν only inasmuch as it prepared for the ἐν β. εἰς ἄφεσιν ἁμαρτιῶν of the Christian Creed. Ambr. in Lc. 2.: “aliud fuit baptismus paenitentiae, aliud gratiae est”; Victor: προοδοποιῶν παραγέγονε καὶ προετοιμάζων, οὐ τὴν δωρεὰν χαριζόμενος ... ἀλλὰ προπαρασκευάζων τὰς ψυχὰς. Ἄφεσις belongs properly to the Messianic Kingdom (Mc. 2:5 ff.), in which it is associated with the Baptism of the Spirit (Acts 2:38). The Law itself offered forgiveness of external offences through external rites; the new order, anticipated in the Psalms and Prophets and beginning with John, proclaimed a full forgiveness *citra sacrificia levities* (Bengel).

On the form βάπτισμα see Mc. 7:4, note, and Lightfoot on Col. 2:12: neither βάπτισμα nor βαπτισμός is known to the LXX., and the verb is used of a religious purification only in Sir. 31. (34.) 30. Μετάνοια is nearly restricted to the non-canonical books (Prov.¹ Sap.³ Sir.³); ἄφεσις, though frequent, occurs nowhere in the Greek O.T. in the sense of forgiveness, although the ἐνιαυτὸς ἀφέσεως (Lev. 25:10) is the archetype of an era of spiritual remission (Lc. 4:21). In the N.T. both words are used with some reserve (ἄφεσις¹⁸, μετάνοια²²) except perhaps by Lc. (ἄφ.¹⁰, μετ.¹¹).

5. ἐξεπορεύετο ... πάντες] Judaea is personified, as in Gen. 41:57 πᾶσαι αἱ χῶραι ἦλθον. So Mt.; Lc. (3:7) prefers to speak of ἐκπορευόμενοι ὄχλοι. With ἡ Ἰ. χώρα (Vg. *Iudaeae regio*) cf. the similar phrases in Lc. 3:1, Acts 16:6, 18:23; ἡ Ἰουδαία γῆ occurs in Jo. 3:22, ἡ χώρα τῶν Ἰουδαίων in Acts 10:39, ἡ χ. τῆς Ἰουδαίας in Acts 26:20. More usually we have simply ἡ Ἰουδαία (e.g. Mc. 3:7, 10:1, 13:14). For the limits of Judaea see Joseph. *B. J.* 3. 3. 5, and comp. Neubauer, *géogr. du Talmud*, p. 59 ff., G. A. Smith, *Hist. Geogr.*, c. 13. Mt. adds καὶ πᾶσα ἡ περὶ ἡμεῶν τοῦ Ἰορδάνου, i.e. the Jordan valley (כְּלִי-כַפֵּר הַיַּרְדֵּן, Gen. 13:10); some came from Galilee, as Simon, Andrew, and John (Jo. 1:35 ff.), and Jesus Himself, Οἱ Ἱεροσολυμεῖται (on the breathing see WH., p. 313, and on the termination in -εῖτης, WH., *Notes*, p. 154: for the form comp. 4 Macc. 18:5, Jo. 7:25, Joseph. *ant.* 12. 5. 3); distinguished from ἡ Ἰ. χώρα as a conspicuous portion of the whole, cf. Isa. 1:1, 2:1, 3:1—not only the district in general, but the capital itself, poured out its contribution of visitors. Πᾶσα, πάντες,

like the Heb. כָּל, are used with some looseness: cf. Mt. 2:3 πᾶσα Ἱεροσόλυμα. The movement was practically universal. The long-cherished desire for a revival of prophecy (1 Macc. 4:46, 14:41, cf. Mt. 11:9, 11:32) seemed to have been realised; hence this exodus to the Jordan.

ἐβαπτίζοντο] Both the exodus and the baptisms were continuous; comp. Jo. 3:23, and contrast the aorists in Acts 2:41, 1 Cor. 1:13 f., 10:2, 12:13. Ὑπ' αὐτοῦ determines the voice of ἐβαπτ., 'they received baptism at the hands of John' (cf. v. 9); the middle is also used, as in 4 Regn. 5:14, Judith 12:7, Acts 22:16, 1 Cor. 10:2. For Josephus's account of the baptism of John see *ant.* 18. 5. 2, and on the question of its relation to proselytebaptism, cf. Schürer 2. 2:319 ff. Ἐν τῷ Ἰορδ. ποταμῷ (cf. εἰς τὸν Ἰορδ., v. 9, note): so Mt.; "im Jordanstrome" (Schanz). Ἰ. ποταμός is regarded as a single term, needing but one article (synthetical apposition, cf. WM., p. 72 f.).

ἐξομολ. τὰς ἁμ. αὐτῶν] Evidence of μετάνοια. Ἐξομολογεῖσθαι in Biblical Greek is usually to give glory to GOD (= **הַלְלוּ** **הוֹדוּ**), a phrase especially common in the Psalms; see also Mt. 11:25, Rom. 14:11. The rarer ἐξομολ. ἁμαρτίας occurs in Dan. 9:20 (LXX.), where Th. has ἐξαγορεύειν, the usual equivalent in the LXX. of the Hithp. of **הִתְפַּלֵּל**. Ἐξαγορεύειν does not occur in the N. T., but ἐξομολ. τὰς ἁμαρτίας is used in James 5:16 as well as by Mt., Mc. in this place; see also Barnabas (19), Clement of Rome (1 Cor. 51), Ps. Clement (2 Cor. 8), Tert. *pat.* 15, *paen.* 10, 12.

6. ἦν ... ἐνδεδυμένος κτλ.] Elijah had worn a sheepskin mantle (μηλωτή, 3 Regn. 19:19; cf. Heb. 11:37, Clem. R. 1 Cor. 17) and a leathern girdle (4 Regn. 1:8 ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ); and a similar costume had become the traditional dress of the prophet (Zech. 13:4 ἐνδύσονται δέρριν τριχίνην; cf. Mt. 7:15). Δέρριν has been transferred from Zech. *l.c.* into some representatives of the 'Western' text of Mc.; see vv. 11. But John's ἔνδυμα ἀπὸ τριχῶν καμήλου (Just. *dial.* 88) was probably not a camel's skin, but an ordinary garment of sackcloth (σάκκος τρίχινος, Apoc. 6:12) woven from the rough hair of the animal; J. Lightfoot *ad loc.* points out that the Talmud speaks of such a garment (**גַּבְרִים מַצְמֵר גַּמְלִים**). Cf. Victor: σαφέστερον ὁ Ματθαῖός φησιν ὡς τὸ ἔνδυμα αὐτοῦ ἦν ἀπὸ τριχῶν καμήλου. Euth.: τρίχας οὐχὶ ἀκατεργάστους ἀλλ' ὑψηφασμένας, and see Joseph. *ant.* 16. 4, *B. J.* 1. 17. Hieron. *op. imp.*: "non de lana cameli habuit vestimentum ... sed de asperioribus setis." The crowd did not go out to see ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον (Mt. 11:8), but one who inherited the poverty as well as the power of Elijah. Jerome claims the Baptist as the head of the monastic order: "monachorum princeps Johannes Baptista est." With the constr. ἐνδεδ. τρίχας cf. Apoc. 1:13, 19:14.

καὶ ἔσθων] Mt. ἡ δὲ τροφή ἦν αὐτοῦ. It was "wilderness food" (Gould). Certain locusts were accounted 'clean': Lev. 11:22, 11:23, ταῦτα φάγεσθε ἀπὸ τῶν ἐπετῶν ... τὴν ἀκρίδα (**בִּגְדָה**) καὶ τὰ ὅμοια αὐτῇ. "The Gemarists feign that there are 800 kinds ... of such as are clean" (J. Lightfoot *ad loc.*): Hieron. *adv. Jovin.* 2:6, "apud orientales ... locustis vesci moris est." It was perhaps in ignorance of this fact, perhaps from encratite tendencies, that some

ancient commentators understood by ἀκρίς in this place a kind of vegetable food (cf. Euth.); see J. R. Harris, *Fragments of Ephrem*, p. 17 f. As to the wild honey of Palestine (ἄγριον, Vg. *silvestre*, Wycliffe, “hony of the wode”), cf. 4 Regn. 4:39, Ps. 79. (80.) 14, and see Exod. 3:8, Deut. 32:13, Judg. 14:8, 1 Sam. 14:25; also Joseph. *B. J.* 4. 8. 3, where it is named among the products of the plain of Jericho. The Sinaitic (Mt.) and Jerusalem Syriac versions render μέλι ἄγριον ‘mountain honey’ (cf. Lc. 12:28 in Syrr.^{sin.cu.}); the Ebionite Gospel had the curious gloss (from Exod. 16:31, Num. 11:8) οὗ ἡ γεῦσις ἦν τοῦ μάννα ὡς ἐγκρίς ἐν ἐλαίῳ: cf. Resch, *Paralleltexte zu Mt. u. Mc.*, p. 56. The name μέλι ἄγριον (*mel silvestre*) was also given by the ancients to a vegetable product: Diod. Sic. 19:94, φύεται ... ἀπὸ τῶν δένδρων καὶ μέλι πολὺ τὸ καλούμενον ἄγριον: Plin. *H. N.* 19:8, “est autem mel in arundinibus collectum.” But it is unnecessary in the present case to go beyond the natural meaning.

Ἔσθειν = ἐσθίειν, a Homeric form which “occurs Mc.¹ and probably Mc.¹, Lc.⁴, mostly in the participle” (WH.², *Notes*, p. 152 f., cf. WSchm., p. 127, Blass, p. 54). In the LXX. the shorter form of the participle is frequent in cod. B.

7. καὶ ἐκήρυσσεν λέγων Ἐρχεται κτλ.] A second stage in the Baptist’s preaching—the heralding of the Christ. Lc. (3:15) mentions that he was led to it by the growing belief in his own Messiahship. Ὁ ἰσχυρότερός μου: cf. Lc. 11:22. Mt. inverts the sentence (ὁ δὲ ὅπ. μου ἔρχ. ἰσχυρότερος ...); comp. Jo. 1:15, where the ground of the superiority is found in the preexistence of Messiah (ὅτι πρῶτός μου ἦν). Οὗ ... αὐτοῦ: see WM., p. 184 f.

οὐκ εἰμὶ ἱκανός] Cf. Exod. 4:10 (LXX.). Ἰκανός εἰμι in the N. T. is followed by an inf., as here (Burton, § 376), by ἵνα (Mt. 8:8), or by πρὸς τι (2 Cor. 2:16). Jo. (1:27) substitutes ἄξιος for ἱκανός; see Origen *in Jo.* t. 6:36 (20).

κύψας λῦσαι τὸν ἱμάντα κτλ.] Κύψας is a touch peculiar to Mc. and expunged by D and some other Western authorities. For λῦσαι ... ὑποδ. αὐτοῦ (Mc. Lc.) Mt. substitutes τὰ ὑποδήματα βαστάσαι, cf. Victor, and Origen (*in Jo.* t. 6:34), who suggests, ἀκόλουθόν γε μηδενὸς σφαλλομένου τῶν εὐαγγελιστῶν ... ἀμφοτέρα κατὰ διαφόρους καιροὺς εἰρηκέναι τὸν βαπτιστήν: similarly Aug. *de cons.* 2:30. Both were servile acts connected with the use of the bath, and possibly suggested by the baptismal rite (Bengel: “ad baptismum ... calcei exuebantur”): see Ps. 60:10, and Lc. 15:22, where the slaves offer ὑποδήματα. Plautus *trin.* 2:1 speaks of slaves known as *sandaliferae*: and cf. Lucian *Herod.* 5, ὁ δὲ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον. For ἱμάς (*corrigia*) see Isa. 5:27 (LXX.) οὐδὲ μὴ ῥαγῶσιν οἱ ἱμάντες τῶν ὑποδημάτων αὐτῶν. Victor: ἱμ. φησὶ τὸν σφαιρωτῆρα (Gen. 14:23) τοῦ ὑποδήματος. Euth.: τὸν ἐκ λώρου δεσμόν. For λῦσαι in this connexion see Exod. 3:5 (LXX.) and Polyc. Mart. ἐπειρᾶτο καὶ ὑπολύειν ἑαυτόν, μὴ πρότερον τοῦτο ποιῶν. Οὗ .. αὐτοῦ, cf. 7:25, and see WM., p. 184 f.

8. ἐβάπτισα] Mt., Lc., βαπτίζω. The aor. represents John’s course as already fulfilled in view of the coming of Messiah: cf. the epistolary ἔγραψα *scripsi*, and ἔπεμψα *misi* (WM., p. 347). Ὑδατι ... πνεύματι ‘with water,’ ‘with the Spirit,’ dat. of manner or instrument (WM., p. 271): ἐν ὕδατι ἐν πν. are used (Mt. Lc. Jo. 1:33, 1:34, Acts 1:5) in reference to the spheres, material and spiritual, in which the action is performed (WM., p. 483 ff.). For the correlation of ὕδωρ and πνεῦμα see also Jo. 3:5, 4:14, 7:38, 7:39, Acts 1:5, Tit. 3:5. Mt., Lc. add καὶ

πυρί. The effusion of the Spirit was a well-known characteristic of the Messianic age (see Isa. 44:3, Ezek. 36:25–27, Joel 2:28), but the phrase βαπτίζωιν πνεύματι is new, though Joel (LXX.) has ἐκχεῶ and Ezek. ῥανῶ. Πν. ἅγιον is the Holy Spirit in operation; contrast τὸ πν. (1:10, 1:12), τὸ πν. τὸ ἅγ. (3:29), the Holy Spirit regarded as a Divine Power.

9–11. THE BAPTISM (Mt. 3:13–17, Lc. 3:21–22; cf. Jo. 1:32–34).

9. καὶ ἐγένετο ... ἦλθεν] A Hebraism, יָהִי; also καὶ ἐγ. (or ἐγ. δέ) ... καί: both constructions occur in the LXX., e.g. Gen. 4:3, 4:8, and the N. T., but Mc. has only the first. For καὶ ἐγένετο followed by the inf. see Mc. 2:23, and on the whole subject consult WM., p. 760 n., Burton, § 357 f. Ἐν ἐκείναις ταῖς ἡμέραις, another Hebraism=בַּיָּמִים הָהֵם. Cf. Exod. 2:11, Jud. 18:1, &c., and in the N. T. Mt. 3:1, Mc. 8:1, 13:17, 13:24, Lc. 2:1, 4:2, Acts 2:18, 7:41, &c.; ἐν ἐκείνῃ τῇ ἡμέρᾳ occurs in nearly the same sense Lc. 17:31, Jo. 16:23, 16:26. As a note of time the phrase is somewhat indefinite, but like τότε (Mt. 3:13) it brings the narrative which follows into general connexion with the preceding context. Here e.g. it connects the arrival of Jesus at the Jordan with the stage in the Baptist's ministry described in 7, 8. Euth.: ἡμέρας δὲ νῦν φησιν ἐν αἷς ἐκήρυσσε ... ὁ Ἰωάννης.

ἀπὸ Ναζαρέτ τῆς Γαλιλαίας] Mt., ἀπὸ τῆς Γ.; the exact locality had been mentioned by him in 2:23. Mc.'s ἀρχή does not carry him behind the Lord's residence at Nazareth; to the first generation Jesus was ὁ ἀπὸ Ν. (Jo. 1:46, Acts 10:37), or ὁ Ναζαρηνός (Mc. 1:24, 14:67, 16:6) or Ναζωραῖος (Lc.¹ Jo.³ Acts⁸)—on the two forms see Dalman *Gr. d. Aram.* p. 141 n. Ναζαρέτ (-ρέθ, -ράθ, -ρά are also found, but not in Mc., see WH., *Notes*, p. 160) is unknown to the O. T. and to Josephus; and its insignificance seems to be implied by the explanatory notes which accompany the first mention of the place in Mt. 2:23, Lc. 2:39, and here: perhaps also by the question of Jo. 1:46. The *onomastica* revel in etymologies, e.g. “N. flos aut virgultum eius vel munditiae nut separata vel custodita”; the first was based on a supposed reference to the נֶצֶר in Isa. 11:1. Delitzsch (*Z. f. d. l. Th.*, 1876) proposed to connect the name with נֶצֶרֶת, Aram. נֶצְרֶת (Dalman, p. 119, prefers נֶצְרֶת, Aram. נֶצְרֶת, נֶצְרֶת), a watch-tower, in reference to its position on the flank of a hill commanding a wide prospect. On the situation see G. A. Smith's *H. G.*, p. 432 f. and Merrill, *Galilee*, p. 122. Τῆς Γαλιλαίας (Mt. 21:11, Lc. 1:26) is the topographical gen., cf. WM., p. 234. Ἡ γῆ ἡ Γαλιλαία, or simply ἡ Γ., occurs in the LXX. as far back as Jos. 20:7, 21:32; cf. 3 Regn. 9:11, 4 Regn. 15:29, 1 Par. 6:76 (61), Isa. 9:1 (8:23), and answers to גְּלִיל, גְּלִילָה, a roll, or ring, hence a circuit of country: see G. A. Smith, *H. G.*, p. 413 ff., cf. Joseph. *B. J.* 3. 3. 1. From Nazareth the journey to the place of the Baptism would lie along the Esdraelon as far as Bethshan, and then down the valley of the Jordan. On the locality of the Baptism see G. A. Smith, *H. G.*, p. 496.

καὶ ἐβαπτίσθη ... ὑπὸ Ἰ.] Mt. adds that the journey was taken for this purpose (τοῦ βαπτισθῆναι). Εἰς τὸν Ἰορδάνην (WM., p. 517 f.)=ἐν τῷ Ἰορδάνῃ (1:5), but with the added thought of the immersion, which gives vividness to the scene. In every other instance βαπτίζειν εἰς is followed by the acc. of the purpose (εἰς μετάνοιαν, εἰς ἄφεσιν) or of the object to which the baptized are united (εἰς Χριστὸν Ἰησοῦν, εἰς τὸν Μωυσῆ, εἰς τὸν θάνατον). Ὑπὸ Ἰωάννου (cf. 1:5, note), as the rest—μετὰ τῶν δούλων ὁ δεσπότης (Euth. Zig.).

10. καὶ εὐθύς κτλ.] Εὐθύς Wycliffe, *anoon*) is characteristic of Mc.—“ein Lieblingswort des Marcus,” Schanz—occurring Mc.⁴¹ Mt.¹⁹ Lc.⁷; Mt. shews a similar partiality for τότε. In the LXX. (Gen. 15:4, 38:29) καὶ εὐθύς=כִּי וְהָיָה=καὶ ἰδοὺ, a phrase which, though common in the other Gospels, is not used by Mc. Of the forms εὐθύς, εὐθέως the first only occurs in Mc.; the second predominates in the rest of the N. T. (32/12).

ἀναβαίνων ἐκ τοῦ ὕδατος] Out of the river into which He had descended: cf. Jos. 4:18, ἐξέβησαν οἱ ἱερεῖς ... ἐκ τοῦ Ἰορδάνου, Jer. 29:20 (49:19), ὥσπερ λέων ἀναβήσεται ἐκ μέσου τοῦ Ἰορδάνου. Mt.'s ἀπὸ τοῦ ὕδατος is less graphic, giving merely the point of departure: cf. Acts 25:1, Apoc. 7:2. Lc. adds προσευχόμενος, cf. Mc. 1:25, 6:46, Lc. 9:28.

εἶδεν σχιζομένους τοὺς οὐρανοὺς] The subject is Ἰησοῦς (v. 9). Some interpreters, influenced by Jo. 1:32 ff., have regarded ἀναβαίνων as a *nom. pendens*, and understood ὁ Ἰωάννης after εἶδεν: cf. Tindale, “John saw heavens open” (so even in Mt.). It was permitted to the Baptist to share the vision as a witness (Jo. *l.c.* ἑώρακα καὶ μεμαρτύρηκα), but the vision was primarily for the Christ.

σχιζομένους] Vg. *apertos*, with the ‘Western’ text, from Mt. (ἠνεῶχθησαν οἱ οὐρανοί, cf. Lc.); in the true text of Mc. both the word and the tense are more graphic—‘He saw the heaven in the act of being riven asunder.’ Bengel: “dicitur de eo quod antea non fuerat apertum.” Σχίζειν is used of a garment (Isa. 36:22, Jo. 19:24), a veil (Lc. 23:45), a net (Jo. 21:11), rocks (Zech. 14:4, Isa. 48:21, Mt. 27:51), and wood (Gen. 22:3): *scindere caelum* occurs in Silius Italicus 1:535 f. Ἀνοίγειν is the usual word in this connexion (Gen. 7:11, Ps. 77. (78.) 23, Isa. 24:18, 64:1, Acts 7:56, Apoc. 4:1, 19:11): cf. esp. Ezek. 1:1, ἠνοιχθησαν οἱ οὐρανοὶ καὶ εἶδον ὁράσεις θεοῦ. Orig. in *Jo. fragm.* (Brooke, 2:238), ἄνοιξιν δὲ ἢ σχίσιν οὐρανῶν αἰσθητικῶς οὐκ ἔστιν ἰδεῖν, ὁπότε οὐδὲ τῶν παχυτέρων σωμάτων. Jerome in Matt. *l.c.* “aperiuntur autem caeli non reseratione elementorum, sed spiritualibus oculis.” This vision of the rending heavens seems to have symbolised the outcome of Christ’s mission: cf. Jo. 1:51.

καὶ τὸ πνεῦμα] Mt. πνεῦμα θεοῦ (cf. Gen. 1:2), Lc. τὸ τν. τὸ ἅγιον. The art. either looks back to 1:8, ‘the (Holy) Spirit already mentioned,’ or more probably indicates the Person of the Spirit, as in Jo. 1:32, 1:33, Acts 10:19, 11:12, &c.

ὥς περιστεράν] Mt. ὥσει π, Lc. σωματικῶς εἶδει ὥς π. Jerome: “non veritas sed similitudo monstratur.” The Ebionite Gospel paraphrased: ἐν εἶδει περιστερᾶς κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν. Cf. Justin *dial.* 88, ὥς περιστεράν τὸ ἅγιον πνεῦμα ἐπιπτῆναι ἐπ’ αὐτόν ἔγραψαν οἱ ἀπόστολοι, and see other references in Resch, *Paralleltexzte zu Luc.*, p. 15 f. The vision corresponds to that of Gen. 1:2, where תְּפִיחַ suggests the motion of a bird; cf. *Chagigah* (ed. Streane) 15 A. The dove is a familiar image in Hebr. poetry; see esp. Ps. 68:13 (Cheyne), Cant. 2:12; F. C. Conybeare (*Exp* 4. 9:436) produces illustrations from Philo, e.g. *quis rer. div. her.* 25, ἡ θεία σοφία ... συμβολικῶς ... τρυγῶν καλεῖται: ib. 48, περιστερᾶ μὲν ὁ ἡμέτερος νοῦς ... εἰκάζεται, τῷ δὲ τούτου παραδείγματι (i.e. the Divine λόγος) ἡ τρυγῶν. In the *Protev.*, 100:9, Joseph is said to have been marked by a like phenomenon: ἰδοὺ περιστερὰ ... ἐξῆλθεν ἐπὶ τὴν κεφαλὴν Ἰωσήφ. On the significance of the symbol, cf. Mt. 10:16, Tert. *bapt.* 8, and the Greek commentators *ad l.*, e.g. Victor: ἐν εἶδει περιστερᾶς ... τὸ πνεῦμα ἔρχεται τὸν ἔλεον τοῦ θεοῦ καταγγέλλον τῇ οἰκουμένῃ, ἅμα καὶ δηλοῦν ὅτι τὸν πνευματικὸν ἀπόνηρον εἶνα χρή καὶ πρᾶον, ἀπλοῦν τε καὶ ἄδολον.

καταβαῖνον εἰς αὐτόν] The κατάβασις answers to the ἀνάβασις of 1:10; cf. the play upon these compounds in Jo. 3:13, Eph. 4:9, 4:10. For εἰς αὐτόν, Mt., Lc. prefer ἐπ' αὐτόν: only Jo. (1:33) has καὶ ἔμενεν ἐπ' αὐτόν (cf. Isa. 11:2; see vv. ll. here). The immanence of the Spirit in Jesus was at once the purpose of the Descent and the evidence of His being the Christ; see note on next verse.

11. καὶ φωνή κτλ.] Victor: ἡ ἀγγελικὴ τις ἦν ἡ καὶ ἑτέρα ἐκ προσώπου τοῦ πατρός. For exx. of such voices in the O. T. see Gen. 21:17, 22:11, 22:15, Exod. 19:19, 20:22, 1 Kings 19:12, 19:13. In the Gospels the Father's Voice is heard thrice, at the Baptism and Transfiguration (cf. 2 Pet. 1:17) and before the Passion (Jo. 12:28). The Voice was audible or articulate only to those who had 'ears to hear' (Jo. 5:37, 12:29): comp. the scoff of the Jew in Orig. *c. Cels.* 1:41, τίς ἤκουσεν ἐξ οὐρανοῦ φωνῆς; On its relation to the **בְּת קוֹל** see Edersheim, *Life and Times*, 1. p. 285.

σὺ εἶ ὁ υἱός μου, ὁ ἀγαπητός] So Lc., after Ps. 2:7; Mt., οὗτός ἐστιν κτλ. The words point to Gen. 22:2 and perhaps also to Isa. 42:1 (cf. Mt. 12:18). Ἀγαπητός in the LXX. answers to **טִיָּת** (μονογενής, *unicus*, cf. Hort, *Two Diss.* p. 49 f.) in seven instances out of fifteen; in the N. T., where the word is much more frequent, it is exclusively a title of Christ, or applied to Christians as such. As a Messianic title (cf. Mc. 9:7, 12:6, 2 Pet. 1:17, Eph. 1:6 (ὁ ἡγαπημένος), Col. 1:13 (ὁ υἱὸς τῆς ἀγάπης αὐτοῦ), where however see Lightfoot), it indicates a unique relation to GOD; thus in Rom. 8:31 τοῦ ἰδίου υἱοῦ is substituted for τοῦ ἀγαπητοῦ υἱ. of Gen. 22:16. The title is frequent as a name of Messiah in the *Ascension of Isaiah* (ed. Charles, p. 3 &c.; see also Hastings, *D. B.* 2:501; cf. *Test. 12. patr.* Benj. 11, ἀναστήσεται ... ἀγαπητὸς Κυρίου) and is used in the Targum of Jonathan on Isa. 42:1.

ἐν σοὶ εὐδόκησα] Latt., *in te complacui*. Mt., ἐν ᾧ εὐδ. Εὐδοκεῖν ἐν=**בְּ יִפְּחַ** 2 Regn. 22:20, Mal. 2:17, or **בְּ הָרָץ** Ps. 43. (44.) 4, 146. (147.) 11. The reference is probably to Isa. 42:1 **נִפְּחַ הָרָץ** (LXX. προσεδέξατο, Th. ηὐδόκησεν); the exact phrase occurs in Isa. 62:4. In Lc. an early Western reading substitutes ἐγὼ σήμερον γεγέννηκά σε (from Ps. 2:7), cf. Just. *dial.* 103; in the *G. acc. to the Hebrews* the two sayings seem to have been combined (Epiph. *haer.* 30:13). Acc. to Jerome (on Isa. 11:2) the Nazarene Gospel had the interesting gloss, "Fili mi, in omnibus prophetis expectabam te ut venires et requiescerem in te; tu es enim requies mea."

The aor. εὐδόκησα does not denote merely "the historical process by which God came to take pleasure in Jesus during his earthly life" (Gould), but rather the satisfaction of the Father in the Son during the preexistent life; cf. Jo. 1:2, 17:24. Thus it corresponds to the perf. **הִתְרַצָּה** of Isa. 42:1; cf. Driver, *Tenses in Hebr.* § 9, Burton, § 55.

Theodore of Mopsuestia, in the interests of his Christology, held that the εὐδοκία arose from the foreseen perfection of the Man with whom the Word united Himself (*Minor Epp.* 2. p. 294 ff.). According to his view the Son in whom GOD took pleasure was not the Word, but the ἀναληφθεὶς ἄνθρωπος (ib. 1:63, 1:260; Migne, *P. G.* 66:705–6).

12–13. THE TEMPTATION (Mt. 4:1–11, Lc. 4:1–13).

12. καὶ εὐθύς τὸ πνεῦμα κτλ.] For καὶ εὐθύς see 1:10 n. Ἐκβάλλει, Vg. *expellit*; other Latin texts (a, f) have *duxit, eduxit*: Wycliffe, "puttide hym (forth)." Mt. has simply ἀνήχθη ... ὑπὸ τοῦ πνεύματος, Lc. ἤγετο ἐν τῷ πνεύματι. Ἐκβάλλειν is used for the power exercised

by Christ over the δαιμόνια (e.g. 1:34). But *expellit* and “driveth” (A.V.) or “driveth forth” (R.V.) are perhaps too strong in this context, cf. Mt. 9:38, Mc. 1:43, Jo. 10:4; ἐκβάλλειν=כִּיּוֹץ in 2 Chron. 23:14, 29:5 (see Guillemand, *G. T., Hebraistic ed.* p. 20). At the most the word denotes here only a pressure upon the spirit (Victor: ἔλκει), not an irresistible power. Mt. adds the purpose (πειρασθῆναι ὑπὸ τοῦ διαβόλου). Cf. Hilary in *Matt.*, “significatur libertas Spiritus sancti, hominem suum iam diabolo offerentis”; Jerome in *Matt. l.c.*, “ducitur autem non invitus aut captus, sed voluntate pugnandi.”

εἰς τὴν ἔρημον] To be distinguished apparently from the ἔρημος of 1:4. Christian tradition from the time of the Crusades points to the Quarantania (*Jebel Kuruntul*), a rugged limestone height which rises 1000 feet above the plain of Jericho (cf. Josh. 16:1); the Arabs on the other hand select the conical hill ‘*Osh el Ghurâb*. The Gospels give no indication beyond the fact that the Lord went to the place from the Jordan.

13. τεσσαράκοντα ἡμέρας ... σατανᾶ] The same limit of time occurs in the lives of Moses and Elijah (Exod. 34:28, 1 Kings 19:8), and again in the life of Christ (Acts 1:3); for other exx. of the number in Scripture see Trench, *Studies in the Gospels*, p. 13 ff. Mc., Lc. make the Temptation coextensive with the 40 days; Mt. seems to connect the limit of time with the fasting, and to place the Temptation at the end of the days. Comp. in support of the Marcan tradition Clem. *hom.* 11:35, 19:2; Orig. *hom. in Luc.* 29. Πειράζειν in the LXX. is used of man tempting GOD, and of GOD tempting man, but not of Satanic suggestions: in 1 Chron. 21:1 we have ἐπέσεισεν in this connexion: in 1 Macc. 1:15 ἐπειράθησαν (כִּיּוֹץ^{c.a?}) approaches to the latter sense, but the reading is more than doubtful. In the N. T. this meaning is common (cf., besides the present context and its parallels, 1 Cor. 7:5, Gal. 6:1, Heb. 2:18, Apoc. 2:10, 3:10); in Mt. 4:3, perhaps also in 1 Thess. 3:5, ὁ πειράζων=ὁ σατανᾶς. See Mayor on James 1:13.

ὑπὸ τοῦ σατανᾶ] Mt., Lc., ὑπὸ τοῦ διαβόλου. The LXX. translate כִּיּוֹץ by ὁ διάβολος in Job 1., 2., and Zech. 3.; σατάν is used in the sense of an adversary in 3 Regn. 11:14, 11:23, ὁ σατανᾶς appears first in Sir. 21:27 (30). In the N. T. ὁ σατανᾶς or Σατανᾶς (Mc. 3:23, Lc. 22:3) is invariably the Adversary κατ’ ἐξοχήν, and the name is freely used by the Synoptists and St Paul, and in the Apocalypse. On the history of the Jewish belief in Satan see Cheyne, *Origin of the Psalter*, p. 282 f., Schultz, *O.T. Theology*, 2. p. 274 ff., Edersheim, *Life &c.* 2. p. 755 ff., Charles, *Enoch*, pp. 52 ff., 119, Weber, *Jüd. Theologie*, ed. 2, p. 251 f.

ἦν μετὰ τῶν θηρίων] Comp. 2 Macc. 5:27, Ἰουδάς ... ἀναχωρήσας ἐν τοῖς ὄρεσιν (i.e. probably the wilderness of Judaea), θηρίων τρόπον διέζη. In Ps. 90. (91.) 13 the promise of victory over the θηρία follows immediately after that of angelic guardianship, cited by the Tempter in Mt. 4:6. But this peculiarly Marcan touch may be simply meant to accentuate the loneliness of the place; cf. Victor: οὕτως ἄβατος ἦν ἡ ἔρημος ὡς καὶ θηρίων πλήρης ὑπάρχειν: it was not such an ἔρημος as John tenanted, but a haunt of the hyaena, jackal, and leopard (cf. Tristram, *Land of Israel*, p. 240; G. A. Smith, *H. G.*, p. 316 f.). The mystical reference to the Second Adam (Gen. 2:19), which some have imagined, seems, as Meyer has well said, out of place in this narrative; see, however, Trench, *Studies*, p. 9 f.

καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ] Apparently during the forty days, the imperf. corresponding with ἦν ... πειραζόμενος ... ἦν. Mt. seems to limit this ministry to the end (τότε

προσῆλθον). Comp. Gen. 28:12, Jo. 1:51, Heb. 1:14; esp. the hymn in 1 Tim. 3:16, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέλοις. The διακονία may refer to the supply of physical (1 Kings 19:5 ff.) or spiritual (Dan. 10:19 ff.) needs. Such a ministration, while it attests the human weakness of the Lord, bears witness also to His Sonship; cf. Clem. Al. *exc. Theod.* § 85 ὡς ἂν ἡδη βασιλεὺς ἀληθὴς ὑπ' ἀγγέλων ἡδη διακονεῖται.

14–15. FIRST PREACHING IN GALILEE (Mt. 4:12–17, Lc. 4:14–15).

14. μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην] A definite *terminus a quo* for all that follows: cf. Mt., ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη. Παραδίδωμι (in the LXX. generally the equivalent of [ΠῚ]) acquires its special meaning from the context; the most usual complement is εἰς (τὰς) χειρὰς (τῶν) ἐχθρῶν or the like, but we find also π. εἰς θάνατον 2 Chr. 32:11, εἰς προνομίην (Isa. 33:23), εἰς σφαγὴν (34:2). Here we may supply εἰς φυλακὴν, as in Acts 8:3, 22:4; cf. Lc. 3:20, Jo. 3:24. The events of Jo. 2:3. must be placed before the commencement of the Synoptic Ministry. If Mark is silent as to the previous work in Galilee and Judaea, he does not “exclude it” (Gould); it lies outside his subject—perhaps outside his information. From Mc.’s point of view the Lord’s Ministry begins where the Baptist’s ends: “Ioanne tradito, recte ipse incipit praedicare; desinente lege, consequenter oritur evangelium” (Jerome).

ἦλθεν] Mt., ἀνεχώρησεν. This journey to Galilee was in fact a withdrawal from Judaea, where the tidings of John’s imprisonment (Mt.), and still more the growing jealousy of the Pharisees towards the new Teacher (Jo. 4:1), rendered a longer stay dangerous or unprofitable. Though Galilee was under the jurisdiction of Antipas, His mission there would not expose Him at first to the tetrarch’s interference (cf. Mc. 6:14, Lc. 13:31 f., 23:8). It was Jerusalem, not Galilee, that shed the blood of the prophets; in any case it was clear that Jerusalem would not tolerate His teaching; Galilee offered a better field (cf. Jo. 4:45). The Greek commentators think of the move only as an escape from peril (Theod. Heracl., ἵνα ἡμᾶς διδάξῃ μὴ ἀποπηδᾶν τοῖς κινδύνοις: Victor, διετῆρει ἑαυτόν); but the other motive should be kept in view.

εἰς τὴν Γαλιλαίαν] Jo. adds πάλιν, and states the route (4:4 διὰ τῆς Σαμαρίας). Cana was visited on the way to Capernaum (Jo. 4:46).

κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ] Contrast 1:4 κηρύσσων βάπτισμα μετανοίας. Both proclamations urged repentance, and both told of good tidings; but μετάνοια predominated in the one, εὐαγγέλιον in the other. The preaching of Jesus began, as a regular mission, with the silencing of John: cf. Mt. 4:17, ἀπὸ τότε ἤρξατο. He took up the Baptist’s note, but added another. Τὸ εὐαγγέλιον τοῦ θεοῦ (εὐ. θεοῦ) is a Pauline phrase (Rom. 1:1, 15:16, 2 Cor. 11:7, 1 Thess. 2:8, 2:9), used however also by St Peter (1 Pet. 4:17). The gen. probably denotes the source: the Gospel which comes from GOD, of which GOD (the Father) is the Author and Sender; cf. v. 1; see, however, the more inclusive view advocated by SH. (on Rom. 1:1). The insertion of τῆς βασιλείας (vv. 11.) is due to a desire to explain an unusual phrase: see next verse.

15. ὅτι Πεπλήρωται ὁ καιρὸς κτλ.] The substance of the new proclamation. Ὅτι is here ‘recitative’ (WM., p. 683 n.), as in 1:37, 1:40, 2:12, and frequently in Mc. For πληροῦσθαι used of time, cf. Gen. 29:21, πεπλήρωνται (כִּלְיָהּ) αἱ ἡμέραι—a phrase frequently occurring in the LXX.; and for its connexion with καιρὸς see Tob. 14:5 (B), Esth. 2:12 (A). Καιρὸς

(usually=תָּעַ or מוֹעֵד) is the ‘season,’ the ‘opportune moment’ (see esp. Eccl. 3:1–8), with an ethical outlook, χρόνος being merely the time, considered as a date: see Trench, *syn.* § 7. and cf. Lightfoot on 1 Thess. 5:1. Thus St Paul speaks of the πλήρωμα τοῦ χρόνου (Gal. 4:4), when he has in view the place of the Incarnation in the order of events, but of the πλήρ. τῶν καιρῶν (Eph. 1:10), when he thinks of the Divine οἰκονομία. Here the thought is that of the opportuneness of the moment. The season fixed in the foreknowledge of GOD (Acts 1:7), and for which the whole moral guidance of the world had prepared, was fully come. It is not so much in regard to Galilee that the words are spoken as in reference to the world and humanity considered as a whole. See *Lux Mundi*, Essay 4.

καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ] Acc. to Mt. (3:2) this announcement had been anticipated by John. Mt. has usually ἡ βας. τῶν αἰώνων (τοῦ θ. only in 6:33, 12:28, 19:24, 21:31, 21:43), but the two expressions are nearly equivalent (see Schürer 2. 2:171, Bevan on Dan. 4:26, Stanton, *J. and Chr. Messiah*, p. 208 f.). The term possibly originated in the language of Daniel—see esp. 2:24, 7:22 (Nestle, *Marginal.*, p. 41), and cf. Stanton, p. 211—and there are parallels in pre-Christian literature, e.g. Ps. Solom. 17:23, ἀναστήσει αὐτοῖς τὸν βασιλέα αὐτῶν ... εἰς τὸν καιρὸν ὃν ἴδες. On the Rabbinical use of the term see Stanton, p. 214 f. A yearning for a Divine Kingdom pervades the history of Israel, and the new preaching in announcing its realisation probably found the phrase ready. For a fresh and invigorating if incomplete view of the subject see *Ecce Homo* 200. 3., 4. ἤγγικεν, *appropinquavit*, ‘hath drawn near,’ is nigh; cf. Isa. 56:1, Thren. 4:19, Ezek. 7:7, &c. (קָרַב or קָרוֹב); Mc. 14:42, Lc. 10:9, 10:11, 1 Pet. 4:7.

μετανοεῖτε, καὶ πιστεύετε κτλ.] See on v. 14. For the connexion of μετάνοια and πίστις cf. Acts 20:21, Heb. 6:1. Πιστεύειν ἐν (בְּיֵאֱמָן) occurs in Ps. 77. (78.) 22, 105. (106.) 12 (cf. 24), Jer. 12:6, and elsewhere, frequently however with a v. l. which omits ἐν. In the N. T. the construction is perhaps unique (see Westcott on Jo. 3:15, and Ellicott on Eph. 1:13—on its occurrence in Ign. *Philad.* 8, cf. Lightfoot *ad l.*); nor do we elsewhere hear of believing the Gospel (see however ‘Mc.’ 16:15, 16:16); faith is regarded as primarily due to the Person of whom the Gospel speaks (cf. e.g. Jo. 14:1). Yet faith in the message was the first step; a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase π. ἐν τῷ εὐαγγελίῳ in the oldest record of the teaching of our Lord is a valuable witness to this fact. Τὸ εὐαγγέλιον is the nucleus of Christian teaching already imparted in the announcement ἤγγικεν, κτλ. For other meanings see note on 1:1.

16–20. CALL OF THE FIRST FOUR DISCIPLES (Mt. 4:18–22; cf. Lc. 5:1 ff.).

16. καὶ παράγων παρὰ τὴν θάλασσαν κτλ.] Mt. περιπατῶν δέ; see vv. 11. here. Παράγων intrans. (=עָבַר) occurs in the LXX. (Ps. 128. (129.) 8, 143. (144.) 4) and N. T. (Mt. Mc. Jo. Paul), but the construction with παρὰ seems to stand alone; see however 3 Macc. 6:16, κατὰ τὸν ἵπποδρομον παρῆγεν. Mt. and Mc. carry the reader at once to the lake-side; Lc. prefaces the preaching at Capernaum with the synagogue-scene at Nazareth: see Mc. 6:1, note.

τὴν θάλασσαν τῆς Γ.] So Mt., Mc., or more usually ‘the Sea.’ Jo. adds (6:1) or substitutes (21:1) τῆς Τιβεριάδος. Lc. prefers λίμνη to θάλασσα, and in 5:1 calls it ἡ λ. Γεννησαρέτ, apparently from the district known as Γεννησαρέτ on its western shore (Mc. 6:53): cf. Joseph. *B.J.* 3. 10. 7, ἡ λ. Γεννησάρ, 1 Macc. 11:67, τὸ ὕδωρ τοῦ Γ. The O. T. name is יַם כְּנֶרֶת,

θάλασσα Χενάρα (Χενέρεθ, Χενερώθ), Num. 34:11, Jos. 13:27. On the topography of the Lake see G. A. Smith, *H. G.* 100. 21.

εἶδεν Σίμωνα καὶ Ἀνδρέαν] Σίμων is a Hellenized form of Συμεών (=יִשְׁמְעֵאל, Gen. 29:33, cf. Apoc. 7:7); both forms are used in reference to Simon Maccabaeus, 1 Macc. 2:3, 2:66, to whose reputation the popularity of this name is probably due (Lightfoot, *Gal.*, p. 268). The Apostle is called Συμεών in Acts 15:14, 2 Pet. 1:1 (NA); the Synoptists call him Σίμων up to the choosing of the Apostles, after which he is Πέτρος (but see Mt. 16:16, 16:17, 17:25, Mc. 14:37, Lc. 22:31, 24:34), a name which Mt. anticipates here (4:18, Σ. τὸν λεγόμενον Π.). For a fuller discussion see Hort, *St Peter*, p. 151 ff., or Chase, in Hastings' *D. B.* 3. p. 756. Ἀνδρέας is a true Greek name (Herodotus 6:126), but instances occur of its use by Jews (Smith's *D. B.*, ed. 2, 1:128); and Andrew appears in company with Greeks in Jo. 12:20 f. The brothers came from Bethsaida (Jo. *l.c.*, 1:44, cf. Mc. 6:45 n.), but at this time resided in Capernaum (Mc. 1:29); the father's name was Jonas (Mt. 16:17), or John (Jo. 1:42, 21:15–17). Andrew had been a disciple of the Baptist (Jo. 1:35, 1:40), but apparently both A. and S. had for some time followed Jesus, witnessing His miracles in Galilee (Jo. 2:2, 2:7) and Jerusalem (ib. 13, 23), and baptizing in His Name (Jo. 3:22, 4:2); after His return to Galilee they had gone back to Capernaum and resumed their fishing.

ἀμφιβάλλοντας ἐν τῇ θαλάσῃ] Mt. βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν: cf. Hab. 1:17, ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ, and see vv. ll. here. Mc. alone uses ἀμφιβάλλειν absolutely; cf. however οἱ ἀμφιβολεῖς, Isa. 19:8. On the synonyms ἀμφίβληστρον, δίκτυον (Mc. 1:18, 1:19), σαγήνη (Mt. 13:47), see Trench *syn.*, § 64.: ἀμφ. and σαγήνη occur together in Hab. 1:16, cf. Isa. 19:8. On ἀμφιβ. εἰς, ἐν, see WM., p. 520.

ἦσαν γὰρ ἄλεεῖς] The form ἄλεεῖς predominates in the best MSS. of the LXX. (Isa. 19:8 NA*, Jer. 16:16 NA*, Ezek. 47:10 B*A (but Job 40:26 ἀλιέων); cf. WH., *Notes*, 151. On the fish of the Lake of G. see Sir C. W. Wilson in Smith's *D.B.*, ed. 2, 2. p. 1074; Merrill, *Galilee*, p. 43 f.

17. καὶ εἶπεν αὐτοῖς κτλ.] The brothers are in their boat, Jesus speaks from the shore; cf. Jo. 21:4, 21:5. Δεῦτε ἀπίσω μου=יָרֵחַ כְּבוֹדִי, 4 Regn. 6:19; other forms are ἔρχεσθαι (Mc. 8:34), ἀπέρχεσθαι (Mc. 1:20), ἀκολουθεῖν ἀπίσω (Mt. 10:38), or simply ἀκολουθεῖν w. dat. (Mc. 2:14, 8:34 b, Jo. 1:43, &c.); for ὑπάγειν ἀπίσω with a very different sense, see Mc. 8:33. On the form of the sentence see Burton § 269 c.

καὶ ποιήσω ... ἀνθρώπων] Mt. omits γενέσθαι (תִּיָּהָ); see WM., p. 757, and C.W. Votaw, *Use of the Infinitive*, p. 7. Ἀλεεῖς ἀνθρώπων: so Mt.; Lc. ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν. For the metaphor, cf. Prov. 6:26, Jer. 16:16, 2 Tim. 2:26, and cf. Pitra, *Spic. Solesm.* 3:419 ff.; as to its influence on early Christian thought and art see the articles 'fish,' 'fisherman' in *D. C. A.* In Clem. Alex. *hymn. in Chr.* the Lord Himself is the ἀλιεύ[ς] μερόπων | τῶν σωζομένων | πελάγους κακίας | ἰχθῦς ἀγνοῦς | κύματος εχθροῦ | γλυκερᾷ ζωῇ δελεάζων. The *anulus piscatoris* worn by the Pope is of mediaeval origin (*D. C. A.* 2. p. 1807). Erasmus appositely remarks, "piscantes primum piscatus est Jesus."

18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα] So Mt.; Lc., who appears to follow another tradition (cf. Latham, *Pastor pastorum*, p. 197 f.), and connects the call with a miraculous draught of fishes, concludes (5:11): καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἦκ. αὐτῶ.

19. καὶ προβάς κτλ.] Another pair of brothers (Mt. ἄλλους δύο ἀδελφούς), called shortly after the first pair (ὀλίγον, Mc. only). Ἰάκωβος, *Iacobus* = יַעֲקֹב LXX. Ἰακώβ (Gen. 25:26 and throughout O. T.), English ‘James’ (through *Ital.* Giacomo, Mayor) from Wycliffe onwards. Ἰωάννης (for the orthography, see on 1:4) = יְהוֹנָן, יְהִיָּה (LXX., Ἰωαννάς, Ἰωανάν, Ἰωνά, but in 2 Paral. 28:12, 1 Esdr. 8:38, cod. B uses Ἰωάννης, and Ἰωάννης occurs in cod. A, 1 Esdr. *l. c.*, 1 Macc. 2:1 sq.). The father, who is mentioned as present (*infra*), was one Ζεβεδαῖος = זְבִידִי or rather זְבִידִי, for which the LXX. have Ζαβδεῖα in 2 Esdr. 8:8, 10:20, and Ζαβαδαίας in 1 Esdr. 9:35, or Ζαβδαῖος, ib. 21; the mother was Salome, see Mc. 15:40—on the form of the name cf. Dalman, p. 122. Τὸν ἀδελφὸν αὐτοῦ implies that John was the younger or the less important at the time; cf. τὸν ἀδελφὸν Σίμωνος (v. 16). Προβάς ὀλίγον, i.e. along the shore (1:16) towards Capernaum (2:1).

καὶ αὐτούς] Mc. only. Vg. *et ipsos*, ‘they too’: cf. Lc. 1:36, Acts 15:27, 15:32 (Blass); the exx. of καὶ αὐτός with a finite verb, adduced by Knabenbauer, are inapposite. James and John, like Simon and Andrew, were in their boat (ἐν τῷ πλ.), though not similarly occupied. Καταρτίζοντας τὰ δίκτυα, Vg. *componentes retia*: Wycliffe, “makynge nettis,” Tindale, A.V., R.V., “mending their nets,” cf. Jerome: “ubi dicitur *componentes* ostenditur quod scissa fuerant.” Καταρτίζειν is used of rebuilding a ruin (2 Esdr. 4:12, 4:13), and in surgery, of setting a bone, or bringing the broken parts together (Galen). In a metaphorical sense the word is a favourite with St Paul (see Lightfoot on Gal. 6:1, 1 Thess. 3:10), but it is also used in 1 Pet. 5:10. Here it may include the whole preparation (see Heb. 10:5, 11:3) of the nets for another night’s fishing. Comp. the different account in Lc. 5:2.

20. καὶ εὐθὺς ἐκάλεσεν αὐτούς] On εὐθὺς see v. 10, note. Mt. omits it here, but places εὐθέως before ἀφέντες, as in v. 18. The call was doubtless as before, v. 17; and the voice was as familiar and as authoritative in the second case as in the first.

ἀφέντες τὸν πατέρα] See the archetype of this parting in 1 Kings 19:20 f., and cf. Mc. 10:28, 10:29. Mt. brings out more fully the relative greatness of the sacrifice in this case: ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν. In both cases the abandonment was complete (Lc. ἀφέντες πάντα); all left what they had to leave. Mc.’s μετὰ τῶν μισθωτῶν has been thought to imply comparative prosperity, but the two pairs of brothers were partners in the fishing industry (Lc. 5:7, 5:10), so that there was at least no social difference. Of μισθωτοί we hear again in connexion with other businesses (Jo. 10:12, 10:13, cf. Mt. 20:1).

ἀπῆλθον ὀπίσω αὐτοῦ. Mt. ἠκολούθησαν αὐτῷ. See note on 1:17.

21–28. CASTING OUT AN UNCLEAN SPIRIT IN THE SYNAGOGUE AT CAPERNAUM (Lc. 4:31–37).

21. καὶ εἰσπ. εἰς Καφαρναούμ] Cf. Mt. 4:13 καταλιπὼν τὴν Ναζαρά ἐλθὼν κατῶκῃσεν εἰς Κ.; Lc. 4:31 (after the Sabbath at Nazareth) κατῆλθεν εἰς Κ. In Mc. the entrance into Capernaum follows the walk by the Sea, but εἰσπ. does not of course exclude a previous arrival from Nazareth. Καφαρναούμ (Καπερν. is a ‘Syrian’ corruption, WH., *Notes*, p. 160): Mt. adds τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, in ref. to Isa. 8:23 (9:1). The name נַחֲמִי בֶּרֶךְ, ‘Nahum’s village,’ is unknown to the O. T., but Josephus mentions a κώμην Κεφαρνωκὸν λεγομένην (*vit.* 72) and a fountain called Capharnaum in Gennesar (πηγῇ ... Καφαρναοὺμ αὐτὴν οἱ ἐπιχώριοι λέγουσιν, *B. J.* 3. 10. 8), identified by some with

'Ain-et-Tin close to Khan Minyeh, by others with 'Ain-et-Tabigah. The site has been sought either at Khan Minyeh, at the N. end of the plain (so G. A. Smith, *H.G.* p. 456; *Enc. Bibl.* 1. p. 696 ff.), or at Tell Hum 2½ miles N.E. of Khan M. (see Wilson, *Recovery of Jerusalem*, p. 342 ff., and the other authorities quoted in *Names and Places*, s.v.). Jerome *onomast.* says, "usque hodie oppidum in Galilaea." On the Talmudic references see Neubauer, *géogr. du Talmud*, p. 221. Tell Hum is now a wilderness of ruins, half buried in brambles and nettles; among them are conspicuous the remains of a large synagogue built of white limestone (Wilson, *l.c.*). On the strange statement of Heracleon, οὐδὲ πεποιηκώς τι λέγεται ἐν αὐτῇ ἢ λελαληκώς see Origen in *Joann.* t. 10:11.

καὶ εὐθὺς τοῖς σάββασιν] On the first sabbath after the call of the Four. Σάββατα (so Joseph. *ant.* 3. 6. 6, and even Horace, *sat.* 1. 9. 69) is perhaps pl. only in form = Aram. אַבְבָּטָי; cf. however τὰ ἄζυμα, τὰ γενέσια, and the like. The LXX. use both σάββατον and σάββατα for 'a sabbath,' cf. Exod. 16:23, 20:8 f., 31:15; but σάββατον does not appear in cod. B before 4 Regn. 4:23. Mc. uses the sing. in 2:27, 2:28, 6:2, 16:1, and it is the prevalent form in the N. T.; σάββατα occurs as a true plural in Acts 17:2. The metaplastic dat. σάββασιν is normal in the N.T.; "B twice has σαββάτοις," WH., *Notes*, p. 157 (in Mt. 12:1, 12:12). On τοῖς ς. with or without ἐν see WM., p. 274.

εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν] He was engaged in teaching in the synagogue, when the event about to be recorded took place. The rejection of εἰσελθὼν by some good authorities (? 'Alexandrian') may be justified by such passages as 1:39, 10:10, 13:9. The 'pregnant' use of εἰς is not to be attributed to confusion of εἰς with ἐν; see WM., p. 516 ff. τὴν συν.; there was probably but one (see Lc. 7:5). The synagogue teaching of Christ seems to have been characteristic of the earlier part of His ministry: we hear no more of it after Mc. 6:2. On the Synagogue as an institution see Schürer 2. 2:52 ff. The word occurs abundantly in the Pentateuch (LXX.) for עֲדָתָא or קְהִלָּה, the congregation of Israel (see Hort, *Chr. Ecclesia*, p. 4 ff.): later on it is used for any assembly (Prov. 5:14 ἐν μέσῳ συναγωγῆς καὶ ἐκκλησίας, 1 Macc. 14:28 ἐπὶ συναγωγῆς μεγάλης ἱερέων), esp. a religious assembly, Ps. Sol. 17:8; but as denoting a place of assembly it is almost peculiar to the N. T., and occurs chiefly in the Synoptists and Acts (Jo. 6:59, 18:20, James 2:2 are not real exceptions). Teaching was a chief purpose of the synagogues; Phil. *de Sept.* 2 calls them διδασκαλεῖα φρονήσεως. It arose out of the Scripture lections (Lc. 4:16, Acts 13:15), which were followed by a ᾠδὴ or exposition. The expositor (ᾠδῶν) was not an officer of the synagogue, but any competent Israelite who was invited by the officers. Hence the synagogue supplied invaluable opportunities to the first preachers of the Gospel.

22. καὶ ἐξεπλήσσοντο κτλ.] So Mt. 7:28 f., Lc. 4:32. Ἐκπλ., though used from Homer downwards, is rare in the LXX. (Eccl.¹ Sap.¹ Macc.³) and in the N. T. is limited to Mt., Mc., Lc.^{ev., act.} For ἐπὶ τῇ δ. see WM., p. 491 ('over' = at). The amazement was due to the manner of the teaching. It was authoritative, and that not on certain occasions only, but in general (ἢν διδάσκων, periphrastic imperf., cf. Blass, *Gr.* p. 203 f.). Its note was ἐξουσία, Justin, *apol.* 1:14, contrasting our Lord with the Greek σοφισταί says: βραχεῖς δὲ καὶ σύντομοι παρ' αὐτοῦ λόγοι γεγόνασιν· οὐ γὰρ σοφιστὴς ὑπῆρχεν ἀλλὰ δύναμις θεοῦ ὁ λόγος αὐτοῦ ἦν. The frequenters of the synagogue were chiefly struck by the Lord's tone of authority; there was

no appeal to Rabbis greater or older than Himself, His message came direct from GOD. The same character pervades all our Lord's conduct: cf. 1:27, 2:10, 11:28 ff. The source of this ἐξουσία is the Father (Mt. 28:18, Jo. 5:27, 10:18, 17:2); the Son delegates His authority to His servants (Mc. 6:7, 13:34, Jo. 1:12). On the distinction between δύναμις and ἐξουσία see Mason, *Conditions of O. L.'s Life*, p. 98: "authority is not always power delegated, [nor is it always] a rightful power ... the distinction is rather between the inward force or faculty ... and the external relationship." For the use of ὥς with the part. to denote the manner of an action cf. Burton, § 445.

<1032,Graeca>tiv hJmi'n kai; soiv<1033,Times New Roman>">καὶ οὐχ ὥς οἱ γρ.] Οἱ γρ., generic art., 'the Scribes as a class.' On the functions of this class see Schürer 2. 1. 306 ff.; Robertson Smith, *O.T.J.C.* 42 ff. The classical γραμματεὺς is the secretary or clerk of a public body; γραμματεῖς τῆς βουλῆς, τῆς γερουσίας, τοῦ δήμου are mentioned in the inscriptions, cf. Hicks, *Inscr. of Ephesos*, p. 8, and Blass on Acts 19:35. In the LXX. γραμματεῖς first appear in connexion with the Egyptian ἐργοδιῶκται, and Deissmann has shewn (*Bibelst.* p. 106 f.) that the papyri employ the word for a class of military officers, presumably those who kept the register of the army (cf. Driver on Deut. 20:5, Moore on Jud. 5:14). In the later sense of a Biblical scholar the word first occurs in 1 Esdr. 8:3, 2 Esdr. 7:6: cf. 1 Macc. 7:12, 2 Macc. 6:18; the Gospels know no other. But the γραμματεῖς had before this time become a dominant factor in Jewish life, the recognised teachers of Israel, taking their place in the Sanhedrin with the representatives of priesthood and people (Mc. 15:1). 'Scribe' (Latt. *scriba*) unfortunately lays stress on the etymological sense of the word (γραμματεῖς = סֹפְרָיִם); 'lawyer' (νομικός Mt.¹ Lc.⁶) is scarcely better: Lc.'s νομοδιδάσκαλος (5:17, cf. Acts 5:34) is perhaps the most exact title. On the relation of our Lord's teaching to the Law and its authorised expounders see Hort, *Jud. Chr.* p. 14 ff. Ἦν γὰρ διδάσκων is a little wider than ἐδίδασκεν above; as He proceeded, the note of authority rang out more and more clearly.

23. καὶ εὐθὺς ἦν κτλ.] Mc. and Lc. only. Lc. omits εὐθύς and αὐτῶν; both words as they stand in Mc. belong to the completeness of the picture; the events occurred at a definite time and place, on that Sabbath during the sermon in the synagogue of the Capharnaïtes.

ἄνθρωπος ἐν πνεύματι ἀκαθ.] Lc. ἄνθρ. ἔχων πνεῦμα διαμονίου ἀκαθάρτου—an easier phrase. For [εἶναι] ἐν πνεύματι cf. Mt. 22:43, Mc. 5:2, 12:36, Lc. 2:27, Rom. 8:9, 1 Cor. 12:3, Apoc. 1:10. Ἐν is not here instrumental or indicative of manner (Blass, *Gr.* p. 131): rather it represents the person who is under spiritual influence as moving in the sphere of the spirit. Most of the exx. refer to the Holy Spirit, but there is nothing in the formula to forbid its application to evil spirits in their relation to men under their control. Πνεῦμα ἀκάθαρτον appears already in Zech. 13:2 (= הַמְּטֵה הַרְוּ); ἀκάθαρτος and ἀκαθαρσία are ordinarily used in Leviticus for the ceremonial pollution which banishes from the Divine presence. This idea of estrangement from GOD probably predominates in the present phrase: cf. Victor: διὰ τὴν ἀσέβειαν καὶ τὴν ἀπὸ θεοῦ ἀναχώρησιν, adding however—what should not perhaps be excluded—διὰ τὸ πάσαις ταῖς αἰσχροῖς καὶ πονηραῖς ἐφήδεσθαι πράξεσιν.

καὶ ἀνέκραξεν κτλ.] Ἀνακράζειν (LXX.; late Gk.) is used again of the cry of a demoniac in Lc. 8:28; and of the cry of human terror (Mc. 6:49) or excitement (Lc. 23:18). Lc. adds here φωνῇ μεγάλῃ (cf. 1 Regn. 4:5 and Mc. *infra*, v. 26).

24. τί ἡμῖν καὶ σοί κτλ.] = יְהִי-חַיִּי לָךְ: cf. Jos. 22:24, Jud. 11:12, 2 Regn. 16:10, 3 Regn. 17:18; the phrase was used also in class. Gk., see Wetstein on Mt. 8:29 and WM., p. 731. ‘What have we in common with Thee?’ Cf. Mc. 5:7, and esp. 2 Cor. 6:14, τίς γὰρ μετοχή δικαιοσύνη καὶ ἀνομία κτλ. ‘Ἡμῖν=τοῖς δαιμονίοις, ‘us, as a class’; only one seems to have been in possession in this case, but he speaks for all. Ναζαρηνός is the Marcan form (cf. 14:67, 16:6); Mt., Lc. (18:37), Jo., Acts, give Ναζωραῖος. On the origin of the two forms see Dalman, p. 141 n.

ἦλθες ἀπολέσαι ἡμᾶς;] Probably a second question, parallel to τί ἡμῖν κ. ζ.: ‘didst Thou come (hither from Nazareth, or perhaps, since ἡμᾶς is generic, into the world) to work our ruin, to destroy and not to save, in our case?’ Contrast Lc. 19:10. The Saviour of men must needs be the Destroyer of unclean spirits. See the use made of this context against Marcionism by Tertullian, *adv. Marc.* 4:7.

οἶδά σε τίς εἶ κτλ.] See James 2:19 τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν, and cf. also Lc. 4:41, Mc. 5:7, Acts 19:15. Orig. *in Jo.* t. 28:15, δύναται καὶ πονηρὰ πνεύματα μαρτυρεῖν τῷ Ἰησοῦ καὶ προφητεύειν περὶ αὐτοῦ. For the special meaning of οἶδα as opposed to γινώσκω (Acts *l.c.*) see Lightfoot on Gal. 4:9, Rom. 7:7, 1 Cor. 2:11: οἶδα is absolute, γινώσκω relative. At this stage the evil spirits merely knew as a matter of fact that Jesus was the Messiah: experience of His power came later on. The slightly pleonastic σέ is common to Mc. and Lc. here, and perhaps is due to an Aramaic original (Delitzsch, מְּ תִּתְּבִי הָתָא); for the attraction cf. Mt. 25:24. Ὁ ἅγιος τοῦ θεοῦ: cf. Ps. 15. (16.) 16, Ἀαρὼν τὸν ἅγιον Κυρίου: 4 Regn. 4:9, ἄνθρωπος τοῦ θεοῦ ἅγιος. The Apostles learnt afterwards to adopt the title (John 6:69, cf. 1 Jo. 2:20, Apoc. 3:7). Employed in this way it distinguished the Christ from all other consecrated persons. Victor: ἅγιος ἦν καὶ ἕκαστος τῶν προφητῶν .. διὰ τοῦ ἄρθρου τὸν ἕνα σημαίνει τῶν ἄλλων ἐξάιρετον. Ὁ δίκαιος is also used (Acts 22:14, James 5:6: the two stand together in Acts 3:14). But it was the ἀγιότης of Jesus—His absolute consecration to GOD (Jo. 10:36, 17:19)—which struck terror into the δαιμόνια. Bede: “praesentia Salvatoris tormenta sunt daemonum.”

25. ἐπιτίμησεν αὐτῷ] Sc. τῷ ἀνθρώπῳ, but in effect the spirit, as the words that follow shew; cf. 5:8. Ἐπιτιμᾶν, Vg. *comminari*, Wycliffe and Rheims “threaten,” other Engl. vv., “rebuke”; the strict meaning of the word is ‘to mete out due measure,’ but in the N. T. it is used only of censure; cf. 2 Tim. 4:2, where it stands between ἐλέγχειν and παρακαλεῖν: Jude 9 (Zach. 3:2), ἐπιτιμήσαι σοι Κύριος. With these two exceptions it is limited to the Synoptists.

φιμώθητι καὶ ἔξελθε] The rebuke takes the form of a double command: Euth., ἐξουσιαστικὸν τὸ φιμ. καὶ τὸ ἔξελθε. The offence was two-fold: (1) The confession οἶδά σε κτλ., coming inopportunely and from unholy lips; cf. 1:34, Acts 16:18, and see Tert. *Marc.* 4:7, “increpuit illum ... ut invidiosum et in ipsa confessione petulantem et male adulantem, quasi haec esset summa gloria Christi si ad perditionem daemonum venisset”: (2) the invasion of the man’s spirit by an alien power. Φιμοῦν occurs in its literal sense in Deut. 25:4, cited in 1 Cor 9:9, 1 Tim. 5:18; φιμοῦσθαι is in the LXX. (4 Macc. 1:35, **XXV**) and N.T. uniformly metaphorical, Vg. *obmutescere*. The word is not a vulgar colloquialism, as Gould’s

rendering suggests; it occurs in this sense in good late writers (Josephus, Lucian, &c.); see, however, Kennedy, *Sources*, p. 41. In Mt. 22:34, 1 Pet. 2:15 we find the active similarly used, cf. Prov. 26:10 Th. φημῶν ἄφρονα φημοῖ χόλους. For ἐξεῖλε see 5:8, 9:25. The summons to depart was in this case the penalty for unprovoked interruption; the δαιμόνιον was the aggressor. An exodus was possible, since the human personality, although overpowered, remained intact, awaiting the Deliverer: cf. 3:27, Lc. 11:21 ff.

26. καὶ σπαράξαν ... ἐξῆλθεν] The spirit obeyed, but displayed his malice (Apoc. 12:12); cf. Lc. ῥίψαν αὐτὸν εἰς τὸ μέσον ἐξῆλθεν .. μηδὲν βλάψαν αὐτόν. Σπαράξαν, Vg. *discerpens*; the verb is used in reference to a spirit again in Mc. 9:20 (συνεσπ.) 26, Lc. 9:39, 9:42 (συνσπ.). The later usage of the word inclines towards the meaning ‘convulse’; see 2 Regn. 22:8, but esp. Dan. 8:7, where הִצִּיחַ וְהִשְׁתַּחֲוֶה is translated by Th. ἔριψεν αὐτὸν ἐπὶ τὴν γῆν, but by LXX. ἐσπάραξεν αὐτὸν ἐπὶ τὴν γῆν. From the second instance it is clear that, on the hypothesis of a Hebrew or Aramaic original, Lc.’s ῥίψαν may represent the same word as Mc.’s σπαράξαν, and that the latter implies no laceration, so that Lc.’s (perhaps editorial) note μηδὲν βλ. αὐτόν is justifiable. The reading of D in 9:20 (ἐτάραξεν) and in Lc. 9:42 (συνετ.) is a serviceable gloss. For the mystical interpretation see Greg. M. *hom.* in Ezek. 1:12, 24, “quid eat quod obsessum hominem antiquus hostis quem possessum non discerpserat deserens discerpserit, nisi quod plerumque dum de corde expellitur aciores in eo tentationes generat?” Φωνῆσαν φωνῇ μεγάλῃ, using for the last time the human voice through which he had so long spoken. Lc. has connected φωνῇ μεγάλῃ with the cry τί ἔμοι κ.ς., and omits it here.

27. καὶ ἐθαμβήθησαν ἅπαντες] Amazement (v. 22) deepened into awe. Lc. ἐγένετο θάμβος ἐπὶ πάντας. Θαμβεῖσθαι, ἐκθαμβεῖσθαι are used in the N. T. only by Mc., but occur occasionally in the LXX.; in class. Gk. the words are found chiefly in poetry, and θαμβεῖν is intrans.; cf. 1 Regn. 14:15, and the reading of D here. Θάμβος is connected with ἔκστασις in Acts 3:10, and the verb with φοβεῖσθαι in Mc. 10:32.

ὥστε συνζητεῖν αὐτούς] = Lc. συνελάλουν πρὸς ἀλλήλους. Συνζητεῖν is usually followed by πρὸς (9:14, Acts 9:29), or the dative (8:11, Acts 5:9), or a dependent clause giving the subject of debate (9:10); see vv. ll. here. Here, as again in 12:28, it is used absolutely: ‘they discussed.’ The word is predominantly Marcan; see Hawkins, *Hor. Syn.* p. 10.

τί ἐστὶν τοῦτο; διδαχὴ καινὴ] Lc. τίς ὁ λόγος οὗτος; ὅτι κτλ. Mc. gives the incoherent and excited remarks of the crowd in their natural roughness: the Western and traditional texts attempt to reduce them to literary form. For διδαχὴ καινὴ see v. 22. There was now another element which was new: the ἐξουσία was manifested in accompanying acts—κατ’ ἐξουσίαν καὶ κτλ.. Exorcism was not unknown among the Jews of this period, cf. Mt. 12:27, Acts 19:13 (on the latter reference see Blass, and cf. Edersheim 1:482); but it consisted in the use of magical formulae, not in the power of a direct command. The tone of authority adopted by Jesus was extended even (καί) to the uncontrollable wills of spirits who defied all moral obligations (τοῖς πν. τοῖς ἀκαθ., an order which emphasises the adj., cf. Eph. 4:30, 1 Thess. 4:8), and even in that sphere it received attention (καὶ ὑπ. αὐτῷ, cf. 4:41). For διδαχὴ καινὴ cf. Acts 17:19, and for the sense of καινός as compared with νέος see Mc. 2:21, 2:22. The freshness and vigour of the teaching, and not merely its novelty, attracted attention.

κατ' ἐξουσίαν] Lc. ἐν ἐξουσίᾳ καὶ δυνάμει. With κατ' ἐξ. 'in the way of authority' cf. Rom. 4:16, ἵνα κατὰ χάριν, Phil. 2:3, μηδὲν κατ' ἐριθίαν μηδὲ κατὰ κενοδοξίαν. Lc.'s καὶ δυνάμει brings into sight another factor (see 1:22, note), in the act, which however was not in the forefront of men's thoughts at the time. Καὶ τοῖς πνεύμασιν ... 'even the demons obey His word,' cf. 4:41 καὶ ὁ ἄνεμος καὶ ἡ θάλασσα. See Lc. 10:17, 10:20. Ὑπακούουσιν αὐτῷ: Lc. ἐξέρχονται.

28. καὶ ἐξῆλθεν ... πανταχοῦ] From that hour (εὐθύς) the new Teacher's fame (ἀκοή, Vg. *rumor*) spread in all directions. Ἀκοή is (1) 'hearing' (e.g. in the common LXX. phrase ἐκοῖ ἀκούειν); (2) in pl., 'the organs of hearing' (Mc. 7:35, Acts 17:20); (3) the thing heard, 'hearsay,' 1 Regn. 2:24 (𐤇𐤃𐤍𐤏), Isa. 53:1, cf. Rom. 10:16, 10:17, where (3) passes back into (1).

εἰς ὅλην τὴν π. τῆς Γ.] Either=εἰς ὅλην τὴν Γαλιλαίαν (τῆς Γ. being exexegetical of τ.π.), or 'into all the district round G.'; Wycliffe, "the cuntree of G."; Tindale, Cranmer, &c., "the region bordering on G." The latter accords with Mt.'s summary (4:24, ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν) and with usage: cf. ἡ π. τοῦ Ἰορδάνου (Gen. 13:10, 13:11, Mt. 3:5), τῶν Γερασσηνῶν (Lc. 8:37), Ἱερουσαλήμ (2 Esdr. 13:9); and on the other hand see Deut. 3:13 πᾶσαν περίχωρον Ἀργόβ. A third interpretation is 'the whole of that part of Galilee which lay round Capernaum.' But for this εἰς ὅλην τὴν π. Καφαρναούμ would have sufficed, for there was no need at present to contrast the Galilean περίχωρος with the tetrarchy of Philip which had not yet been mentioned; moreover the report could not have been limited to the W. of the Jordan. Lc., however, seems to incline to the narrowest sense (εἰς πάντα τόπον τῆς περιχώρου).

29–31. HEALING OF SIMON'S WIFE'S MOTHER (Mt. 8:14–15, Lc. 4:38–39).

29. καὶ εὐθύς ἐκ τῆς συν. ἐξελθὼν ἦλθεν] The narrative is still unbroken, as κ. εὐθύς suggests, and ἐκ τῆς συν. shews. We are carried back to the end of v. 26, vv. 27, 28 being parenthetical. As soon as the congregation had broken up (Acts 13:43), Jesus went to the house of Simon. Ἐξελθὼν ἦλθεν, as it stands, is a 'subsingular' reading of B (see WH., *Intr.* § 308 ff.), but D gives ἐξελθ. δὲ ἐκ τῆς συν. ἦλθεν, and Σ, καὶ ἐξελθ. εὐθύς ἐκ τῆς συν. ἦλθεν: with B are also a fair number of important cursives (see vv. ll.), and the sing. part. is supported by Syr.^{sin.} and the O. L. MS. ff; besides, the roughness of B's text is in its favour, and ἐξελθόντες ἦλθαν followed by μετὰ Ἰακώβου καὶ Ἰωάννου is hardly tolerable; see however Zahn, *Einleitung* 2. pp. 246, 252, where an ingenious explanation is given of the reading of **Σ** A. Τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου. Mt., Lc. mention only Simon (Mt., Πέτρου); the home was probably his, since he was a married man, but shared by his brother. Syr.^{sin.} has: "Andrew and James and John were with Him" (? μετὰ Ἀνδρ. κ. Ἰακ. καὶ Ἰω.). A house in Capernaum is frequently mentioned as the *rendezvous* of Jesus and the disciples (Mc. 2:1, 3:27, 7:24, 9:33, 10:10). Jerome: "utinam ad nostrum demure veniat ... unusquisque nostrum febricitat."

30. ἡ δὲ πενθερὰ Σίμωνος] Simon was therefore "himself also a married man" before his call, and his wife accompanied him afterwards in his Apostolic journeys (1 Cor. 9:5, cf. Suicer s. v. γυνή); see the story told of her by Clem. Alex. *strom.* 7:11. 62 (Eus. *H. E.* 3:30), and Clement's statement, *strom.* 3:6. 52 (cf. Hieron. *adv. Jovin.* 1:26): ἡ καὶ ἀποστόλους ἀποδοκιμάζουσι; Πέτρος μὲν γὰρ καὶ Φίλιππος ἐπαιδοποιήσαντο. Her mother (for πενθερά

and the correlative νύμφη see Mt. 10:35) ‘kept her bed of a fever,’ *decumbibat febricitans*: κατακεῖσθαι is used of the sick by Galen, and occurs again in this sense Mc. 2:4, Lc. 5:25, Jo. 5:3, 5:6, Acts 9:33, 28:8; cf. Mt. βεβλημένην καὶ πυρ. See Field, *Notes*, p. 25. For πυρέσσουσα Lc. has the professionally precise συνεχομένη πυρετῷ μεγάλῳ, ‘in a high fever,’ and similarly ἡρώτησαν for the simple λέγουσιν. The pl. is best explained as referring to οἱ περὶ τὸν Σίμωνα. The Lord is told as soon as He enters the house (εὐθύς); they have waited till He returned from the synagogue.

31. καὶ προσελθὼν κτλ.] He approached the sufferer, took her by the hand, and raised her up. Lc. substitutes ἐπιστας ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ (cf. Mc. 1:25, 4:39). For κρατήσας τ. χ. compare Mc. 5:41, 9:27. The aor. part. is one of ‘antecedent action,’ see Burton § 134—rather perhaps of concurrent action, the grasp scarcely preceding and certainly coinciding with the lifting of the prostrate form; cf. Blass, *Gr.*, p. 197. The genitive is partitive (WM., p. 252); for an ex. from the LXX. see Gen. 19:16. With the whole narrative compare Acts 28:8—another case of miraculous recovery from fever.

καὶ διηκόνει αὐτοῖς] The prostration which attends early convalescence found no place; she at once assumed her usual function in the household (cf. Lc. 10:40, Jo. 12:2). Jerome: “natura hominum istiusmodi est ut post febrim magis lassescant corpora, et incipiente sanitate aegrotationis mala sentiant; verum sanitas quae conferfur a Domino totum simul reddit.” The service was probably rendered at the Sabbath meal; cf. Joseph. *vit.* 54 ἔκτη ὥρα καθ’ ἣν τοῖς σάββασιν ἀριστοποιεῖσθαι νόμιμόν ἐστιν ἡμῖν. For διακονεῖν ‘to wait at table’ cf. Lc. *l.c.*, 17:8, 22:26, 22:27, Acts 6:2. Victor: ἀνεχώρουν ὡς ἐν σαββάτῳ ἐπὶ ἐστίασιν εἰς τὸν οἶκον τοῦ μαθητοῦ. Αὐτοῖς Mc., Lc.: Mt., αὐτῷ. The Lord, Who had restored her, was doubtless the chief object of her care. Jerome: “et nos ministremus Iesu.”

32–34. MIRACLES AFTER SUNSET (Mt. 8:16, Lc. 4:40–41).

32. ὁψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος] For the phrase ὁψία ἐγένετο cf. Judith 13:1. Mt. omits ὅτε ἔδυσεν ὁ ἥ., Lc. changes it into δύνοντος τοῦ ἡλίου: comp. the similar discrepancy in the readings of Mc. 16:2 (ἀνατείλαντος s. ἀνατέλλοντος τοῦ ἡλίου). Lc.’s recension is probably intended to leave time before dark for the miracles that follow. On the Sabbath the crowds would not bring their sick before sunset, cf. Victor: οὐχ ἀπλῶς πρόσκειται τὸ ‘δύνοντος τοῦ ἡλίου,’ ἀλλ’ ἐπειδὴ ἐνόμιζον μὴ ἐξεῖναι τινι θεραπεύειν σαββάτῳ, τούτου χάριν τοῦ σαββάτου τὸ πέρας ἀνέμενον. For ἔδυσα=ἔδυν see WSchm., p. 109, and cf. vv. 11.

ἔφερον κτλ.] Case after case arrived (imperf.); Mt. προσήνεγκαν, Lc. ἤγαγον, with less realisation of the scene. In using the Marcan tradition Lc. has changed the position of ποικίλαις νόσοις: cf. what is said of φωνῇ μεγάλῃ *supra*, v. 26. Κακῶς ἔχειν (Ezech. 34:4) is not uncommon in the Gospels (Mt.⁷ Mc.⁴ Lc.²). Καὶ τοὺς δαιμονιζομένους: Mt. δ. πολλούς (cf. Mc. *infra*, v. 34). Δαιμόνια have not yet been mentioned by that name, yet the verb is used as if familiar to the reader. The corresponding classical form is δαιμονῶν, and δαιμονίζεσθαι is rare before the N. T.; there is no trace of it in the Gk. O. T., but it occurs in the later literary Greek in reference to the insane. In the N. T. its use is nearly limited to the participles δαιμονιζόμενος, δαιμονισθεῖς, in the sense of a person possessed by a δαιμόνιον: cf. Acts 10:38, τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου.

33. καὶ ἦν ὅλη ἡ πόλις κτλ.] See note on 1:5. Ἐπισυνάγειν is a strengthened form of συνάγειν found in late Greek and frequent in the LXX., normally implying a large or complete gathering, cf. 1 Macc. 5:10, 5:16, Mt. 23:37, Mc. 13:27, Lc. 12:1; cf. ἐπισυντρέχειν, Mc. 9:25. Πρὸς τὴν θύραν: the acc. dwells on the thought of the flocking up to the door which preceded, and the surging, moving, mass before it: cf. 2:2, 11:4, and contrast Jo. 18:16, ἰστίκει πρὸς τῇ θύρᾳ.

34. καὶ ἐθεράπευσεν κτλ.] For θεραπεύειν to attend on a patient, to treat medically, see Tobit 2:10 (8), ἐπορευόμεν πρὸς τοὺς ἰατροὺς θεραπευθῆναι. It is in Mt. and Mc. the nearly constant word for Christ's treatment of disease; ἰᾶσθαι occurs only in Mt. 8:8, 8:13, 13:15 (LXX.), 15:28, Mc. 5:29. The treatment was not tentative; πολλούς is either coextensive with πάντας (v. 32, cf. Mt.), or it implies that if all could not approach the Lord that night, there were many that did and were healed (on Mt. see Hawkins, *Hor. Syn.*, p. 96). Lc. adds the method of individual treatment: ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς. The diseases were various—ποικίλαις: cf. π. ἐπιθυμῖαι (2 Tim. 3:6), ἡδοναί (Tit. 3:3), δυνάμεις (Heb. 2:4), διδαχαί (Heb. 13:9).

καὶ δαιμόνια πολλὰ ἐξέβαλεν] The class. δαίμων (Mt. 8:31) or δαιμόνιον is simply a power belonging to the unseen world but operating upon men here (θεὸς ἢ θεοῦ ἔργον Arist.; μεταξὺ ἐστὶ θεοῦ καὶ θνητοῦ Plat.). In Biblical Greek the word took a bad sense through its appropriation to heathen deities (Deut. 32:17, Ps. 95. (96.) 5, Bar. 4:7, cf. 1 Cor. 10:20, 10:21), regarded either as **דִּימוֹן** *genii* (?) (see Driver on Deut. *l.c.*, Cheyne, *Origin of the Psalter*, p. 334 f.) or **דִּימוֹן**. In Tobit, under Persian influence, the conception of evil δαιμόνια is developed (Tob. 3:8, Ἀσμόδαυς (-δαῖος 8) τὸ πονηρὸν δαιμόνιον); a further progress is made in Enoch (c. 16.), where however the Greek has πνεύματα. Joseph. *B. J.* 7. 6. 3 identifies them with the spirits of the wicked dead (τὰ καλούμενα δαιμόνια, ταῦτα δὲ πονηρῶν ἐστὶν ἀνθρώπων πνεύματα τοῖς ζῶσιν εἰσδυόμενα). On the later Jewish demonology see Edersheim, *Life and Times*, 2., app. 8., or the subject may be studied in J. M. Fuller's intr. to Tobit (Speaker's Comm.) or in Weber *Jüid. Theologie* pp. 251–9; cf. F. C. Conybeare in *J.Q.R.* 1896, and the arts. *Demon, Demons* in Hastings, *D.B.*, and *Enc. Bibl.* The N.T. uses δαιμόνια as=πνεύματα ἀκάθαρτα, adopting the accepted belief and the word supplied by the LXX. Ἐξέβαλεν: see note on 1:12. Mt. adds λόγῳ—a command sufficed.

καὶ οὐκ ἤφιεν λαλεῖν] Cf. 1:25. Lc. fills in this brief statement, representing the spirits as κρίζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Ἦφιεν, so Mc. 11:16; cf. ἀφίομεν, Lc. 11:4. Ἀφίω, ἀφίεω, ἀφίημι seem to have been all in use (WH., *Notes*, p. 167, Blass, *Gr.*, p. 51): ἀφίω occurs in the best MSS. of the LXX., 1 Esdr. 4:50, Eccl. 5:11, and ἀφίεω in Sus. (LXX.) 53 τοὺς δὲ ἐνόχους ἠφίεις, cf. Phil. *leg. ad Cai.* 121. Ἦιδεισαν αὐτόν: see on οἶδά σε 1:24; and contrast Jo. 10:14 γινώσκουσί με τὰ ἐμά. Χριστὸν (or τὸν χριστόν) εἶναι is strongly supported, yet may have been an early gloss from Lc.; cf. Victor: τὸ δὲ τελευταῖον Μάρκος οὐκ ἔχει. But in any case it probably strikes a true note. It does not seem as though the knowledge of the δαιμόνια went beyond the fact of our Lord's Messiahship; both ὁ ἅγιος τοῦ θεοῦ and ὁ υἱὸς τ. θ. are Messianic titles.

35–39. WITHDRAWAL FROM CAPERNAUM, AND FIRST CIRCUIT OF GALILEE (Lc. 4:42–44).

35. καὶ πρῶτὸν ἔννυχον λίσαν κτλ.] Πρῶτὸν may be the morning watch—the φυλακὴ πρῶτα (Ps. 129.=130:6), as in Mc. 13:35; but in the present context the simpler meaning seems preferable —‘early,’ so early that it was still quite dark: cf. λίσαν πρῶτῃ (16:2)=ὄρθρου βαθέως (Lc. 24:1)=πρῶτῃ σκοτίας ἔτι οὔσης (Jo. 20:1). Ἐννυχος is used by the poets from Homer downwards, and in the prose of the later Gk., cf. 3 Macc. 5:5. With the adv. ἔννυχον (ἄπ. λεγ.) compare πάννυχον (poet. and late Gk.); Hesych. quotes νύχον=νύκτωρ. The Vg. *diluculo valde* fails to give the force of ἔννυχον (Euth. ἀντὶ τοῦ νυκτὸς ἔτι οὔσης). In Lc. this touch of intimate acquaintance with the circumstances is lost (γενομένης δὲ ἡμέρας ἐξελθόν). Ἐξῆλθεν: i.e. out of the house and town. It is difficult to believe that the reading ἐξ. καὶ ἀπῆλθεν is not a conflation which happens to have secured a consensus of the great majority of the authorities (see vv. 11.), although under the circumstances it must retain its place in the text: ἀπῆλθεν is probably from 6:32, 6:46. The ἔρημος τόπος (Mc. Lc.) was doubtless in the neighbourhood of Capernaum: cf. 6:31 ff., Lc. 9:10.

κάκει προσήχετο] Cf. Ps. 5:4, 87. (88.) 14. These words reveal the purpose of the sudden withdrawal. Sunrise would bring fresh crowds, new wonders, increasing popularity. Was all this consistent with His mission? Guidance must be sought in prayer. Comp. 6:46, 14:32, Lc. 6:12, 9:18, 9:28, 11:1. Victor: οὐκ αὐτὸς ταύτης δεόμενος ... ἀλλ’ οἰκονομικῶς τοῦτο ποιῶν. Ambros. in Lc. 5.: “quid enim to pro salute tua facere oportet quando pro te Christus in oratione pernoctat?” There is truth in both remarks, but they overlook the εὐλάβεια of the Incarnate Son which made prayer a necessity for Himself (Heb. 5:7, 5:8).

36. καὶ κατεδίωξεν αὐτὸν Σίμων κτλ.] Vg. *Et persecutus est eum* S. Simon (whose personal narrative we clearly have here) started in pursuit of Him with Andrew and James and John (οἱ μετ’ αὐτοῦ, cf. v. 29; Bengel: “iam Simon est eximius”), and tracked Him to His retreat. Καταδιώκω (an ἄπ. λεγ. in the N.T. but freq. in LXX., where it usually=ἡτῶ) has an air of hostility: Gen. 31:36, τί τὸ ἀδίκημά μου ... ὅτι κατεδίωξας ὀπίσω μου; yet cf. Ps. 22. (23.) 6, τὸ ἔλεός σου καταδιώκετάί με. Simon’s intention at least was good; the Master seemed to be losing precious opportunities and must be brought back. Yet see note on v. 31.

37. καὶ εὗρον αὐτόν κτλ.] Lc.’s account apparently is not based on the Marcan tradition, and in form at least conflicts with it: in Lc. the ὄχλοι pursue Jesus and stay Him; from Mc. we learn that in fact the attempt was made by the disciples. Tatian endeavours to harmonise the two traditions, in the order Mc. 1:35–38, Lc. 4:42, 4:43. Πάντες ζητοῦσίν σε, i.e. all the Capharnaïtes and others on the spot. Cf. Jo. 6:24, 6:26, 13:33. The quest was prompted by very mixed motives.

38. καὶ λέγει αὐτοῖς Ἔγωμεν ἀλλαχοῦ κτλ.] In Lc. similar words are addressed to the crowd, but the occasion is clearly the same. Ἔγωμεν, intrans., as in Mc. 14:42; Jo. 11:7, 11:15, 11:16, 14:31, and as ἄγε in Homer and the poets: ‘let us go elsewhere’; ἀλλαχοῦ=ἄλλοσε or ἀλλαχόσε, as πανταχοῦ, 1:28, =πάντοσε or πανταχόσε: the latter forms are not used in N. T. Gk. Ἀλλαχοῦ occurs here only in N. T.; cf. ἀλλαχόθεν, Jo. 10:1.

εἰς τὰς ἐχομένας κωμοπόλεις] Into the neighbouring country towns (Wycliffe, “the nexte townes and citees,” after Vg., in *proximos vicos et civitates*: comp. the reading of D). Ὁ ἐχόμενος=ὁ πλησίον is freq. in the LXX., but uncommon in the N. T., cf. Lc. 13:33; Acts 13:44, 20:15, 21:26; Heb. 6:9: the phrase “is used of local contiguity and also of temporal connexion” (Westcott on Heb. *l.c.*). Κωμόπολις—an ἄπ. λεγ. in the N. T. and not found in the

LXX., though Aq. and Theod. seem to have used it in Josh. 18:28 (Field)—occurs in Strabo (pp. 537, 557), and in Joseph. (*ant.* 11. 86). According to J. Lightfoot it is the **בִּפְרָ** distinguished from the **עִיר** (cf. Schürer 2. 1:155)—the small country town, whether walled or not, or partly fortified (cf. Euth. ἡ ἐν μέρει μὲν ἀτείχιστος ἐν μέρει δὲ τετειχισμένη). There were many such in Galilee: Joseph. *B. J.* 3. 3. 2, πόλεις πυκναὶ καὶ τὸ τῶν κωμῶν πλῆθος πανταχοῦ πολυάνθρωπον διὰ τὴν εὐθηνίαν. Lc. has merely πόλις in this context. Such small towns are called indifferently κῶμαι or πόλεις; cf. Lc. 2:4, Jo. 7:42.

ἵνα καὶ ἐκεῖ κτλ.] The Lord's primary mission was to proclaim the Kingdom (1:14); dispossessing demoniacs and healing the sick were secondary and in a manner accidental features of His work. Εἰς τοῦτο γὰρ ἐξῆλθον (Mc.) is interpreted for us by Lc. ὅτι ἐπὶ τοῦτο ἀπεστάλην. Ἐξῆλθον does not refer to His departure from Capernaum (v. 35), but to His mission from the Father (Jo. 8:42, 13:3); whether it was so understood at the time by the disciples is of course another question. The thought, though perhaps unintelligible to those about Him, was present to His own mind from the first, as even the Synoptists shew (Lc. 2:49). Bengel: "primi sermones Iesu habent aenigmatis aliquid, sed paulatim apertius do se loquitur."

39. καὶ ἦλθεν κηρύσσων κτλ.] A tour of synagogue preaching follows, extending through the whole of Galileo (Mc., cf. Mt. 4:23), and if we accept the reading Ἰουδαίας (see WH., *Notes*, p. 57) in Lc. 4:44, through Judaea also; Judaea is occasionally used by Lc. inclusively (1:5, perhaps also 7:17, Acts 2:9, 10:37), but not as=Galilee. See the references to this synagogue preaching in Lc. 23:5, Jo. 18:20. Such a cycle may have lasted many weeks or even months (see Lewin, *fast. sacr.*, § 1245, Edersheim, *Life and Times*, 1. p. 501, and on the other hand Ellicott, *Lectures*, p. 168), although only one incident has survived. Εἰς τὰς συναγωγὰς: where-ever He went, He entered the synagogue and proclaimed His message there; εἰς ὃ. τ. Γαλιλαίαν adds the locality,=ἐν ὅλῃ τῇ Γαλιλαίᾳ (cf. Mt. 4:23), but with the added thought of the movement which accompanied the preaching. Mc. has fused into one the two clauses ἦλθεν εἰς ὃ. τ. Γ. (cf. 1:14), and ἐκήρυσεν εἰς τὰς συν. αὐτῶν (cf. 1:21).

40–45. CLEANSING OF A LEPER (Mt. 8:2–4, Lc. 5:12–16).

40. ἔρχεται πρὸς αὐτὸν λεπρός] Though the purpose of this circuit was preaching, miracles were incidentally performed. One is selected, possibly as the first of its class, or as having made the deepest impression. All the Synoptists relate it, but in different contexts. Λεπρός (**עֲרֵבָה** **עֲרֵבָה**), 'suffering from leprosy,' is in the Gospels used as a noun. Lepers were evidently a numerous class of sufferers in Palestine in our Lord's time, cf. Mt. 10:8, 11:5; Lc. 17:12, perhaps at all times (Lc. 4:27), as indeed the elaborate provisions of Lev. 13., 14. seem to show. The approach of this leper (προσελθών, Mt.) to Jesus is remarkable; cf. Lev. 13:45, 13:46, Lc. 17:12 (πύρωθεν). He came near enough to be touched (v. 41). The event took place ἐν μιᾷ τῶν πόλεων, i.e. in one of the κωμοπόλεις of Galilee where the Lord was preaching, but doubtless outside the gate (Lev. *l.c.*).

παρακαλῶν αὐτὸν κ. γονυπετῶν] The entreaty begins at the first sight of the Lord; when the leper has come up with Him, the prostration follows. Γονυπετεῖν (Polyb., but not LXX.) occurs also in Mt. 17:14, 27:29, and Mc. 10:17; in this place the words καὶ γον. are open to

doubt (see vv. 11.), yet as they are not from Mt. (προσεκύνει) or Lc. (πεσὼν ἐπὶ πρόσωπον) it is difficult to regard them as an interpolation. For λέγων ὅτι see 1:15 note.

ἐὰν θέλῃς, δύνασαι με καθαρίσαι] So Mt., Lc., but with a prefixed Κύριε. Contrast the petition in Mc. 9:22, and the Lord's method of dealing with the two cases. On the force of the apodosis see Burton § 263. For δύνασαι=δύνη (Mc. *l.c.*) see WH., *Notes*, p. 168.

Καθαρίζειν=καθαίρειν (קִיַּיִר), the term used for the ceremonial cleansing of a leper in Lev. 13., 14., is transferred in the Gospels to the actual purging of the disease.

41. καὶ σπλαγχνισθεὶς κτλ.] On the 'Western' reading ὀργισθεὶς see WH., *Notes*, p. 23: "a singular reading, perhaps suggested by ν. 43 (ἐμβριμησάμενος), perhaps derived from an extraneous source." Nestle thinks that it may be "an instance of a difference in translation"; see his *Intr.*, p. 262. Ὀργή is attributed to our Lord in Mc. 3:5, but under wholly different circumstances; nor is Ephraem's explanation satisfactory: "quia dixit Si vis, iratus est" (Moesinger, p. 144); for at this stage in the story there is nothing to suggest anger, and σπλ. is obviously in keeping with ἐκτ. τ. χ. α. ἥψατο. In the N. T. σπλαγχνίζεσθαι is limited to the Synoptists: in the LXX., Prov. 17:5 ὁ δὲ ἐπισπλαγχνιζόμενος (A, σπλ). ἐλεηθήσεται (where the Gk. is the converse of the Heb.) seems to be the only instance of its use in a metaphorical sense; for the literal sense of the verb and its derivatives, see 2 Macc. 6:7, 6:8, 6:21, 7:42, 9:5, 9:6. It is remarkable that, while σπλάγχνα was used in classical Gk. for the seat of the affections, the verb appears first in Biblical Greek: see Lightfoot on Phil 1:8, "perhaps a coinage of the Jewish dispersion." Delitzsch renders here, לֵיבָא עֲרִיבָא but לֵבָא is represented in the LXX. by ἐλεῶ or οἰκτεῖρω. The σπλάγχνα Ἰησοῦ Χριστοῦ (Phil *l.c.*) are a favourite topic with the author of the Ep. to the Hebrews (see 2:17, 4:15, 5:2).

ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο] Contrast 1:31, κρατήσας τῆς χειρός; the action is adapted to the circumstances. Even after the Ascension the Apostles remembered the outstretched Hand (Acts 4:30). As specimens of patristic exegesis see Origen *c. Cels.* 1:48: νοητῶς μᾶλλον ἢ αἰσθητῶς Ἰησοῦς ἥψατο τοῦ λεπροῦ, ἵνα αὐτὸν καθαρίσῃ, ὥς οἶμαι, διχῶς. Victor: διὰ τί δὲ ἄπτεται τοῦ λεπροῦ καὶ μὴ λόγῳ ἐπάγει τὴν ἴασιν; ... ὅτι ἀκαθαρσία κατὰ φύσιν οὐχ ἄπτεται Σωτὴρ ... καὶ ὅτι κύριός ἐστι τοῦ ἰδίου νόμου.

θέλω, καθαρίσθητι] So Mt., Lc. The Lord's human will is exercised here in harmony with the Divine: contrast Mc. 14:36, where it remains in harmony by submission. The subject may be studied further by comparing Mt. 15:32, 23:37; Mc. 3:13, 6:48, 7:24; Lc. 12:49; Jo. 7:1, 17:24, 21:22. For a singular misunderstanding created by an ambiguity in the Latin version see Jerome in *Matt.*: "non ergo ut plerique Latinorum putant ... legendum volo mundare, sed separatim [volo, mundare]."

42. καὶ εὐθὺς ... ἐκαθερίσθη] Mc.'s text seems here to be a conflation of Mt. (καὶ εὐθέως ἐκ. αὐτοῦ ἢ λέπρα) and Lc. (καὶ εὐθέως ἢ λ. ἀπῆλθεν ἀπ' αὐτοῦ). But it is possible that Mt. and Lc. have each preserved a portion of the original tradition, and the general phenomena agree with this hypothesis. For the form ἐκαθερίσθη (Mt. Mc.) see WH., *Notes*, p. 150, and Winer-Schm., p. 50. With the whole narrative it is instructive to compare 4 Regn. 5:6–14. Of Naaman too ἐκαθερίσθη is used.

43. καὶ ἐμβριμησάμενος αὐτῷ κτλ.] Ἐμβριμᾶσθαι (Aesch. *Sept. c. Theb.* 46, of the snorting of the horse) is to speak or act sternly: cf. Dan. 11:30 (LXX.) Ῥωμαῖοι .. ἐμβριμήσονται αὐτῷ, in reference to the attitude of C. Popilius Laenas towards Antiochus

(Bevan on Daniel *l.c.*); in Lam. 2:6, ἐμβριμήματι ὀργῆς αὐτοῦ=יִבְרִימָה אֲרֻרָה. But the idea of anger is not inherent in the word; see Jo. 11:33, 11:38, where it is used of our Lord's attitude towards Himself; rather it indicates depth and strength of feeling expressed in tone and manner. A close parallel to the present passage is to be found in Mt. 9:30. In neither case can we discover any occasion for displeasure with the subject of the verb: the Vg. *comminatus est* (Wycliffe, "thretenyde hym") is too harsh, nor is there any apparent room for ἐπιτίμησις, unless by anticipation. We may paraphrase, 'He gave him a stern injunction': cf. Hesych. ἐμβριμήσαι κελεῦσαι. A summary dismissal followed—εὐθὺς ἐξέβαλεν αὐτόν: on ἐκβάλλω cf. v. 12. Vg. *iecit illum*; Wycliffe, 'putte hym out'; Tindale, 'sent him away,' and so A.V.; R.V. 'sent him out.' If the first rendering is too strong, the last seems to fall short of the original, which involves at least some pressure and urgency.

44. καὶ λέγει αὐτῷ κτλ.] The words reveal in part the need for this stern and curt manner. If the man remained even a few minutes, a crowd would collect; if he went away to spread the news, the danger of interruption to the Lord's work of preaching would be yet greater. He must go at once, keep his secret, and fulfil the immediate duty which the Law imposed. Ὅρα μηδενὶ μηδὲν εἶπης (Mt. omits μηδέν): for the double negative cf. Rom. 13:8. How grave the danger which Jesus sought to avert ultimately became is apparent from Jo. 6:15.

ἀλλὰ ὕπαγε κτλ.] So Mt.; Lc. ἀπελθὼν δεῖξον ς.τ.λ.; cf. Lc. 17:14, in a narrative peculiar to the third Gospel, πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. All depend on Lev. 13:49 δείξει τῷ ἱερεῖ [τὴν ἀφήν], 14:2 ἢ ἂν ἡμέρᾳ καθαρισθῇ καὶ προσαχθήσεται τῷ ἱερεῖ.

Ὑπάγε=יֵלֵךְ, as in 2:11, 5:19, and frequently: a use of ὑπάγειν which, though classical, is unknown to the LXX.

καὶ προσένεγκε κτλ.] Mt. προσένεγκον: on the two forms see WSchm., p. 111 f. Περὶ τοῦ καθαρισμοῦ σου, in the matter of, in reference to the ceremonial purification required by the Law; cf. Lev. 14:32 εἰς τὸν καθαρισμὸν αὐτοῦ. So καθ. is always used in the Gospels (cf. Lc. 2:22, Jo. 2:6, 3:25); in the Epistles (2 Pet. 1:9, Heb. 1:3) the deeper sense comes into sight. 'A (ὁ, Mt.; καθώς, Lc.) προσέταξεν Μωυσῆς, see Lev. 14:4 ff. The Mosaic origin of the Levitical and Deuteronomic legislation is accepted as belonging to the recognised belief (cf. 7:10, 10:3, 10:4, Jo. 6:32, 7:19), and not set forth by our Lord as part of His own teaching; see Sanday, *Inspiration*, p. 413 ff. There was no revolt on His part against 'Moses,' still less any disposition to detach the Jew from the obedience he still owed to the Law: cf. Hort, *Jud. Chr.*, p. 30.

εἰς μαρτύριον αὐτοῖς] The phrase occurs again in 6:11 and 13:9, cf. Lc. 9:5, εἰς μ. ἐπ' αὐτούς. For εἰς μαρτύριον in the LXX. see Prov. 29:14 (טִּיּוֹן), Hos. 2:12 (14), Mic. 1:2, 7:18 (טִּיּוֹן). The cure of the leper would witness to the priests (αὐτοῖς=τοῖς ἱερεῦσιν suggested by τῷ ἱερεῖ above) that there was a Prophet amongst them (2 Kings 5:8); the knowledge that λεπροὶ καθαρίζονται (Mt. 11:5) might lead them to suspect that the Messiah had come. WM., p. 183, interprets αὐτοῖς of the Jews, but they are not in question: indeed it was not the Lord's purpose that the miracle should be generally known—it was enough to leave the guides of the nation without excuse, if they rejected Him (Jo. 5:36, 15:24). Αὐτοῖς however is not like ἐπ' αὐτούς necessarily hostile; whether the witness saved or condemned them would depend on their own action with regard to it. Victors exposition is too harsh: τουτέστιν, εἰς κατηγορίαν

τῆς αὐτῶν ἀγνωμοσύνης. Comp. Jerome: “si crederent, salvarentur; si non crederent, inexcusabiles forent.” Οὕτως (writes Origen *in Jo.* t. 2:34) εἰς μαρτύριον τοῖς ἀπίστοις οἱ μάρτυρες μαστυροῦσι καὶ πάντες οἱ ἅγιοι.

45. ὁ δὲ ἐξελθὼν κτλ.] He left the presence of Christ (ἐξελθὼν corresponds to ἐξέβαλεν), only to tell his tale to every one he met. For this use of κηρύσσειν cf. 5:20, 7:36; the adverbial πολλά occurs again in 3:12, 5:10, 5:23, 5:38, 5:43, 9:26, with the meaning ‘much’ or ‘often.’ Both senses are almost equally in place here. An oriental with a tale not only tells it at great length, but repeats it with unwearied energy. Ἦρξατο κηρύσσειν: cf. 2:23, 4:1, 5:17, etc., and see Blass, *Gr.*, p. 227.

καὶ διαφημίζειν τὸν λόγον] Διαφημίζειν (*Vg. diffamare*), a word of the later Greek, not in LXX.; cf. Mt. 9:31, 28:15. Τὸν λόγον= **רַבִּי**, the tale; Tindale, “the dede,” A.V., “the matter”; cf. 1 Macc. 8:10 ἐγνώσθη ὁ λόγος, Acts 11:22 ἠκούσθη δὲ ὁ λόγος; Lc. here, διήρχετο ὁ λόγος. Euth. understands by τὸν λόγον the words of Jesus (θέλω, καθάρισθητι). But Victor is doubtless right: τουτέστι, τὴν παράδοξον θεραπείαν.

ὥστε μηκέτι αὐτὸν δύνασθαι κτλ.] The result was, as Jesus had foreseen, another enforced retreat, and the abandonment of His synagogue preaching; if He entered a town, it could only be at night or in such a manner as not to attract attention (cf. Jo. 7:10, οὐ φανερώς ἀλλ’ ὡς ἐν κρυπτῷ). But in general He lodged henceforth outside the walls (ἐξῶ, cf. 11:19) in the neighbouring open country (ἐπί with dat. of place=on, i.e. remaining in, the locality, WM., 489: for ἔρημοι τόποι cf. 1:35). The interval was spent in prayer: Lc. ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος. On ὥστε μηκέτι see WM., p. 602. The inability was of course relative only: He could not enter the towns to any good purpose, or indeed without endangering the success of His mission; of physical danger as yet there was none.

καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν] Lc. συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι. He could still deliver His message, but not in the synagogues, where He willed to preach at this stage in His ministry. Πάντοθεν, cf. Lc. 19:43, Heb. 9:4; so the LXX. (Jer. 20:9, Sus. 22 Th., Sir. 51:7 (10)); the prevalent form in Attic prose is πανταχόθεν (vv. ll.).

CHAPTER 2

2:1–12. HEALING OF A PARALYTIC IN A HOUSE AT CAPERNAUM. THE FORGIVENESS OF SINS. (Mt. 9:1–8, Lc. 5:17–26.)

1. καὶ εἰσελθὼν πάλιν κτλ.] The circuit (1:39) is now over, ended perhaps prematurely by the indiscretion of the leper (1:45); and the Lord returns to Capernaum. Εἰσελθὼν, an anacoluthon, cf. WM., p. 709 ff. and vv. ll.; πάλιν looks back to the visit before the circuit (1:21 ff.). According to Mt. the Lord appears to have arrived by boat from the other side of the lake, but the impression is perhaps due simply to Mt.’s method of grouping events; in Lc. as in Mc. the healing of the paralytic follows the healing of the leper. Mt. in this context calls Capernaum τὴν ἰδίαν πόλιν, probably, as Victor suggests, διὰ τὸ πολλάκις ἐκεῖσε ἐπιδημεῖν:

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

Lc. ἐν μιᾷ τῶν πόλεων. Δι' ἡμερῶν (Lc. ἐν μιᾷ τῶν ἡμερῶν), Vg. *post dies*, Euth., ἀντὶ τοῦ 'διελθουσῶν ἡμερῶν τινῶν': for this use of διὰ see WM., p. 476 f. and Lightfoot on Gal. 2:1, and cf. Dion. Hal. *ant.* 10. διὰ πολλῶν ἡμερῶν, and the class. διὰ χρόνου. The note of time is to be attached to εἰσελθόν, not to ἠκούσθη, and covers the interval between the first visit to Capernaum and the second; as to the length of the interval it suggests nothing. See note on 1:39.

ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν] Men were heard to say 'He is indoors.' ἠκούσθη impers., Vg. *auditum est*: cf. 2 Esdr. 16:1, 16:6, Jo. 9:32; in Acts 11:22 we have ἠκούσθη ὁ λόγος: cf. Blass, *Gr.*, p. 239, who suggests a personal construction here. The reading εἰς οἶκον (WM., 516, 518) is attractive, but the balance of authority is distinctly against it in this place. The house was probably Simon's (1:29), but ἐν οἴκῳ is not=ἐν τῷ οἴκῳ: the sense is 'at home,' 'indoors,' cf. 1 Cor. 11:34, 14:35.

2. καὶ συνήχθησαν πολλοὶ κτλ.] Cf. 1:33. The concourse was so great as to choke the approaches to the house, 'so that even the doorway could hold no more,' Vg. *ita ut non caperet neque ad ianuam*. The θύρα or house-door seems to have opened on to the street in the smaller Jewish houses (cf. 11:4, πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου); no προαύλιον or πρόθυρον (14:68) would intervene between the door and the street, nor would there be a θυρωρός (Jo. 18:16) to exclude unwelcome visitors. Τὰ πρὸς τὴν θύραν is simply the neighbourhood of the door on the side of the street: cf. πρὸς τὴν δάλασσαν, 4:1: on the acc. cf. 1:33. For χωρεῖν *capere* see Gen. 13:6, 3 Regn. 7:24 (38), Jo. 2:6, 21:25; and on ὥστε μηκέτι ... μηδέ see notes on 1:44, 1:45.

καὶ ἐλάλει αὐτοῖς τὸν λόγον] The preaching meanwhile proceeded within (imperf.). Ὁ λόγος=τὸ εὐαγγέλιον occurs with various explanatory genitives, e.g. τοῦ θεοῦ, τοῦ κυρίου (Acts 8:14, 8:25), τῆς σωτηρίας, τῆς χάριτος, τοῦ εὐαγγελίου (Acts 13:26, 14:3, 15:7), τοῦ σταυροῦ (1 Cor. 1:18), τῆς καταλλαγῆς (2 Cor. 5:19), τῆς ἀληθείας (Col. 1:5); but the term (like ἡ ὁδός, τὸ θέλημα, &c.) was also used by itself in the first generation; cf. Mc. 4:14 ff., 33, Acts 8:4, 10:44, 14:26, 18:5. Το αὐτὸς ἦν διδάσκων Lc. adds καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν: on which see Mason, *Conditions*, &c., p. 97.

3. καὶ ἔρχονται φέροντες κτλ.] Mt. καὶ ἰδοὺ προσέφερον αὐτῷ, Lc. κ. ἰδοὺ ἄνδρες φέροντες. Mc. alone mentions that the bearers were four. They reach the outskirts of the crowd, but are stopped before they can approach the door. For αἰρόμενον cf. Ps. 90. (91.) 12, cited in Mt. 4:6. Παραλυτικός (not class, or in LXX.) is used by Mt., Mc. in this context, and by Mt. also in cc. 4:24, 8:6; Lc. seems to avoid it (5:18, ἄνθρωπον ὃς ἦν παραλελυμένος, 24 τῷ παραλελυμένῳ).

4. καὶ μὴ δυν. προσενέγκαι] Vg., *cum non possent offerre eum illi*; for προσενέγκαι the 'Western' and traditional texts read προσεγγίσαι, possibly a correction duo to the absence of αὐτόν. Cf. Lc. μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν. Nothing daunted, they mounted on

Vg The Latin Vulgate.

Euth Euthymius Zigabenus.

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

the roof (so Lc. alone expressly, ἀναβάντες ἐπὶ τὸ δῶμα, cf. Acts 10:9), by an external staircase, the existence of which in Palestinian houses of the period is implied in Mc. 13:15.

ἀπεστεγάσαν τὴν στέγην κτλ.] Ἀποστεγάζω (ἄπ. λεγ. in the N. T.) is used by Strabo (4:4), and by Symmachus in Jer. 29:11 (49:10) for יִתְּלֵא, LXX. ἀπεκάλυψα. The unroofing was, according to Lc., limited to the removal of the tiles (διὰ κεράμων: see however W. M. Ramsay, *Was Christ born, &c.*, p. 63 f.) just over the spot where the Lord sat. It was done by ‘digging up’ the place (ἐξορύξαντες). Ἐξορύσσειν is chiefly used of putting out the eyes (Jud. 16:21, 1 Regn. 11:2, Gal. 4:15); the housebreaker is said διορύσσειν (Mt. 6:19); Joseph. *ant.* 14. 15. 12 uses ἀνασκάπτειν similarly. It is difficult to realise the circumstances. The Lord was clearly in a room immediately under the roof. The ὑπερῶον would answer to the conditions, and it appears to have been a favourite resort of Rabbis when they were engaged in teaching; cf. Lightfoot *ad l.*, Vitranga *de Syn.* 145, Edersheim, *Life and Times*, 1:503; the last-named writer suggests a roofed gallery round the αὐλή. But it may be doubted whether a fisherman’s house in Capernaum would have been provided with such conveniences. The next step was to lower (χαλῶσι=Lc. καθήκαν) the pallet on which the man lay (Lc. the man, bed and all). For χαλᾶν cf. Jer. 45. (38.) 6, ἐχάλασαν αὐτὸν εἰς τὸν λάκκον, Acts 9:25, 2 Cor. 11:33. Κράβατος, said to be a Macedonian word (Sturz, *dial. Mac.*, p. 175 f.), does not occur in the LXX., but is used by Aq. in Amos 3:12 for שֶׁרָץ (see Jerome’s remarks *ad l.*), and in the N. T. by Mc. (in this context and 6:55), Jo. (5:8 ff.), and Lc. (Acts 5:15, where it is distinguished from κλίνη—see Blass, *ad l.*, 9:33); from the N. T., perhaps, it has passed into *Ev. Nicod.* 6, *Act. Thom.* 50, 51. It was used by certain writers of the New Comedy. For the forms of the word (κράβατος, κράβακτος—so § 10/11, cf. κράβάκτιον, Grenfell, *Gk. papyri* 2. p. 161—κράββατος, κράβαττος) see Winer-Schm., p. 56, and n.; in Latin it became *grabatus* (Catullus and Martial); modern Greek retains it in the form κρεβάτι (Kennedy, *Sources of N. T. Gk.*, p. 154). The classical equivalents are ἀσκάντης, σκίμπους (Phryn. σκίμπους λέγε ἀλλὰ μὴ κράββατος), σκιμπόδιον. Clem. Al. *paed.* 1:6 substitutes σκίμποδα here; see also the story related by Sozom. *H. E.* 1:11. The κράβατος or σκίμπους was the poor man’s bed (Seneca, *ep. mor.* 2:6, where *grabatus* goes with *sagum* and *panis durus et sordidus*), small and flexible, and therefore better adapted for the purpose of the bearers than the κλίνη which Mt. and Lc. substitute. Lc., who seems to feel the difficulty as to κλίνη, uses κλινίδιον as the story advances (v. 19).

5. καὶ ἰδὼν ὁ Ἰ. τὴν πίστιν αὐτῶν] So Mt., Lc.; Victor: οὐ τὴν πίστιν τοῦ παραλελυμένου ἀλλὰ τῶν κομισάντων. Ephrem: “See what the faith of others may do for one.” Ambros. *in Lc.* 5:20, “Magnus Dominus qui aliorum merito ignoscit aliis ... si gravium peccatorum diffidis veniam, adhibe precatores, adhibe ecclesiam”—an application of the words which, as the history of Christian doctrine shews, needs to be used with caution. For ἰδεῖν πίστιν (Bengel: “operosam”) cf. 1 Macc. 14:35, James 2:18. Λέγει τῷ παραλυτικῷ: Mt. εἶπεν τ. π., Lc. εἶπεν.

τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι] ‘Child, thy sins are receiving forgiveness.’ Τέκνον is used of disciples and spiritual children (Mc. 10:24, 1 Cor. 4:14, 4:17, &c.; see Intr., p. 20 f.); for the contrast between τέκνον and παιδίον see Westcott on Jo. 21:5. Victor: τὸ δὲ ‘τέκνον’ ἢ καὶ αὐτῷ πιστεύσαντι ἢ κατὰ τῆς δημιουργίας λέγει. In either case it is intended to cheer

and win confidence (Schanz: “Jesus den Kranken mit dem gewinnenden τέκνον anredet”), a point of which Lc.’s ἄνθρωπε loses sight. Ἀφίενται, *dimittuntur*, see vv. 11. here and in v. 9, and cf. Mt. 9:2, 5.—The forgiveness is regarded as continuous, beginning from that hour (see however Burton, § 13, who calls ἄφ. an “aoristic present”). Lc. has ἀφέωνται (a Doric perfect, Winer-Schm., p. 119, cf. Blass, *Gr.*, p. 51), regarding the ἄφεσις, from another point of view, as complete, although enduring in its effects. Jewish thought connected forgiveness with recovery: “there is no sick man healed of his sickness until all his sins have been forgiven him” (Schöttgen *ad l.*).

6. ἦσαν δέ τινες τῶν γραμματέων κτλ.] The first appearance of the Scribes in the Synoptic narrative; cf. *supra* 1:22. Lc. Φαρισαῖοι καὶ νομοδιδάσκαλοι (cf. Mc. 2:16), adding οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ: i.e., the local Galilean Rabbis had now been reinforced by others from the capital, some of them possibly members of the Sanhedrin (see Mc. 3:22). The suspicions of the Pharisees of Jerusalem had been roused before Jesus left Judaea (Jo. 4:1, 4:2), and they had decided to watch His movements in Galilee (cf. Jo. 1:19, 1:24). The Scribes were seated (καθήμενοι Mc., Lc.), probably in the place of honour near the Teacher (cf. 22:38, 22:39).

διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν] Mt. εἶπαν ἐν ἑαυτοῖς (cf. Mc., v. 8); in the immediate presence of Jesus communication was impossible. Like many of the finer points this passes out of sight in Lc. (ἤρξαντο διαλογίζεσθαι). For the two senses of διαλογισμός see Lightfoot on Phil. 2:14. The καρδιά is the source and seat of deliberative thought, cf. Mc. 7:21, Lc. 2:35, 9:47. As the centre of the personal life, it is the sphere not only of the passions and emotions, but of the thoughts and intellectual processes, at least so far as they go to make up the moral character. Thus διάνοια may be distinguished from καρδιά (Mc. 12:30, Lc. 1:51), as one of the contents from the seat and source; see Lightfoot on Phil. 4:7, and Westcott on Hebrews 8:10 (cf. p. 115 f.). Yet in the LXX. διάνοια is for the most part used as a rendering of לֵב or לִבָּ, with καρδιά as an occasional variant; see e.g. Exod. 35:9, Deut. 6:5, Job 1:5.

7. τί οὗτος οὕτως λαλεῖ; βλασφημεῖ] Comp. Mt. οὗτος βλασφημεῖ, Lc. τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; For βλασφημεῖν=λαλεῖν βλασφημίας cf. 2 Macc. 10:34, 12:14, Mt. 26:65, Jo. 10:36, Acts 13:45, &c.: the more usual constructions are βλ. τινα (τι), εἰς τινα, ἐν τινι, and in class. Gk., περί, κατά τινος (WM., p. 278). Used absolutely the word is understood of the sin of blasphemy (sc. εἰς τὸν θεόν, cf. Dan. 3:96 (29), LXX., Apoc. 16:11). The offence was a capital one (Mt. 26:65 f.), and the normal punishment stoning (Lev. 24:15, 24:16, 1 Kings 21:13, Jo. 10:33, Acts 7:58). The blasphemy in the present instance was supposed to lie in the words ἀφίενταί σου αἱ ἄμ. (οὕτως λαλεῖ), by which the Lord seemed to claim a Divine prerogative: cf. Jo. 10:36, Mt. 26:65.

τίς δύναται ... εἰ μὴ εἷς ὁ θεός] See Exod. 34:6, 34:7, Isa. 43:25, 44:22. On the O. T. doctrine of Forgiveness see Schultz, 2:96: on the Rabbinic doctrine, Edersheim, 1. p. 508 ff. For εἷς *solus* (Lc. μόνος) cf. Mc. 10:18. Mt. omits this clause.

8. καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰ. τῷ πνεύματι αὐτοῦ] The Lord at once became conscious of the thoughts which occupied those about Him. Ἐπιγνοὺς (so Lc.; Mt. ἰδών): cf. Mc. 5:30, ἐπιγνοὺς ἐν ἑαυτῷ: the verb describes the fuller knowledge gained by observation or experience (cf. Lightfoot on Col. 1:6, 1:9)—the *locus classicus* is 1 Cor. 13:12, ἄρτι γινώσκω ἐκ μέρους τότε δὲ ἐπιγνώσομαι. The recognition was in the sphere of his human spirit, and was not attained through the senses; there was not even the guidance of external circumstances, such as may have enabled Him to ‘see the faith’ of the friends of the paralytic. He read their thoughts by His own consciousness, without visible or audible indications to suggest them to Him. For τὸ πνεῦμα, used in reference to our Lord’s human spirit, see Mt. 27:50, Mc. 8:12. His spirit, while it belonged to the human nature of Christ, was that part of His human nature which was the immediate sphere of the Holy Spirit’s operations, and through which, as we may reverently believe, the Sacred Humanity was united to the Divine Word. Wycliffe glosses “by the holy goost”; Tindale rightly, “in his spreete.” On our Lord’s power of reading the thoughts of men see Jo. 2:24, 2:25, 21:17. In the O. T. this power is represented as Divine, e.g. Ps. 138. (139.) 2 σὺ συνῆκας τοὺς διαλογισμούς μου, cf. Acts 1:24, 15:8 ὁ καρδιογνώστης θεός. Its presence in Jesus clearly made a deep impression on His immediate followers. See Mason, *Conditions*, &c., p. 164 ff.

ὅτι οὕτως διαλ. ἐν ἑαυτοῖς]=Mt. τὰς ἐνθυμήσεις αὐτῶν, Lc. τοὺς διαλογισμούς αὐτῶν. For τί ταῦτα διαλογίζεσθε Mt. has ἵνα τί ἐνθυμεῖσθε πονηρά, whilst Lc. simply omits ταῦτα.

9. τί ἐστὶν εὐκοπώτερον κτλ.] Mt. τί γάρ ... The second question justifies the first: ‘why think evil ... for which is easier ...?’ Τί ... ἥ=πότερον ... ἢ (WM., p. 211). To the scribes the answer would seem self-evident; surely it was easier to say the word of absolution than the word of healing (εἰπεῖν ... ἢ εἰπεῖν), since the latter involved an appeal to sensible results. Jerome: “inter dicere et facere multa distantia est; utrum sint paralytico peccata dimissa, solus noverat qui dimittebat.” Anticipating this reply the Lord utters the word which they deemed the harder, with results which proved His power. But His question, sinking into minds prepared to receive it, suggests an opposite conclusion; the word of absolution is indeed the harder, since it deals with the invisible and eternal order. In speaking with authority the word of absolution Christ had done the greater thing; the healing of the physical disorder was secondary and made less demand on His power. But this answer does not lie upon the surface; the question presented no enigma at the time; and Christ does not stop to interpret His words, but leaves them to germinate where they found soil. Εὐκοπώτερόν ἐστιν occurs here in the three Synoptists, and again in Mc. 10:25 (Mt. Lc.) and Lc. 16:17; for εὐκοπος see Sir. 22:15, 1 Macc. 3:18, and εὐκοπία occurs in 2 Macc. 2:25; the words belong to the later Greek from Aristophanes onwards. Ἐγειρε: WH. prefer ἐγείρου, the reading of BL 28; see note on v. 11.

10. ἵνα δὲ εἰδῇτε ὅτι κτλ.] ‘But—be the answer what it may—to convince you that the word of absolution was not uttered without authority, I will confirm it by the word of healing of which you may see the effects.’ On the construction see Blass, *Gr.*, p. 286 f. Ἐξουσίαν ἔχει, Mt., Mc., Lc., not=*potest*, *potestatem habet*, as the Latin versions render, followed by the English versions from Wycliffe onwards, but “hath authority”: cf. 1:22, 1:27. This

ἐξουσία is not in conflict with the δύναμις of GOD (2:7), but dependent on it. It is claimed by the Lord as the Son of Man, i.e. as belonging to Him in His Incarnate Life as the ideal Man Who has received the fulness of the Spirit (cf. 1:10, Jo. 20:23), and as Head of the race: cf. Jo. 5:26.

ὁ υἱὸς τοῦ ἀνθρώπου] Used here for the first time in the Synoptic narrative: cf. 2:28, 8:31, 8:38, 9:9, 9:12, 9:31, 10:33, 10:45, 13:26, 14:21, 14:41, 14:62. The LXX. has (οἱ) υἱοὶ τοῦ ἀνθρώπου (בְּנֵי־הָאָדָם), Eccl. 3:18, 3:19, 3:21, and υἱὸς ἀνθρώπου (בֶּן־אָדָם), Dan. 7:13 (LXX. and Th.) and (בֶּן־אָדָם), Ezek. 2:1, &c., Dan. 8:17. The term is usually thought to be based on Dan. 7:13, but see Westcott, add. note on Jo. 1:51, and on the interpretation of Dan. *l.c.* cf. Stanton, *J. and C. Messiah*, p. 109, and Bevan, *Daniel*, p. 118 f. Comp. also Charles, *B. of Enoch*, p. 312 ff., and on the use of υἱὸς τοῦ ἀνθρ. by our Lord and in the early Church, see Stanton, p. 239 ff.; G. Dalman, *Die Worte Jesu* 1., p. 191 ff.; the careful investigations by Dr Jas. Drummond in *J. Th. St.* 2. pp. 350 ff., 539; and the art. *Son of Man* in Hastings, *D.B.* 4.

ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας] In contrast to an implied 'in Heaven,' cf. Lc. 2:14, ἐν ὑψίστοις ... ἐπὶ γῆς: Mt. 16:19, Col. 1:20, ἐπὶ τῆς γῆς ... ἐν τοῖς οὐρανοῖς. The ratification of the absolving words belongs to another order (Mt. *l.c.*): the act of absolution, which is committed to the Son of Man as such, takes place in man's world, and is pronounced by human lips, either those of the Son of Man Himself or of men who receive His Spirit and are sent by Him for that end (Jo. 20:23). Such absolutions do not invade the prerogative of GOD, since they ultimately proceed from Him, and become effective only on conditions which He prescribes.

λέγει τῷ παραλυτικῷ] Mt. τότε κτλ.: Lc. εἶπεν τῷ παραλελυμένῳ. It is instructive to observe how a note which clearly belongs to the common tradition receives a slightly different form from each of the Synoptists.

11. σοὶ λέγω, ἔγειρε] The absolution was declaratory (ἀφίενται), the healing is given in the form of a command, for the recipient must co-operate. Ἐγειρε, like ἄγε, is used intransitively; see Winer-Schm., p. 126; ἐγείρου (vv. 11. v. 9) seems to be a grammatical correction; ἔγειραι (Mt. 9:5, 9:6, Mc. *ad l.*, Lc. 5:24, 6:8, 8:54, Jo. 5:8) is possibly an itacism, yet see Wschm. p. 126.

ἄρον τὸν κράβ. σου] Cf. Jo. 5:8. The κράβατος without its burden could easily be carried by one man if in good health. That the paralytic could do this was proof of his complete recovery. Taken with ὕπαγε εἰς τὸν οἶκόν σου (Mt. Mc.), the command points to his being an inhabitant of Capernaum, and not one of the crowd from outside. He would therefore remain as a standing witness to Jesus.

12. καὶ ἠγέρθη, καὶ εὐθύς κτλ.] The command received prompt (εὐθύς, Mc. only) obedience: the paralytic rose (ἠγέρθη, raised himself), took the pallet on his back or under his arm and, the crowd giving way, passed out into the street (ἐξῆλθεν, Mc.; Mt. Lc. ἀπῆλθεν), in the sight of (ἐμπροσθεν=ἐνώπιον=פְּנֵי, cf. Guillemard on Mt. 5:16) the whole company.

ὥστε ἐξίστασθαι πάντας κτλ.] Mt. ἰδόντες δὲ ἐφοβήθησαν: Lc. ἔκστασις ἔλαβεν ἅπαντας. For the moment the general amazement was too great for words (cf. 5:42, 6:51): when they spoke, it was to glorify GOD for the authority committed to humanity in the person of Jesus (Mt. τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις). According to Lc. the restored paralytic had set the example (ἀπῆλθεν ... δοξάζων τὸν θεόν).

λέγοντας ὅτι οὕτως οὐδέποτε εἶδαμεν] Lc. εἶδαμεν παράδοξα σήμερον. The contrast between this astonishment at the physical cure, and the silence with which the absolution had been received, did not escape the ancient expositors: cf. Victor: τὸ μείζον ἐάσαντες τὴν τῶν ἁμαρτιῶν ἄφεσιν τὸ φαινόμενον θαυμάζουσιν. Ἰδεῖν οὕτως is an unusual construction for ἰδ. τοιαῦτα, but see Mt. 9:33, οὐδέποτε ἐφάνη οὕτως; for εἶδαμεν cf. WH., *Notes*, p. 164: Blass, *Gr.*, p. 45. Lc. has given the sense in other words; both accounts convey the same impression of unbounded surprise.

13–14. CALL OF LEVI (Mt. 9:9, Lc. 5:27–28).

13. καὶ ἐξῆλθεν πάλιν κτλ.] Probably as soon as the crowd was dispersed and the excitement had subsided. Ἐξῆλθεν, i.e. from the house and the town, cf. 1:35: with ἐξ. παρά comp. Acts 16:13, ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμόν: the way out led Him to the seaside, Vg. *ad mare*, i.e. *ad oram maris*. Πάλιν—a note frequently struck by Mc., cf. 2:1, 3:1, 3:20, 4:1, &c.—refers not to ἐξ., but to παρὰ τ. θάλασσαν, cf. 1:16; once again He found Himself, as at the beginning of His Ministry, by the side of the lake.

καὶ πᾶς ὁ ὄχλος ἤρχετο κτλ.] As soon as He is seen there, the crowd reassembles as thick as ever (πᾶς), and the teaching, interrupted in the house, begins afresh by the lake. The imperfects ἤρχετο ... ἐδίδασκεν, as contrasted with ἐξῆλθεν, point to the continuance of the process, perhaps at intervals, through the day. Only Mc. notes the teaching by the seaside on this occasion.

14. καὶ παράγων κτλ.] As He teaches, or at intervals between the instructions, He passes on along the shore. Παράγων εἶδεν: the same words are used at the call of Simon and Andrew (1:16): cf. also Jo. 9:1; even in moving from place to place the Lord was on the watch for opportunities. Λευεῖν τὸν τοῦ Ἀλφαίου (so Mc. only: Lc. ὀνόματι Λευεῖν: Mt. ἄνθρωπον ... λεγόμενον Ματθαῖον). Λευεῖς (Λευεῖ, יְלֵי) occurs in 1 Esdr. 9:14 as the proper name of a Jew of the time of the exile, and is used in Heb. 7:9 for the patriarch; cf. Λευὶς Joseph. *ant.* 1. 19. 7. In Origen *c. Cels.* 1:62 the true reading is Λευῆς, and not, as was formerly supposed, Λεβῆς: see WH., *Intr.*, p. 144 (ed. 2, 1896). Ἀλφαῖος, Vg. *Alphaeus*, was also the name of the father of the second James (Mc. 3:18): hence apparently the ‘Western’ reading Ἰάκωβον in this context, see vv. ll., and Ephrem’s comment “He chose James the publican,” *ev. concord. exp.* p. 58: cf. Photius in Possin. *caten. in Mc.* p. 50: δύο ἦσαν τελῶναι ἐκ τῶν δώδεκα, Ματθαῖος καὶ Ἰάκωβος.

τοῦ Ἀλφαίου] Ἀλφαῖος = Aram. יְלֵי, cf. Syrr.^{sin.(Lc.)pesh.} ܠܦܐ Whether it is identical with Κλωπᾶς (Jo. 19:25) is more than doubtful, see Lightfoot, *Galatians*, p. 267 n.; against that view is the spelling of the latter word in Syrr.^{pesh.hier.} with ܠܦ instead of ܠܐ. On the identity of Λευεῖς with Ματθαῖος see note on 3:18.

καθήμενον ἐπὶ τὸ τελώνιον] Capernaum was on the Great West road which led from Damascus to the Mediterranean (G. A. Smith, *Hist. Geogr.*, p. 428), and like Jericho had its establishment of τελῶναι and its τελώνιον, but the tolls were here collected for the tetrarch

and not for the Emperor (Schürer 1. 2:68). Τελώνιον (Vg. *teloneum*, cf. Tert. *de bapt.* 12; used in modern Greek, Kennedy, p. 154) is, (1) the tell (Strabo, 16:1. 27, τελώνιον ἔχει καὶ τοῦτ' οὐ μέτριον), (2) the toll-house (Wycliffe, "tolbothe," Tindale, "receyte of custome"), as in this context. Levi was seated, doubtless amongst other τελῶναι (v. 15), 'at' (*ad*) the office. Ἐπί c. acc. in the N. T. often answers the question 'whither?' (Blass, *Gr.*, p. 136), cf. 4:38, Lc. 2:25, Acts 1:21: the phrase is here common to Mt., Mc., Lc.

καὶ λέγει αὐτῷ Ἀκολούθει μοι] See note on 1:17. The command was practically a call to discipleship, involving the complete abandonment of his work. Disciples who were fishermen could return to their fishing at pleasure (cf. Jo. 21:3); not so the toll-collector who forsook his post. Yet Levi did not hesitate: ἀναστὰς ἠκολούθησεν αὐτῷ Mt., Mc.; Lc., thinking of the life which was thus begun, writes ἠκολούθει and adds καταλιπὼν πάντα. The call was given by One Who knew that the way had been prepared for its acceptance. How the preparation had been made can only be conjectured: possibly, as in the case of the first four, through the Baptist, Lc. 3:12. Cf. Tert. *l. c.*, "nescio quorum fide uno verbo Domini suscitatus teloneum dereliquit." To Porphyry, who saw in Matthew's prompt obedience proof of the mental weakness of Christ's disciples, Jerome replies that it rather attests the magnetic power exerted on men by His unique personality.

15–17. FEAST IN LEVI'S HOUSE (Mt. 9:10–13, Lc. 5:29–32).

15. καὶ γίνεται ... καὶ] Mt. καὶ ἐγένετο ... καὶ ἰδοὺ Lc. drops the Hebraic turn of the sentence. Κατακεῖσθαι used of the sick in 1:30, 2:4, refers here and in 14:3 to persons at table (see Amos 6:4); cf. Judith 13:15, Lc. 5:29, 1 Cor. 8:10, and in class. Greek, Plato, *Symp.* 185 D. Mt. prefers ἀνακεῖσθαι which is more usual in this sense in Biblical Greek (LXX., 1 Esdr. 4:10, Tob. 9:6 & Mc. 14:18, &c.), so Mc. just below (αὐνανέκιντο) the Vg. endeavours to distinguish between the two (*cum accumberet ... simul discumbabant*). Ἐν τῇ οἰκίᾳ αὐτοῦ so Lc.; Mt., speaking of his own house, omits αὐτοῦ—a house to its owner or tenant is simply ἡ οἰκία A second house in Capernaum is now thrown open to Jesus and His disciples, cf. 1:29. Ὁν αὐτοῦ (nearly = ἐκείνου cf. WM., pp. 183, 788).

πολλοὶ τελῶναι κτλ.] So Mt.; Lc. ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων. It was, as Lc. says, a μεγάλη δοχή, a 'reception,' which, if intended in the first instance to do honour to the Master (αὐτῷ), included many of Levi's friends and colleagues. Τελώνης occurs in Mc. only in this context. Τελωνεῖν 'to impose taxes' is used in 1 Macc. 13:39 (εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ἱερουσαλήμ, μηκέτι τελωνεῖσθω, cf. 10:29, 10:30) of dues exacted from the Jews under the Syrian domination. The τελώνης or tax-farmer was a well-known personage at Athens in the time of Aristophanes, and not popular; cf. Ar. *Eq.* 247 f., παῖε παῖε τὸν πανοῦργον ... καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς. The Vg. renders the word by the title of the corresponding officer at Rome, *publicanus*; but the τελῶναι of the Gospels corresponded more nearly to the *portitores*. With the τελῶναι were ἁμαρτωλοὶ the two classes are found together again in Mt. 9:19, Lc. 15:1. Fritzsche cites Lucian *Necyom.* 11, μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ συκοφάνται καὶ τοιοῦτος ὅμιλος τῶν πόντα κυκλώντων ἐν τῷ βίῳ. But ἁμ. is probably used in this connexion with some latitude: sometimes it refers to the outcasts of society (Lc. 7:37), but as used by the Scribes it would include non-Pharisees e.g. Sadducees (so frequently in the Psalms of Solomon, Ryle and James, pp. 46:3 f.), Gentiles (Galatians 2:15, Lightfoot's note), or even Hellenizing Jews (1

Mace. 2:44, 2:48). Many of the men thus branded in Capernaum were probably guilty of no worse offence than abstaining from the official piety of the Pharisees, or following proscribed occupations (Lc. 19:7, 19:8), or were of Gentile extraction, or merely consorted with Gentiles (Acts 10:28): cf. Mt. 18:17 ὁ ἐθνικὸς καὶ ὁ τ. The word ἁμαρτωλός belongs to the later Greek, but was probably a colloquialism in earlier times (cf. Ar. *Thesm.* 1111); in the LXX. it is specially common in Pss. (where it mostly = עֲשָׂרָה) and in Sirach.

συνανέκειντο τῷ Ἰησοῦ κτλ.] So Mt. συνανακεῖσθαι (3 Macc. 5:39) occurs again in 6:22, and in Lc. 7:49, 14:10, 14:15; Jo. appears to prefer ἀνακεῖσθαι σύν (12:2). Ἰησοῦ is the N. T. form of the dat. (WM., p. 77); in Deut. 3:21, 31:23, Jos. 1:1, &c. Ἰησοῖ is the reading of Cod. B (in Jos. 4:15 of A also). Μαθητής is here used by Mc. for the first time; it occurs in Cod. A of Jer. 13:21, and again in 20:11, 26. (46.) 9, and not elsewhere in the LXX., but it is used by Plato for the adult pupil of a philosopher (*Prot.* 315 A). The Biblical μαθητής is the pupil מַלְמֶדֶת of a religious teacher, such as a Rabbi, or a Prophet who assumed the office of διδάσκαλος. On the pupils of the Scribes see Schürer 11. 1. p. 324; cf. the reference to them in Aboth 1:1 (Taylor, *Sayings*, &c., p. 25). The master followed by his pupils was a familiar sight in Galilee; it was the teaching which was new.

ἦσαν γὰρ πολλοί] These words appear to refer to τελ. κ. ἄμ., reasserting the singular fact just mentioned—an editorial note, or possibly one belonging to the earliest form of the tradition. If καὶ ἠκολούθουν αὐτῷ is to be connected (WH.) with the antecedent clause, it must be taken to refer to the fact that a number of this class had already begun to follow Jesus, probably in consequence of His words of forgiveness to the paralytic, as well as through the example of Levi. But see next note.

15–16. καὶ ἠκολούθουν αὐτῷ κτλ.] So the words should probably be connected and read. Jesus was followed to Levi's house by enemies as well as καὶ disciples. Ἀκολουθεῖν in the Gospels usually implies moral attraction, and it may be to the rarity of the ordinary meaning that the disturbance of the text is due: D οἱ καὶ ... καὶ ... καὶ εἶδαν mediates between the two texts. Οἱ γραμματεῖς τῶν Φαρισαίων those of the Scribes who belonged to the Pharisees, cf. Acts 23:9, τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων Mt. has οἱ Φαρισαῖοι Lc., combining Mt. and Mc., οἱ Φ. καὶ οἱ γρ. αὐτῶν.

καὶ ἰδόντες ὅτι κτλ.] The changes of order (15, τελ. κ. ἄμ., 16, ἄμ. κ. τελ. (1°), τελ. κ. ἄμ. (2°)) are singular and, if original, can hardly be accidental. Possibly Mc. means to shew that in the thoughts of these Scribes, though not in their words, the charge of being in the company of sinners was foremost. Here, at least, the Master had, as they supposed, revealed His departure from the standard of the O. T. (Ps. 1:1). For ἰδεῖν ὅτι (see vv. 11.) cf. 9:25.

ἔλεγον τοῖς μαθηταῖς κτλ.] Not yet daring to remonstrate with the Master; they have learnt caution from the experience related in 2:8. Ὅτι is here=τί (Mt., Lc., διὰ τί;): cf. 9:11, 9:28, and for the LXX., 1 Chron. 17:6 (ὅτι=הֲלֵךְ), Jer. 2:36 (=הָלַךְ) see WM., p. 208, n. 5, and Burton, § 349. To eat with Gentiles was an offence recognised even by Pharisaic Christians (Acts 11:3, cf. Gal. 2:11 f.), and publicans and sinners were ranked in the same category with Gentiles (1 Cor. 5:11).

After ἐσθίει Mt. supplies ὁ διδάσκαλος ὑμῶν Lc. includes the disciples (ἐσθίετε καὶ πίνετε).

17. καὶ ἀκούσας ὁ Ἰησοῦς] The remark does not escape Him: cf. 5:36. Οὐ χρεῖαν ἔχουσιν οἱ ἰσχ. κτλ.: so the three Synoptists (Lc., ὑγιαίνοντες = ἰσχύοντες). The proverb in some form was not unknown to pagan writers, e.g. Pausanias ap. Plutarch. *apophth. Lacon.* 230 F, οὐδ' οἱ ἰατροί, ἔφη, παρὰ τοῖς ὑγιαίνουσιν ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν: Diog. Laert. *Antisth.* 6:1. 6, οἱ ἰατροί, φησί, μετὰ τῶν νοσοῦντων εἰσὶν ἀλλ' οὐ πυρέττουσιν: the last words present an application to which Jesus does not refer, but which is implied in the use of the saying.

οὐκ ἦλθον κτλ.] Lc. οὐκ ἐλήλυθα, adding εἰς μετάνοιαν—a true gloss, but perhaps not so well in keeping with the proverbial form of the saying as the terser ending. There is no need to say that the physician's aim is the restoration of the patient to health. For early homiletic applications see Justin M., *apol.* 1:15, οὐ γὰρ τοὺς δικαίους οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν ἐκάλεσεν ὁ Χριστός, ἀλλὰ τοὺς ἀσεβεῖς καὶ ἀκολάστους καὶ ἀδίκους. Ps. Clem. 2 *Cor.* 2, τοῦτο λέγει ὅτι δεῖ τοὺς ἀπολλυμένους σώζειν· ἐκεῖνο γὰρ ἐστὶν μέγα καὶ θαυμαστόν, οὐ τὰ ἐστῶτα στηρίζειν ἀλλὰ τὰ πίπτοντα The contrast of ἀμαρτωλός and δίκαιος appears first in Ps. 1:5. The question who are the δίκαιοι whom Christ did not come to call has exercised interpreters here and in Lc. 15:17. In such contexts the relatively righteous can hardly be in view, since all are ἀμαρτωλοί in the sight of GOD and of Christ (Rom. 3:23, 1 John 1:8). Hence Macarius Magnes, 4:18, argues that the δίκαιοι are the Angels. But since our Lord speaks only of those within the sphere of His mission, the explanation is inadmissible. Rather His reference is to the Pharisees, on the assumption that they were what they professed to be, and the saying in this respect should not be pressed beyond its immediate application: cf. Jerome: “sugillat scribas et Phariseeos, qui iustos se aestimantes peccatorum et publicanorum consortia declinabant”; we need not add with Thpht.: κατ' εἰρωνείαν γὰρ τοῦτό φησιν. The point of it is that if the guests were ἀμαρτωλοί, it was in such company the physician of souls might be sought, and not under opposite circumstances. For this view of sin as a disease comp. Isa. 1:4 ff. and 53:5, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. Mt. inserts between the proverb and its application a reference to Hosea 6:6 q. v. With ἦλθον of. ἐξῆλθον, 1:38, and note there; 10:45, Jo. 1:11, 3:2, &c.

18–22. QUESTION OF FASTING: THE OLD AND THE NEW (Mt. 9:14–7, Lc. 5:33–39).

18. καὶ ἦσαν οἱ μαθηταί κτλ.] Vg. *et erant ... ieiunantes*, ‘were fasting’ not (as WM., p. 438) ‘were used to fast’; cf. Lc. νηστεύουσιν πυκνά; on this imperf. see Blass, *Gr.*, p. 198 f., Burton, § 34. If Levi's entertainment fell on a Sunday or a Wednesday night, the disciples of Jesus were feasting after the disciples of stricter schools had begun one of their weekly fasts. The Law required abstinence only on the Day of the Atonement ἡ νηστεία, Acts 27:9), but the stricter Jews practised it on the second and fifth days of every week (Schürer 2. 2:119). For the practice of the disciples of the Pharisees (i.e. the pupils of Pharisaic Rabbis) see Lc. 18:12, νηστεύω δις τοῦ σαββάτου *Didache* 7=*Apost. Const.* 7:23, νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμπτην, and J. Lightfoot on Mt. 9:14. The disciples of John (mentioned again in Jo. 1:35, 3:25, cf. Acts 19:2 ff.) naturally inherited John's asceticism (Mt. 11:18). Tatian omits this explanatory note, which is peculiar to Mc.

<1032,Graeca>οἱ υἱοὶ τοῦ νυμφῶνος~<1033,Times New Roman>">καὶ ἔρχονται κτλ.] Not apparently the disciples of John or of the Pharisees, but the Scribes, who have now gathered courage from confidence in the goodness of their cause: cf. Lc. οἱ δὲ εἶπαν Mt. gives another account: προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου and alters the question accordingly διὰ τί ἡμεῖς κτλ.. Tatian ignores the difference, adopting Lc.'s form. Later harmonists imagine the same question to be put in varying form by the disciples and the guests, e.g. Aug. *de cons.* 2. 26. 62, who is followed by Bede: "colligendum a pluribus hanc Domino objectam esse quaestionem et a Phariseis scilicet et a discipulis Joannis et a convivis vel aliis quibusdam." The uncertainty thus imported into the history is surely a worse evil than any doubt that can arise as to the precise accuracy of one of the reports.

οἱ δὲ σοὶ μαθηταὶ κτλ.] They still stop short of a direct attack upon the Master; cf. v. 24.

19. μὴ δύνανται;] Vg. *numquid possunt?* M^h expects a negative answer (WM., p. 641, Blass, *Gr.*, p. 254); cf. e.g. Mt. 7:9, 7:10, Jo. 3:4, James 2:14. Lc., as often, turns the sentence into another form with a slightly different sense: μὴ δύνασθε ... ποιεῖν νηστεύσαι; in Mt. and Mc. δύνανται points to the moral impossibility; they might be made to fast, but it would not be a fast worthy of the name.

οἱ υἱοὶ τοῦ νυμφῶνος] = **בְּנֵי הַנְּיֻמָּה**, known in class. Greek as νυμφευταί, and in the later literary style as παράνυμφοι or παρανύμφιοι. For νυμφῶν (= παστός, Joel 2:16) cf. Tobit 6:14, 6:17, and for the idiom 'sons of,' &c., 1 Macc. 4:2 οἱ υἱοὶ τῆς ἄκρας= 'the men of the citadel'; see Trench, *Studies*, p. 170 n. The Lord perhaps designedly adopts the Baptist's own metaphor (Jo. 3:29), substituting however οἱ υἱοὶ τοῦ νυμφῶνος for ὁ φίλος τοῦ νυμφίου on the distinction between the two see Edersheim 1:355, and Moore on Judges 14:11, 14:20. The rôle of the 'best man' was over; twelve disciples had taken the place of the one forerunner. In the present connexion the title 'sons of the bride-chamber' had perhaps a further appropriateness; it was in fact an answer to the cavil of v. 18, for "apparently by Rabbinic custom all in attendance on the bridegroom were dispensed from certain religious observances in consideration of their duty to increase his joy" (Hort, *Judaistic Christianity*, p. 23).

ἐν ᾧ ὁ νυμφίος κτλ.] So the Lord identifies Himself with the Bridegroom of O.T. prophecy (Hos. 2:20, &c.), i.e. GOD in His covenant relation to Israel, a metaphor in the N.T. applied to the Christ (Mt. 25:1, Jo. 3:28, 3:29, Eph. 5:28 ff., Apoc. 19:7, &c.). Victor: ποῖος νυμφίος; ὁ μέλλων νυμφεύεσθαι τὴν ἐκκλησίαν ... τί ἐστὶν ἡ νύμφευσις; ἀρραβῶνος δόσις, τουτέστι πνεύματος ἁγίου χάρις. Ἐν ᾧ Mc., Lc. = ἐφ' ὅσον Mt., cf. Mc., *infra*, ὅσον χρόνον. For νηστεύειν Mt. substitutes πενθεῖν. Fasting was fitting for the house of mourning, not for a time of rejoicing: cf. Judith 8:6, ἐνήστευε πάσας τὰς ἡμέρας τῆς χηρεύσεως αὐτῆς. With ὅσον χρόνον ἔχουσιν cf. 14:7, ἐμὲ δὲ οὐ πάντοτε ἔχετε [μεθ' ἑαυτῶν]: Jo. 13:33, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ὅσον χρόνον is the acc. of duration, WM., p. 288. Tatian again (cf. v. 18) omits the words which Mc. adds.

20. ἐλεύσονται δὲ ἡμέραι κτλ.] There must be a limit to the joyous life of personal intercourse. The saying as far as νηστεύουσιν is reported in identical words in Mt., Mc., Lc. For the phrase ἐλεύσονται ἡμ. see Lc. 21:6, and with the whole verse compare Jo. 16:20. Ὅταν ἀπαρθῇ Vg. *cum auferetur*—rather perhaps, *cum abiatus fuerit*; ὅταν leaves the moment uncertain, while of the certainty of the future occurrence there is no question: cf.

Burton, § 316. Ἀπαίρεσθαι, here only used of Christ's departure; but cf. Isa. 53:8, αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. Καὶ τότε νηστεύουσιν: a prophecy, not a command; the Lord anticipates that fasting will remain as an institution of the Church after the Passion, and regulates its use (Mt. 6:16). Comp. Acts 13:2, 13:3, 14:23, *Didache* 7, 8, ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν. The fast before Easter was from the end of the second century specially connected with this saying of Christ: Tert. *ieiun.* 2, "certe in evangelio illos dies ieiuniis determinatos putant in quibus ablatus est Sponsus, ethos esse iam solos legitimos ieiuniorum Christianorum ... de cetero indifferenter ieiunandum ex arbitrio, non ex imperio." Cf. *Const. Ap.* 5:18 ἐν ταῖς ἡμέραις οὖν τοῦ πάσχα νηστεύετε ... ἐν ταύταις οὖν ἦρθη ἀφ' ἡμῶν. Even in regard to the Paschal fast there was at first no rigid uniformity; cf. Iren. (*ap. Eus.* 5:24) who remarks: ἡ διαφωνία τῆς νηστείας τὴν ὁμόνοιαν τῆς πίστεως συνίστησι. Ἐν ἐκείνῃ τῇ ἡμέρᾳ = (Lc.) ἐν ἐκείναις ταῖς ἡμέραις, for which see Mc. 1:9 note. On the change introduced by the Gospel into the ordinance of fasting, see Victor: οὐκ ἀνάγκη ... ἀλλὰ γνώμη, δι' ἀρετὴν. Bede aptly compares Acts 2:13. Cf. the *logion*: ἐὰν μὴ νηστεύσητε τὸν κόσμον οὐ μὴ εὗρητε τὴν βασιλείαν τοῦ θεοῦ (*Oxyrhynchus Papyri*, 1. p. 3).

21. οὐδεὶς ἐπίβλημα κτλ.] The two parables that follow occupy the same position in the three Synoptists, and doubtless are meant to illustrate the answer to the question of v. 18. Ἐπίβλημα ῥάκους ἀγνάφου, Vg. *adsumentum panni rudis*, is explained by Lc. as ἐπίβλημα ἀπὸ ἱματίου καινοῦ. Ῥάκος is a rag, whether of old stuff (Jer. 45. (38.) 11, παλαιὰ ῥάκη or, as here, newly torn from the piece: e.g. Artemidorus (27) uses it of the strips of cloth wound round a mummy. In the present case the ῥάκος is ἄγναφον (= ἄγναπτον, ἄκναπτον)—torn off from a piece which had not gone through the hands of the γναφεύς. Γναφεύς (Mc. 9:3)= סִבְיָא Aram. אֶרְצָךְ occurs thrice in the LXX. (4 Regn. 18:17, Isa. 7:3, 36:2) in connexion with "the fullers field"—possibly a bleaching ground at Jerusalem; cf. Joseph. *B. J.* 5. 4. 2, τὸ τοῦ γναφέως προσαγορευόμενον μνημα. Comp. the account of the martyrdom of James 'the Just,' Euseb. *H. E.* 2:23: λαβὼν ... εἷς τῶν κναφέων τὸ ξύλον ἐν ᾧ ἀπεπίεζε τὰ ἱμάτια κτλ. Ἐπίβλημα, 'a patch,' cf. Jos. 9:11 (5), Symm., τὰ σανδάλια ἐπιβλήματα ἔχοντα: for ἐπιράπτει (WH., *Notes*, p. 163, Blass, *Gr.*, p. 10) Mt., Lc. have ἐπιβάλλει.

εἰ δὲ μή κτλ.] Εἰ δὲ μή (Lc. εἰ δὲ μήγε), Vg. *alioquin*, 'if otherwise': See Blass, *Gr.*, p. 260, and cf. Mt. 6:1, Jo. 14:2, Apoc. 2:5.

αἵρει τὸ πλήρωμα ἀπ' αὐτοῦ] Mt. αἵρει ... τὸ μλ. αὐτοῦ ἀπὸ τοῦ ἱματίου. In each case it seems best to identify τὸ πλήρωμα with τὸ ἐπίβλημα, and to take αὐτοῦ as = τοῦ ἱματίου. In adopting this view it is not necessary to give up the passive sense of πλήρωμα for which Lightfoot contends (*Colossians*, p. 323 ff.); for as he points out, the patch may be so called "not because it fills the hole, but because it is itself fulness or full measure as regards the defect." As ἐπίβλημα is the piece laid on or applied to the rent, so πλήρωμα is the same piece as filled in and become the complement (Vg. *supplementum*). Τὸ καινὸν τοῦ παλαιοῦ, the new complement of the old garment; the contrast of καινός (νέος), παλαιός, is frequent in the N.T., perhaps through the influence of this saying, and the examples are interesting: Rom. 7:6, Eph. 4:22 ff., Col. 3:9 f., Heb. 8:13. For παλαιός as applied to a garment cf. Deut. 8:4, Isa. 50:9, 51:6.

καὶ χειρόν σχίσμα γίνεται] 'And a worse rent is the result' (Wycliffe, "more brekyng is maad"). Cf. Lc.'s paraphrase, and Philo, *de creat. princ.* 11, οὐ μόνον ἡ διαφορότης

ἀκοινωνήτον, ἀλλὰ καὶ ἡ ἐπικράτεια θατέρου ῥῆξιν ἀπεργασομένη μᾶλλον ἢ ἔνωσιν. For σχίσμα cf. 1:10: elsewhere in the N. T. the word is used in an ethical sense (Jo. 7:43, 1 Cor. 1:10, &c.).

22. καὶ οὐδεὶς βάλλει κτλ.] So Lc.; Mt. οὐδὲ βάλλουσιν. The worn out ἀσκός passed into a proverb, see Job 13:28, Ps. 118. (119.) 83: comp. especially Jos. 9:10 (4), ἀσκούς οἴνου παλαιούς καὶ κατερρωγότας: ib. 19 (13), οὗτοι οἱ ἀσκοὶ τοῦ οἴνου οὓς ἐπλήσαμεν καινούς, καὶ οὗτοι ἐρρώγασιν. The wine-skins in the parable are as yet whole, but thin and strained by use, and unable to resist the strength of the newly fermented wine. The contrast is here between νέος and παλαιός: νέος is *recens* (Vg. *novellus*), freshly made, in reference to time: for οἶνος νέος cf. Isa. 49:26, Sir. 9:10. A full treatment of the synonyms καινός, νέος may be found in Trench, *syn.* 10, or in Westcott on Heb. 8:8, 12:24.

εἰ δὲ μή κτλ.] Mt. Lc. εἰ δὲ μήγε: see on v. 21. If any one is so unwise as to become an exception to the rule, he will lose both wine and skins, Mc.'s brevity is noticeable; both Mt. and Lc. distinguish the manner of the loss in the two cases—ὁ οἶνος ἐκχεῖται (ἐκχυθήσεται) καὶ οἱ ἀσκοὶ ἀπόλλυνται (ἀπολοῦνται). Similarly in the next clause Mt. supplies βάλλουσιν, Lc. βλητέον. Attempts have been made in the MSS. to assimilate Mc.; see vv. 11. The contrast between νέος, καινός is preserved by the three Synoptists, but it has been missed in the Vg., *vinum novum in utres novos*. On the connexion of these parables with the context see *Hort, Jud. Chr.*, p. 24. The general teaching is that men “nova non accepturos esse nisi novi fierent” (Hilary). The old system was not capable of being patched with more fragments of the new, and still less could the old man receive the new spirit and life. For some special applications of the principle cf. Trench, *Studies*, p. 180 ff.

23–28. CORNFIELD INCIDENT. QUESTION OF THE SABBATH. (Mt. 12:1–8, Lc. 6:1–5.)

23. καὶ ἐγένετο ... διαπορεύεσθαι] *Et factum est ut ... ambularet* (f); cf. 2:15, and see Burton, § 360. Lc. has the same construction, and agrees with Mc. also in the order of events: Mt., who begins ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη, places this incident much later. Ἐν τοῖς σάββασιν (τοῖς ς. Mt., ἐν σαββάτῳ Lc.: see note on 1:21), ‘on the sabbath’; in Lc. ‘Western’ and ‘Syrian’ authorities add δευτεροπρώτῳ, cf. WH., *Notes*, p. 58. Διαπορεύεσθαι, a common LXX. word (usually=לָךְ or עָבַר), is rare in the N. T., occurring, besides this context, Lc.^{ev. 2, act. 1.} Paul¹; the construction varies, the verb being used absolutely, or followed by acc. with or without prep.; for διαπ. διά cf. Prov. 9:12 c, Soph. 3:1. The fields were probably in the neighbourhood of Capernaum; there is no charge of having exceeded the Sabbath day’s journey (Acts 1:12, cf. Joseph. *ant.* 13. 8. 4, οὐκ ἔξεστιν δ’ ἡμῖν οὔτε ἐν τοῖς σάββασιν οὔτ’ ἐν τῇ ἑορτῇ [τῇ πεντηκοστῇ] ὁδεύειν. Τὰ σπόριμα: in the LXX., σπόριμος=זָרַי (Gen. 1:29) or זָרַי (Lev. 11:37); σπόριμα=“sown land,” “corn-fields” (V. *sata*), is found in a papyrus of c. A.D. 346, and seems to have been familiar in colloquial Greek of cent. 1, for it belongs to the common tradition of the Synoptic Gospels.

ἤρξαντο ὁδὸν ποιεῖν τίλλοντες] Mt. ἤρξαντο τίλλειν, Lc. ἔτιλλον. Ὅδον ποιεῖν is properly, like, ὁδοποιεῖν to make a road, or make one’s way, and suggests that the party was pushing its way through the corn where there was no path; Euth.: ἵνα προβαίνειν ἔχοιεν. But ὁδὸν ποιεῖσθαι is used (Herod., Xen., Dion. Hal., Joseph., &c.) of simple advance (Vg. *coeperunt praegredi*, v. l. *progredi*), and ὁδ. ποιεῖν probably bears that meaning here; cf. Jud.

17:8 τοῦ ποιῆσαι ὁδὸν αὐτοῦ (כִּרְכַּבְךָ וְשִׁשְׁבִּילֶיךָ, but see Moore, *Judges*, p. 385 f.). As they went they plucked the ears and ate καὶ ἐσθίειν Mt.; καὶ ἤσθιον Lc., who adds ψώχοντες ταῖς χερσίν). Permission to pluck and eat ears of standing corn was given by the Law, provided that no instrument was used, Deut. 23:24 (26): συλλέξεις ἐν ταῖς χερσίν σου στάχυν καὶ δρέπανον οὐ μὴ ἐπιβάλῃς

24. καὶ οἱ Φαρισαῖοι κτλ.] See notes on 2:16, 2:18. The Master is again attacked through the disciples. Mt. supplies οἱ μαθηταὶ σου before ποιοῦσιν, Lc. represents the question as addressed to the disciples τί. ποιεῖτε). Ἴδε (=הִנֵּה), not ἰδοὺ=הִנֵּה cf. 3:34, 11:21, 13:1, 13:21, 15:4, 15:35, 16:6. The offence was being openly committed under the very eyes of the Master. Plucking corn was considered as equivalent to reaping, the hand taking the place of the sickle, and reaping on the Sabbath was forbidden (Exod. 34:21, τῷ ἀμῆτῳ κατάπανσις; cf. J. Lightfoot on Mt. 12:2). Τί ποιοῦσιν τοῖς σαββ. ὃ οὐκ ἔξεστιν; sc. πολεῖν τοῖς σάββασι. Mt. simplifies the construction by writing ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ and similarly Lc. The act was not unlawful in itself, but only in regard to the occasion.

25. καὶ ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε κτλ.] The Lord concedes the principle for the moment, content with pointing out that rules of this kind admit of exceptions. Οὐδ. ἀνέγν., an appeal to an authority which they recognised and of which they were professed students. The formula is frequently used by our Lord, cf. 12:10, 12:26, Mt. 12:5, 19:4, 21:16 (οὐδέποτε, οὐδέ, or οὐκ ἀνέγν.;).

τί ἐποίησεν Δαυεὶδ κτλ.] The reference is to 1 Sam. 21:1–6, but the words χρειάν ἔσχεν καὶ ἐπέινασεν are an inference from the facts, added to bring out the parallel. David and his men find their counterpart in the Son of David and His disciples.

26. εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ] I.e., the Tabernacle: cf. Jud. 18:31, 1 Regn. 1:7, 1:24. It was at this time in Nob (Νομβά, Νομμά (B), Νοβά (A), Νόβ (X)) a town of Benjamin (Neh. 11:32) near Jerusalem (Isa. 10:32 Heb.). Mt. πῶς εἰσῆλθεν (cf. vv. ll. here), Lc. ὡς εἰς.

ἐπὶ Ἀβιαθάρ ἀρχιερέως] Vg. *sub A. principe sacerdotum*: cf. 1 Macc. 13:42, ἔτους πρώτου ἐπὶ Σίμωνος ἀρχιερέως. Lc. 3:2, ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα. *Polyc. mart.* 21, ἐπὶ ἀρχιερέως Φιλίππου Τραλλιανοῦ. Ἐπί=‘in the time of,’ as in Acts 11:28 ;ἐγένετο ἐπὶ Κλαυδίου: when an anarthrous title is added to the personal name, the period is limited to the term of office: ‘in the days when A. was highpriest.’ Τοῦ ἀρχ. (AC) is perhaps a correction. The clause is peculiar to Mc., and may be an editorial note. It is in conflict with the account in I Sam. *l.c.* where the highpriest at the time of David’s visit to Nob is Ahimelech אֲחִיעֶלֶךְ, LXX., codd. BA, Ἀβ(ε)ιμέλεχ, but in 1 Regn. 30:7, 2 Regn. 8:17, Ἀχειμέλεχ), not Abiathar, Ahimelech’s son and successor (1 Sam. 22:20). The confusion between Ahimelech and Abiathar seems to have begun in the text of the O. T., where (both in M.T. and LXX.) we read of Ahimelech the son of Abiathar as high-priest in the time of David (2 Sam. 8:17, cf. Driver, *ad l.*, 1 Chron. 18:16, 24:6). The clause is omitted by Mt., Lc., see Hawkins, *H.S.*, p. 99.

τοὺς ἄρτους τῆς προθέσεως] Vg. *panes propositionis* (Wycliffe, “loues of proposieion”); cf. Heb. 9:2, ἡ πρόθεσις τῶν ἄρτων, *propositio panum*. The ‘shewbread’ as set before GOD is called אֲרֵי־הַפָּנִים, ἄρτοι ἐνώπιοι (Exod. 25:29), προκείμενοι (Exod. 39:18 (36)) τοῦ προσώπου (1 Regn. 21:6), τῆς προσφορᾶς (3 Regn. 7:34=48). (Οἱ) ἄρτοι

(τῆς) προθέσεως occurs also in 1 Regn. *l.c.*, but as a paraphrase for קִדְּשׁ, and in 2 Chron. 4:19 it stands for לֶחֶם הַפָּנִים; but elsewhere it=עֲרֹךְ-לֶחֶם (Exod. 40:21 (23), &c.) or in Chron., לֶחֶם-הַמֹּעֲרֶכֶת (1 Chr. 9:32); i.e., it points to the ordered rows upon the table rather than to their ceremonial import. See however Deissmann, *Bibelstudien*, p. 155 f. (E. Tr., p. 157). It was one of the glories of Judas Maccabaeus that he restored the use of the shewbread (2 Macc. 10:3 τῶν ἄρτων τὴν πρόθεσιν ἐποιήσαντο).

οὐκ οὐκ ἔξ, φαγεῖν εἰ μὴ τοὺς ἱερεῖς] ‘Which it was not lawful that any should eat except the priests’: so Lc.; Mt. has the more usual construction ἔξεστιν ... τοῖς ἱερεῦσιν. On the law of the shewbread see Lev. 24:5, Joseph. *ant.* 3. 10. 7, οἱ δὲ τοῖς ἱερεῦσιν πρὸς τροφήν δίδονται. But the prohibition does not seem to have been absolute; cf. 1 Sam. 21:4. Οὐκ ἔξεστιν is taken out of the mouth of the Scribes, and used in their sense (v. 24): it was at least as unlawful to eat the shewbread as to pluck and eat corn on the Sabbath.

καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν] Cf. v. 25, οἱ μετ’ αὐτοῦ. An O. T. phrase (see Gen. 3:6),. Delitzsch renders: וַיְהִי גַם לְאֲנָשִׁים אֲשֶׁר אִתּוֹ. The companions were in David’s case παιδάρια, נַעֲרִים, i.e. personal followers, the nucleus of the crowd who gathered round him in the cave of Adullam (1 Sam. 22:2). The contrast between these men and the peaceful disciples of Jesus is great, but it only serves to add force to the argument.

27. Mt. gives another argument: the priests in the temple were compelled to violate the strict law of the Sabbath, their duties being in fact doubled on that day (Numb. 28:9); if the exigencies of the temple justified their conduct, a greater than the temple was here to justify the disciples. He adds a quotation from Hos 6:6, which he had previously cited in connexion with the saying of v. 17 (Mt. 9:13).

τὸ σάββτον ... διὰ τὸ σάββατον] Mc. only; cf. Hawkins, *H.S.* p. 99. Comp. 2 Macc. 5:19, οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὃ κύριος ἐξελέξατο. The Rabbis themselves occasionally admitted the principle; see Schöttgen *ad l.* and the passage cited by Meyer from *Mechilta* in Exod. 31:13: “the Sabbath is delivered unto you, and ye are not delivered to the Sabbath.” Our Lord’s words rise higher, and reach further: at the root of the Sabbath-law was the love of God for mankind, and not for Israel only. Cf. Ephrem: “the Sabbath was appointed not for God’s sake, but for the sake of man.” Bengel: “origo et finis rerum spectanda; benedictio sabbati (Gen. 2:3) hominem spectat.” For a similar antithesis cf. 1 Cor. 11:9. Ὁ ἄνθρωπος, man, i.e. humanity; cf. Eccl. 1:3, 3:19.

28. ὥστε κύριός ἐστιν κτλ.] Wycliffe, “and so mannes sone is also lord of the sabath.” Κύριος γάρ ἐστιν, Mt.; K. ἐστιν, Lc. In Mc. the sequence of the thought is clear. The Sabbath, being made for man’s benefit, is subject to the control of the ideal and representative Man, to whom it belongs. On ὥστε with the indic. mood see WM., p. 377, Burton § 237, and cf. Mc. 10:8. Κύριος is here perhaps rather ‘owner’ than ‘master’—בֶּעַל הַשַּׁבָּת, cf. Gen. 49:23, Jud. 19:22. On ὃ v.l. τ. ἀνθρ. see v. 10 n. Tatian, followed by the O. L. cod. a, places after this

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

Delitzsch N.T. in Hebrew (Leipzig, 1892).

verse c. 3:21 (q.v.), as if it was His doctrine of the Sabbath which led our Lord's relatives to suspect insanity.

CHAPTER 3

3:1–6. HEALING OF A WITHERED HAND ON THE SABBATH (Mt. 12:9–14, Lc. 6:6–11).

1. καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν] Another scene in a synagogue. Πάλιν points back to 1:21 (cf. 2:1, 2:13; 3:20, 4:1) unless, with Bengel, we interpret “*alio sabbato*.” Εἰς συναγωγὴν, not εἰς τὴν ζ., as in 1:21, (6:2), where the synagogue is localised; here the reader's thought is limited to the fact that the event took place in a synagogue. Cf. Jo. 6:59, 18:20, James 2:2; similarly we speak of going ‘to church’ or being ‘in church’ when no particular building is in view. Mc. suggests, and Mt. seems distinctly to state μεταβὰς ἐκεῖθεν ἦλθεν), that this visit to the synagogue followed immediately after the cornfield incident; Lc. places it on another Sabbath (ἐν ἑτέρῳ σαββάτῳ). St Augustine's reply (*de cons. ev.* 81, “post quot dies in synagoga eorum venerit ... non expressum est”) is not wholly satisfactory; the two traditions if not absolutely inconsistent are clearly distinct, Lc. perhaps possessing information unknown to Mc. and Mt. Cod. D meets the difficulty by omitting ἑτέρῳ in Lc.

καὶ ἦν ἐκεῖ ἄνθρωπος κτλ.] For ζηραῖνομαι (=שָׁרַף see 3 Regn. 13:4, Zach. 11:17. Jo. (5:3) mentions ζηποῖ as a class of chronic invalids; in the present instance the paralysis of the hand was not congenital, but as Bengel says “*morbo aut verbera*,” as the past participle implies—a point which Mt.'s ζηράν overlooks. Τὴν χεῖρα, ‘his hand,’ cf. v. 3, vv. 11.; for exx. of the predicative use of the art. see Blass, *Gr.* p. 158. Lc. adds that the hand was ἡ δεξιὰ. Jerome says that the Gospel according to the Hebrews represented the man as pleading his case with the Lord: “*caementarius eram, manibus victum quaeritans; precor te, Iesu, ut mihi restituas sanitatem ne turpiter mendicam cibos*.”

2. καὶ παρατήρουν αὐτόν] Cf. Ps. 36. (37.) 12, παρατηρήσεται **מַחֲזִיק** ὁ ἁμαρτωλὸς τὸν δίκαιον: Dan. 6:11, Sus. 12, 16 (Th.). The middle is more frequent, but παρατηρεῖν occurs in Susanna and in Lc. 20:20. Polybius (17:3. 2) couples παρατηρεῖν with ἐνεδρεύειν. This hostile sense is not however inherent in the word, which merely means (Lightfoot on Gal. 4:10) to observe minutely, going along as it were with the object for the purpose of watching its movements. Lc. uses the middle here and in 14:1. Παρατηρεῖν εἰ, to watch whether; cf. Blass, *Gr.* p. 211.

εἰ τοῖς σάββασιν θεραπεύσει] According to the Rabbinical rule relief might be given to a sufferer on the Sabbath only when life was in danger (Schürer 2. 2:104). Since in the present case postponement was clearly possible, a charge might lie against Jesus before the Sanhedrin if He restored the hand; and they watched Him closely in the hope that this opportunity might be given (ἵνα κατηγορήσωσιν αὐτόν). According to Mt. they even challenged Him by asking Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; The question afterwards put to them by Jesus (Mc.) does not exclude this account of the matter (Victor, εἰκὸς δὲ ἀμφοτέρω γεγενῆσθαι); but Lc.'s comment ἦδαι τοὺς διαλογισμοὺς αὐτῶν) seems to be inconsistent with it, and the additional matter in Mt. clearly belongs to another occasion (Mt. 12:11, 12:12=Lc. 13:15, 14:5).

3. καὶ λέγει τῷ ἀνθρώπῳ κτλ.] His knowledge of their purpose (Lc.) did not deter Him: comp. Dan. 6:10. His first step was to bring the man out into the body of the synagogue where he could be soon by all (Mc., Lc.); there should be no secrecy and no need for

παρατήρησις in the matter, since a principle was involved: comp. Jo. 18:20. Ἐγειρε εἰς τὸ μέσον, a pregnant construction: ‘arise [and come] into the midst’; cf. examples in Blass, *Gr. p.* 122. Lc. interpolates καὶ στηθι, and adds καὶ ἀναστὰς ἔστη—details which Mc. leaves to be imagined. The purpose of the command is clear. The miracle was intended to be a public and decisive answer to the question ‘Will He work His cures on the Sabbath?’

4. καὶ λέγει αὐτοῖς κτλ.] The Lord anticipates their question (cf. 2:8). Lc. prefixes ἐπερωτῶ ὑμᾶς. His questioning of the Rabbis began in childhood (Lc. 2:46): in the method there was nothing unusual, still less disrespectful; see J. Lightfoot on Lc. *l. c.* The present question puts a new colour on that which was in their minds; for θεραπεύειν He substitutes ἀγαθοποιῆσαι, which raises the principle. Ἀγαθοποιεῖν (formed on the analogy of the class, κακοποιεῖν) is a word of the LXX. (=בְּיָטִיב), for which class. Gk. used εὖ ποιεῖν or εὐεργετεῖν. In Tob. 12:13, 1 Macc. 11:33 ἀγαθὸν ποιεῖν has been substituted by some of the scribes, and the same tendency appears here; but the compound is well supported in the N.T., especially in 1 Peter, where, besides ἀγαθοποιεῖν (*quater*), we find ἀγαθοποιία and ἀγαθοποιός. Ἡ κακοποιῆσαι raises the startling alternative: ‘if good may not be done on the Sabbath, are you prepared to justify evildoing on that day?’ I.e., Was it unlawful on the Sabbath to rescue a life from incipient death (ψυχὴν σῶσαι), and yet lawful to watch for the life of another, as they were doing at the moment? Was the Sabbath a day for maleficent and not for beneficent action? Ἀποκτεῖναι is used of a judicial sentence, Jo. 18:31; Lc. substitutes here the more usual ἀπολέσαι.

οἱ δὲ ἐσιώπων]: whether from policy, or shame (9:34), or simply because they had no answer ready (Lc. 20:26).

5. καὶ περιβλεψάμενος αὐτούς] Except in Lc. 6:10 (the parallel to this context) περιβλέπεσθαι is used by Mc. only (3:5, 3:34, 5:32, 9:8, 10:23, 11:11), and five times out of six in reference to the quick searching glance round the circle of His friends or enemies, which St Peter remembered as characteristic of the Lord: see Ellicott, *Lectures*, pp. 25, 176. Bengel: “vultus Christi multa nos docuit.” For the use of περιβλ. in the LXX. cf. Exod. 2:12, 3 Regn. 21. (20.) 40, Tob. 11:5. Μετ’ ὀργῆς: there was anger in the look or attending it (cf. μετὰ δακρύων Acts 20:31, Heb. 12:17). Anger is attributed to the Lamb, Apoc. 6:16, 6:17: it is “legitimate in the absence of the personal element” (Gould), i.e. if not vindictive, and not inconsistent with a gentle character (Mt. 11:29).

συνλυπούμενος ἐπὶ κτλ.] Mc. only. The anger was tempered by grief: comp. 1 Esdr. 9:2, πενθῶν ὑπὲρ τῶν ἀνομιῶν τῶν μεγάλων τοῦ πλήθους. Συνλυπεῖσθαι, Vg. *contristari*, implies sorrow arising from sympathy, either with the sorrow of another (cf. Ps. 68. (69.) 21, where the ὁ συνλυπούμενος answers to ὁ παρακαλῶν), or, as here, with his unconscious misery. With this sorrow of Christ for sinners comp. Eph. 4:30. Sorrow is predicated of Jesus again in Mt. 26:37. Συνλυπούμενος pres., in contrast with περιβλεψάμενος aor., points to the abiding nature of this grief: the look was momentary, the sorrow habitual. Cf. *Oxyrhynch. log.* 3 πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων. Πώρωσις τῆς καρδίας occurs again in Eph. 4:18, where it is a characteristic of pagan life: in this respect unbelieving Israel was on a level with untaught heathendom (Rom. 11:25); even the Apostles suffered at times from this same malady (Mc. 8:17). Πωροῦσθαι is ‘to grow callous,’ and πώρωσις in medical language is the formation of the hard substance (πῶρος, *callus*) which unites the fractured ends of a

broken bone; transferred to things spiritual, it is the process of moral ossification, which renders men insensible to spiritual truth. Cod. D and the Sin. Syriac express the result by substituting νέκρωσις; so some O.L. texts, *super emortua illorum cords*. The idea seems to be derived from Isa. 6:10, where the LXX. has ἐπαχύνθη ... ἡ καρδία τοῦ λαοῦ τούτου, but Jo. (12:40) paraphrases ἐπώρωσεν αὐτῶν τὴν καρδίαν. The Vg. renders *super caecitate(m) cordis eorum* (Wycliffe, “on the blyndnesse of her harte,” followed by Tindale and Cranmer), reading apparently πηρώσει: cf. Job 17:7, B, πεπώρωνται ... οἱ ὀφθαλμοί μου, where $\aleph^{c,a}$ A have the variant πεπήρωνται. See however *J. Th. St.* 3:1, p. 81 ff., where Dr J. Armitage Robinson maintains that πώρωσις acquired by use the sense of πήρωσις.

λέγει τῷ ἀνθρώπῳ] As He had turned to the paralytic, 2:10, 2:11. A command in each case precedes the healing; recovery comes through faith and obedience. With the whole scene comp. 3 Regn. 13:6.

ἀπεκατεστάθη ἡ χεὶρ] Mt. adds ὑγιής ὡς ἡ ἄλλη. For this use of ἀπεκ. cf. Mc. 8:25. The verb is frequent in the later Gk. and in the LXX.; in the N.T. (exc. Heb. 13:19) its use is always more or less distinctly Messianic, and based perhaps on Mal. 4:5 (see on Mc. 9:12). Each miracle of healing was an earnest in an individual case of the ἀποκατάστασις πάντων (Acts 3:21). For the double augment see WH., *Notes*, p. 162, and Blass., *Gr.*, p. 39.

6. καὶ ἐξελθόντες οἱ Φ. εὐθύς] The Pharisees left the synagogue mad with rage ἐπλήσθησαν ἀνοίας, Lc.) and lost no time (εὐθύς, Mc. only) in plotting revenge. Lc. speaks only of an informal discussion (διελάλουν πρὸς ἀλλήλους), Mc., Mt. of a council or consultation (συμβουλιον—in Prov. 15:22 it is Th.’s word for תִּיב LXX. συνέδρια). Συμβ. διδόναι occurs here only in the N.T.; the usual phrases are ς. λαμβάνειν (Mt.⁵) or ποιεῖν (Mc. 15:1, with a variant ἐτοιμάζειν). Ἐδίδουν (ἐποίουν) perhaps implies that the consultation held that day was but one of many; the last is described in 15:1. Ὅπως αὐτὸν ἀπολέσωσιν represents the purpose and ultimate issue of their counsels (cf. Burton, § 207)—not however without reference to the means to be employed. Lc. gives the immediate subject of debate—τί ἄν ποιήσαιεν τῷ Ἰησοῦ, and Mc.’s form implies the question Πῶς αὐτὸν ἀπολέσωμεν; (WM., p. 374).

μετὰ τῶν Ἑρωδιανῶν] Mc. only. Tindale, “with them that belonged to Herode.” The Ἑρωδιανοί appear again in the same company c. 12:13=Mt. 12:16, and some understanding between the two parties is implied also in Mc. 8:15. Josephus (*ant.* 14. 15. 10) speaks of τοὺς τὰ Ἑρωδου φρονοῦντας, but the term Ἑρωδιανός occurs only in Mt., Mc. Adjectives in -ανός denote partisanship (Blass on Acts 11:26). An Herodian party, so far as it found a place in Jewish life, would be actuated by mixed motives; some would join it from sympathy with the Hellenising policy of the Herod family, others because they “saw in the power” of that family “the pledge of the preservation of their national existence” (Westcott in Smith’s *B.D.*², s.v.). The latter would have certain interests in common with the Pharisees, and might have readily joined them in an effort to suppress a teacher who threatened the *status quo*; although, as Bengel quaintly suggests, “fortasse non magnopere curabant Sabbatum.” The Pharisees on their part, without any great affection for the Herods, could acquiesce in their rule as the less of two evils. H. the Great had made bids for their support (Schürer 1. 1. pp. 419, 444 f.), and Lc. shews (13:31 f., 23:10) that they were not unwilling to use Antipas as an ally against Jesus, or even to act as emissaries of the Tetrarch.

7–12. SECOND GREAT CONCOURSE BY THE SEA (Mt. 12:15–21, Lc. 6:17–19).

7. καὶ ὁ Ἰησοῦς ... ἀνεχώρησεν] Ἀναχωρεῖν is used, esp. by Mt., of withdrawal from danger, Mt. 2:12 ff., 4:12, 14:13; in the present context Mt. makes this meaning clear by adding γνούς. Jesus withdrew from the town to the seaside because He was aware of the plot. He and His would be safer on the open beach, surrounded by crowds of followers, than in the narrow streets of Capernaum. His friends would prevent an arrest; in case of danger, a boat was at hand. Εἰς is the usual preposition after ἀναχωρεῖν (Mt. 2:14, &c.): πρὸς gives the direction or locality of the retreat (cf. 2:2). On the policy of this retreat see Bede: “neque adhuc venerat hora passionis eius, neque extra Ierusalem fuit locus passionis.”

καὶ πολὺ πλῆθος κτλ.] Cf. 1:28, 1:37, 1:45; 2:13. Πλῆθος is frequent in Lc.; for πολὺ πλ. cf. Lc. 23:27, Acts 14:1, 17:4. On the prominence given to the adj. see WM., p. 657; the normal order occurs when the words are repeated in v. 8. The punctuation of this paragraph is open to some doubt; we may either keep ἠκολούθησεν for the Galileans, assigning the other factors in the crowd to ἦλθον (v. 8), or we may begin a new sentence at πλῆθος πολὺ, or at ἀκούοντες. WH. and R.V. adopt the former view, but the repeated ἀπό seems to point to the continuity of the words from καὶ πολὺ to Ἰδουμαίας, and probably to Σιδῶνα: comp. Lc. πλῆθος πολὺ ... οἱ ἦλθον.

7–8. καὶ ἀπὸ τ. Ἰουδαίας κτλ.] The Galilean following is now supplemented by others from south, east, and north. Judaea had already sent Pharisees and Scribes (Lc. 5:17), and now, perhaps as a result of the synagogue preaching mentioned in Lc. 4:45, adds its contribution to the Lord's willing hearers. Jerusalem is named separately, as in Isa. 1:1, Jer. 4:3, Joel 3:20; cf. 1:5. Ἡ Ἰδουμαία, named here only in the N.T.=**יְהוּדָא** in the LXX. (Isa. 34:5, 34:6, &c.). The victories of Judas Maccabaeus (1 Macc. 5:3) and John Hyrcanus (Joseph. *ant.* 13. 9. 1) had gone far to remove the barrier between Edom and Israel, and the Edomite extraction of the Herods brought the two peoples nearer: “in our Lord's time Idumaea was practically a part of Judaea with a Jewish [circumcised] population” (G. A. Smith, *Hist. Geogr.* p. 240; cf. Joseph. *ant.* 13. 9. 1). Moreover in Roman times Idumaea was used loosely for the south bordenland of Judaea; cf. Joseph. *c. Ap.* 2:9 ἡ μὲν Ἰδουμαία τῆς ἡμετέρας χώρας ἐστὶν ὁμορος κατὰ Γάζαν κειμένη: *ant.* 5. 1. 22 ἡ μὲν Ἰούδα λαχοῦσα πασαν αἰρεῖται τὴν καθύπερθεν Ἰδουμαίαν παρατείνουσιν μὲν ἄχρι τῶν Ἱεροσολύμων τὸ δ' εὗρος ἕως τῆς Σοδομίτιδος λίμνης καθήκουσαν. Thus Judaea and Idumaea together represent the South. The East too sent its contribution from Peraea (πέραν τοῦ Ἰορδάνου, i.e. ἀπὸ τοῦ πέραν τ. Ἰ.). Ἡ Περαιά (Joseph. *B. J.* 3. 3. 3) is both in LXX. and N.T. simply πέραν τοῦ Ἰορδάνου=**עֲבֵרָה הַיַּרְדִּית** cf. Isa. 9:1 (8:23), Mt. 4:25, Mc. 10:1. According to Josephus *l.c.* Peraea extended on the East of Jordan from Machaerus to Pella, i.e. it lay chiefly between the Jabbok and the Arnon; but, like Idumaea, the name seems to have been somewhat loosely applied (G. A. Smith, p. 539); Mt. in a similar list (4:25) substitutes Decapolis for Peraea: see note on Mc. 5:20. From the North-West came inhabitants of the Phoenician sea-coast (περὶ Τύρον καὶ Σιδῶνα=τῆς παραλίου Τύρου καὶ Σιδῶνος, Lc.); the district is called Φοινίκη in Acts 11:19, 15:3, 21:2, and in the LXX. (1 Esdr. 2:16 ff., 2 Macc. 3:5, &c.), but not in the Gospels, where it is simply τὰ μέρη or τὰ ὅρια Τύρου κ. Σιδῶνος (Mt. 15:21, Mc. 7:24). The network of roads which covered Galilee facilitated such gatherings; see G. A. Smith, p. 425 ff.

πλῆθος πολὺ κτλ.] Cf. πολὺ πλῆθος v. 7, note; the emphasis is no longer on the magnitude of the concourse, but on its cause. The fame of the miracles (cf. 1:28, 1:45) had brought them together, and also, as Lc. adds, the fame of the teaching (ἦλθαν ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι). Ἀκούοντες ὅσα ποιεῖ, ἦλθον: for ἀκούοντες we expect ἀκούσαντες (see vv. 11.), but the pres. part. may denote that the rumour on the strength of which they started continued and increased in strength (WM., p. 429; Burton § 59, who calls it “the present of past action still in progress”); in ποιεῖ we hear the report as it is passed from one to another in the crowd. Ὅσα, ‘how many things’ rather than ‘how great,’=‘all that’; cf. Mc. 3:28, 5:19, 6:30, 10:21; Lc. 8:39; Acts 14:27, 15:4, 15:12.

9. καὶ εἶπεν .. ἵνα κτλ.] On εἶπεῖν ἵνα see WM., p. 422. Πλοιάριον, Vg. *navicula*, probably here a light boat in contrast with a fishing smack (πλοῖον), as in Jo. 6:22, 6:24, 21:8 (cf. Westcott). Προσκαρτερεῖν (Acts⁶, Paul³, here only in the Gospels) is rendered in the Vg. by *perseverare*, *perdurare*, *instare*, *adhaerere*, *parere*, *servire*, and here by *deservire*: in Mc. the English versions from Tindale have had the happy rendering ‘wait on.’ The boat was to keep close to the shore, moving when He moved, so as to be ready at any moment to receive Him; comp. Lc. 5:3. On the present occasion He does not seem to have used it; the work of healing kept Him on the land as long as it was possible to remain there. There was no shrinking from contact with the crowd, but only a provision against a real danger—ἵνα μὴ θλίβωσιν αὐτόν. For the literal sense of θλίβω cf. Mt. 7:14 τεθλιμμένη ἡ ὁδός; both in LXX. and N.T. it is used with few exceptions metaphorically.

10. πολλοὺς γὰρ ἐθεράπευσεν κτλ.] On θεραπεύειν see note on 1:34. For πολλούς, Mr. has πάντας: see note on 1:34: all were healed who touched Him or on whom He laid hands.

ὥστε ἐπιπίπτειν αὐτῷ] The enthusiasm grew till it became dangerous: the sufferers threw themselves on Him in their eagerness, or impelled by the crowd. For ἐπιπίπτειν τινί (more usually ἐπὶ τινα or τινι) see 2 Regn. 17:9, Job 6:16, Judith 15:6. The action is not always hostile (cf. Acts 20:10), but it implies suddenness, and usually some degree of passion; Field (*Notes*, p. 25) adduces Thuc. 7:84, ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν. In the present case it was natural enough, yet perilous. Ἵνα αὐτοῦ ἄψωνται: contact was thought to be a condition, since it was often the concomitant, of healing (Mc. 1:41, 5:27 ff., 6:56, 8:22; cf. Lc. ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας).

ὅσοι εἶχον μᾶστιγας] For this use of μᾶστιγες see Mc. 5:29, 5:34, Lc. 7:21 νόσων καὶ μαστίγων. Μᾶστιξ represents disease or suffering as a Divine scourge used for chastisement; comp. Prov. 3:12, cited in Heb. 12:6; the idea is frequent in the O.T. and ‘Apocrypha,’ cf. e.g. Ps. 73:4, 73:5, Jer. 5:3, Tob. 13:14 (18), 2 Macc. 3:34, 9:11, Ps. Sol. 10:1, but the noun does not appear in the LXX. as interchangeable with νόσος; possibly even in the N.T. it carries with it the thought of greater suffering, as well as of a more direct visitation of God.

11. καὶ τὰ πνεύματα τὰ ἀκάθ. κτλ.] For πνεῦμα ἀκάθαρτον=δαιμόνιον see 1:23 note. Ὅταν αὐτὸν ἐθεώρουν=the class. ὅτε or ὁπότε θεωροῖεν (*Madv.* § 134 *b*); see Burton, §§ 290, 315, and cf. WM., p. 388, Blass, *Gr.* p. 207: ‘whenever, as often as, they caught sight of Him.’ Προσέπιπτον—an act of homage (Acts 16:29) akin to adoration (cf. Ps. 94. (95.) 6, προσκυνήσωμεν καὶ προσπέσωμεν αὐτῷ), now, as it seems, for the first time offered to Jesus since the commencement of His ministry; subsequently such prostrations were frequent (Mc.

5:6, 5:33, 7:25). The contrast between ἐπιπίπτειν (v. 10) and προσπίπτειν is striking and perhaps not accidental.

καὶ ἔκραζον κτλ.] Κράζω is used of the wild cry of the demoniacs also in 1:23, 5:5, 5:7, 9:26. The words of the cry go beyond the confession of 1:24, for ὁ υἱὸς τοῦ θεοῦ, however interpreted, is more definite than ὁ ἅγιος. Comp. Mt. 4:6, ὁ διάβολος λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ κτλ. The earliest confession of the Sonship seems to have come from evil spirits, who knew Jesus better than he was known by His own disciples—τὰ δαιμόνια πιστεύουσιν (James 2:19).

12. καὶ πολλὰ ἐπέτιμα αὐτοῖς κτλ.] Cf. 1:25, 1:43. The purpose of the censure was to prevent a premature divulgence of His true character: cf. Phil. 2:6, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα τῷ θεῷ. Mt. reminds his readers of Isa. 42:1–4, which he sees fulfilled in our Lord's freedom from personal ambition. Πολλὰ ἐπέτιμα, Vg. *vehementer comminabatur*: πολλά as an adverb is characteristic of Mc., cf. 5:10, 5:23, 5:43, 9:26. Mt. has the less vivid ἐπέτιμήσεν αὐτοῖς; Lc. omits the circumstance. Φανερόν ποιεῖν=φανερῶν occurs only here and in Mt.'s parallel. The φανέρωσις was postponed only; cf. 4:22, Rom. 16:26; it was not yet the time for a general manifestation (Jo. 7:6 f., 17:6), and the δαιμόνια were possibly aware that their revelations could only work mischief at this stage. "Nec tempus erst, neque hi praecones" (Bengel). Bede compares Ps. 49. (50.) 16.

13–19 a. SECOND WITHDRAWAL FROM CAPERNAUM, AND CHOICE OF THE TWELVE (Mt. 10:1–4, Lc. 6:12–16).

13. καὶ ἀναβαίνει κτλ.] Lc. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν, again implying an interval where Mc.'s narrative seems to be continuous (comp. Mc. 3:1); in Mt. the order is entirely different. Ἀναβαίνει, the historical present, frequent in Mc. (e.g. 1:21, 1:40, 2:15, 2:18, 3:4, 3:8; cf. Hawkins, p. 113 ff.); τὸ ὄρος as in 6:46—the hills above the Lake (τὰ ὄρη, 5:5), cf. ἡ θάλασσα (2:13, 3:7): any other mountain is specified, e.g. 9:2, 11:1. Similarly in Gen. 19:17 τὸ ὄρος (רֶגֶל) is the heights above the Jordan valley, and in Jud. 1:19, the hill country of Judah (ἡ ὄρινή, Lc. 1:39, 1:65). With the phrase ἀναβαίνειν εἰς τὸ ὄ. compare Mt. 5:1, 14:23, 15:29.

The purpose of this retreat to the hills is stated by Lc.: ἐγένετο ... ἐξελθεῖν αὐτὸν ... προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. A crisis had been reached, for which special preparation must be made. "A way was prepared in that night of prayer upon the hills whereby an organic life was imparted to the little community ... Our Lord takes counsel of the Father alone, ... when the morning comes [Lc. ὅτε ἐγένετο ἡμέρα] His resolve is distinct, and it is forthwith carried out" (Latham, *Pastor pasterum*, p. 238). It was the first Ember night; Victor: τοὺς ἡγουμένους διδάσκων τῆς ἐκκλησίας πρὸ τῶν γινομένων ὑπ' αὐτῶν χειροτονιῶν διανυκτερεύειν ἐν προσευχῇ.

καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός κτλ.] The King chooses His ministers: the selection is His act and not theirs: Jo. 6:70, 15:16, Acts 1:2. For other instances of the exercise of our Lord's human will, see 1:41, 7:24, 9:30, Jo. 17:24, 21:22; and for its renunciation, 14:36, Jo. 5:30. Bengel: "volebat, ex voluntate Patris." Two steps (Mc., Lc.; the point is not noticed by Mt.) appear in this ἐκλογή: (1) the summoning of an inner circle of disciples; (2) the appointment of twelve of their number to a special office. Προσκαλεῖσθαι (*vocare ad se*, Vg.), first in Gen. 28:1, is from this time forth frequently used of the summons of Christ

whether to the μαθηταί or the ὄχλος (Mc.⁸). Those who were summoned in this instance ἀπῆλθον πρὸς αὐτόν—more perhaps than *venerunt* (Vg.): in coming they finally parted with the surroundings of their previous life.

14. καὶ ἐποίησεν δώδεκα] Out of those who answered His summons He again selected twelve: Lc. ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα; Victor: ἦσαν γὰρ πλείους οἱ παρόντες. These He appointed (ἐποίησεν, Mc.). For ποιεῖν in this sense see 1 Regn. 12:6 (ὁ ποιήσας τὸν Μωυσῆν καὶ τ. Ἀαρών), Acts 2:36, Heb. 3:2 (Westcott), Apoc. 5:10; the Vg. *fecit ut essent*, &c. presupposes the Western reading ἐποίησεν ἵνα ὧσιν ἰβ’ μετ’ αὐτοῦ. The number (1) seems to have reference to the tribes of Israel, to whom the Twelve were originally sent (Mt. 10:6, 10:23); (2) it suggests their relation to the larger Israel as patriarchs and princes of the new Kingdom (Mt. 19:28, Lc. 22:30, Apoc. 21:12, 21:14). Cf. Barn. 8. 3, οἷς ἔδωκεν τοῦ εὐαγγελίου τὴν ἐξουσίαν, οὗσιν δεκαδύο εἰς μαρτύριον τῶν φυλῶν.

οὗς καὶ ἀποστόλους ὠνόμασεν] See vv. 11.: the words look like an interpolation from Lc., and it has been suggested that their omission by D and other ‘Western’ authorities is an instance of ‘Western non-interpolation’; but the external evidence is too strong in their favour to permit their ejection from the text of Mc., even if Mc. 6:30 does not presuppose their presence here. The name was not perhaps given at the time, but it was given by the Lord; He not only created the office but also (καὶ) imposed the title. Ἀπόστολος is used by the LXX. only in 3 Regn. 14:6 (A), where it=חֲלוּץ, cf. Isa. 18:2 Symm. ἀποστέλλων ἀποστόλους (=אֲפֹסְטוֹלוֹס Aq. πρεσβευτάς). For the history and N.T. use of the word see Lightfoot, *Galatians*, p. 92 ff.; Hort, *Ecclesia*, p. 22 ff.

ἵνα ὧσιν μετ’ αὐτοῦ κτλ.] Two immediate purposes of the creation of an Apostolate: (1) such closer association with the Master as was impossible for the general body of μαθηταί, (2) a mission based on the special training thus imparted. Association with Christ was at once the training of the Twelve, and if they were faithful, their reward (Jo. 17:24). For its effects see Acts 4:13. On ποιεῖν ἵνα cf. Blass, *Gr.* p. 226.

14–15. ἵνα ἀποστέλλῃ κτλ.] Hence the name of their office. On ἀποστέλλω as distinguished from πέμπω see Westcott on Jo. 20:21 (add. note); for κηρύσσω cf. 1:4, 1:14, and vv. 11. here; the substance of the original Apostolic κήρυγμα was (Mt. 10:7), ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. A second part of their commission was to exorcise and to heal; Mc. mentions only exorcism, but cf. Mt. (10:1). For this work authority was necessary (ἔχειν ἐξουσίαν ἐκβάλλειν, cf. Mt. ἔδωκεν αὐτοῖς ἐξουσίαν κτλ.); authority delegated from Christ was to be the note of their ministry, as authority delegated from the Father had been the note of the Master’s (see 1:22, 2:10). Their mission was identical in its purposes with His, but secondary, and dependent on His gifts.

16. καὶ ἐποίησεν τοὺς δώδεκα] The thread of v. 14 is picked up after the parenthesis ἵνα ὧσιν ... τὰ δαιμόνια—‘and so He created the Twelve.’ Δώδεκα now has the article, cf. 4:10, 6:7, &c.: so Lc. 10:1 ἀνέδειξεν ... ἑβδομήκοντα δύο, ib. 17 οἱ ἑβδομήκοντα δύο, Acts 6:3 ἄνδρας ... ἑπτὰ, 21:8 ὄντος ἐκ τῶν ἑπτὰ. For ποιεῖν cf. v. 14, note.

καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον] For ἐπιθεῖναι ὄνομα cf. 4 Regn. 24:17, and on the practice of imposing characteristic names on scholars, see Sehöttgen, *ad l.*; Bengel: “domini nota est dare cognomen.” The construction thus begun is broken off by the intervention of another train of thought. Mc. is (as it seems) about to continue καὶ τῷ

Ἰακώβω ... καὶ Ἰωάνη ἐπέθηκεν ὄνομα Βοανηργές, when it occurs to him that a list of the twelve will naturally follow ἐποίησεν τοὺς δώδεκα. Hence he proceeds as if he had written Σίμωνα ᾧ ἐπέθηκεν ὄνομα Πέτρον. WH. regard καὶ ... Σίμωνι as a parenthesis, but a parenthesis in such a context is almost intolerable. Such added names are common in the N.T., cf. Acts 1:23 Βαρσαββᾶν ὃς ἐπεκλήθη Ἰουῆτος, 4:36 Ἰωσήφ ὁ ἐπικληθεὶς Βαρνάβας, 12:12 Ἰωάνου τοῦ ἐπικαλουμένου Μάρκου: in Acts a similar formula is used in Simon's case (10:5, 10:18, 10:32, 11:13), but only when that Apostle is mentioned by or to persons outside the Church; elsewhere in the Acts and in the Gospels he is henceforth Πέτρος or Σίμων Πέτρος, the latter especially in St John. Πέτρος=Κηφᾶς (Jo. 1:42), i.e. כִּיפָא (cf. כִּפְיִם Job 30:6, Jer. 4:29), Syr. ܠܚܬܐ a rock, or usually a detached piece of rock, a stone (cf. Hort, *First Epistle of St Peter*, p. 152). "The title appears to mark not so much the natural character of the Apostle as the spiritual office to which he was called" (Westcott): cf. Victor, ἵνα προλάβῃ τὸ ἔργον ἢ κλήσις προφητικῶς. The name was actually given at the first call of Simon (Jo. *l.c.*), but apparently not appropriated till he became an Apostle. Mc.'s ἐπέθηκεν leaves the time undetermined, so that Augustine (*de cons.* 109) may be right: "hoc recolendo dixit, non quod turn factum sit." Justin appears to refer to this verse, *dial.* 106: μετωνομακέναι αὐτὸν Πέτρον ἓνα τῶν ἀποστόλων, καὶ γεγράφθαι ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ γεγενημένον καὶ τοῦτο (cf. *Intr.* p. 30).

17. καὶ Ἰακώβον ... καὶ Ἰωάνην] Sc. ἐποίησεν. For these Apostles see note on 1:19. They follow next after Peter (πρῶτος Σίμων, Mt.), either because they shared with him the prerogative of a title imposed by the Lord, or because with him they were afterwards singled out for special privileges (Mc. 5:37, 9:2, 14:32; Acts 1:13, where the titles are not mentioned, has the same order).

καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές κτλ.] Dalman, *Gr.* pp. 112 n., 158 n., suggested that Βοανηργές is a corruption of Βανηρογές (בְּנֵי־רָגַז), and similar forms occur in two important cursives (see vv. ll.), and in the Syriac versions, which have the meaningless ܠܚܬܐ ܝ, and the Armenian (*Banereges*). More recently (*Worte Jesu*, p. 39, n. 4) he has proposed to regard either o or α as an intrusion into the text. Others have justified the prevalent form by such partial analogies as Σόδομα=סֹדֹם, Ποωβώθ=תְּבוֹת. The second factor in Βοανηργές is hardly less perplexing. The Syriac root ܠܚܬܐ ܝ is never used of thunder, and the ordinary Heb. for thunder is רָעַם (Syr. ܠܚܬܐ ܝ). Jerome (on Dan. 1:7) proposed *Benereem* or *Baneraem* (בְּנֵי־רַעַם), but without Greek authority. In Job 37:2 רָגַז appears to be used for the rumbling of the storm, and this seems to point to the quarter where a solution may be found. The υἱοὶ βροντῆς (=οἱ βροντῶντες, Euth.) were probably so called not merely from the impetuosity of their natural character (cf. e.g. Mc. 9:38, Lc. 9:54), but, as Simon was called Peter, from their place in the new order. In the case of James nothing remains to justify the title beyond the fact of his early martyrdom, probably due to the force of his denunciations (Acts 12:2): John's νοητὴ βροντή (Orig. *Philoc.* 15:18) is heard in Gospel, Epistles, and Apocalypse; see esp. Trench, *Studies*, p. 144 f., Westcott, *St John*, p. 33; and for the patristic explanations cf. Suicer s. v. Βροντή. Victor: διὰ τὸ μέγα καὶ διαπρύσιον ἡχῆσαι τῇ οἰκουμένῃ τῆς θεολογίας τὰ δόγματα.

18. καὶ Ἀνδρέαν καὶ Φίλιππον] As Simon Peter's brother, Andrew follows the first three, although πρὸς τοὺς τρεῖς οὐκ ἦλθεν (2 Regn. 23:23); cf. Mc. 13:3, Acts 1:13; Mt. and Lc. place him second. He appears again in connexion with Philip in Jo. 12:22. Both Ἀνδρέας and Φίλιππος are purely Greek names, whilst Σίμων is Συμεὼν Hellenised (note on 1:16): the three men came from the same town, Bethsaida (Jo. 1:44), where Hellenising influences were at work; see note on 8:22.

καὶ Βαρθολομαῖον] Βαρθολομαῖος (only in the Apostolic lists)=^{sin.pesh.}ܒܪܬܠܡܝܐ Syr. ܒܪܬܠܡܝܐ the son of Talmai or Tolomai: cf. Βαριωνά Mt. 16:17=[υἱὸς] Ἰωάννου Jo. 21:15, Βαρτιμαῖος=ὁ υἱὸς Τιμαίου (Mc. 10:46). The name ܒܪܬܠܡܝܐ (M.T. ܒܪܬܠܡܝܐ) occurs in Num. 13:22, Josh. 15:14, Judg. 1:10, 2 Sam. 3:3, 13:37, 1 Chron. 3:2, and among its Greek equivalents in codd. BA are Θαλαμεί, Θαλμαί, Θολμεί, Θολαμαί; Josephus has Θολομαῖος (*ant.* 20:1. 1). Only the patronymic of this Apostle appears in the lists, but he is probably identical with the Ναθαναήλ of Jo. 1:46 ff., 21:2 (see Westcott *ad ll.*). If so, he was from Cana, and his introduction to the Lord was due to Philip, whom he follows in the lists of Mt. Mc. Lc. Tradition (Eus. *H. E.* 5:10) gave him India as his field of Apostolic work.

καὶ Μαθθαῖον καὶ Θωμᾶν] The two names are associated, in varying order (M. κ. Θ., Mc. Lc.; Θ. κ. M., Mt.), by the three Synoptists; in Acts they are separated by Bartholomew. Mt. adds ὁ τελώνης to his own name. Μαθθαῖος, ^{sin. cu. pesh.}ܡܬܬܝܐ, is either like Μαθθίας an abbreviated form of ܡܬܬܝܗ (1 Chron. 25:21 Μαθθίας, A)—so Dalman, *Gr.* p. 142, *Worte J.*, p. 40 f.—or connected with ܡܬܬܝܐ, *vir.* That Matthew is identical with Levi seems to follow from Mt. 9:9 ff. compared with the parallels in Mc., Lc. But some expositors ancient as well as modern have distinguished the two, e.g. Heracleon (*ap. Clem. Al. Strom.*, 4:9, ἐξ ὧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευὶς, καὶ ἄλλοι), and perhaps Origen (*Cels.* 1:62). No difficulty need be felt as to the double name, of which the Apostolic list has already yielded examples. Θωμᾶς=ܡܬܬܝܐ (=ܡܬܬܝܐ Gen. 38:27), cf. Dalman, p. 112, is interpreted by Jo. 11:16, 20:24, 21:2 (ὁ λεγόμενος Δίδυμος, the twin). According to the *Acta Thomae* (cf. Eus. *H.E.* 1:13) his personal name was Judas (ἔλαχεν ἡ Ἰνδία Ἰούδα Θωμᾶ τῷ καὶ Διδύμῳ). In Jo. 14:22 ^{cu.}Syr. has 'Judas Thomas' and ^{sin.}Syr. 'Thomas' for Ἰούδας οὐχ ὁ Ἰσκαριώτης: see Lightfoot, *Galatians*, p. 263 n. If there were three Apostles of the name of Judas, the substitution of a secondary name in the case of one of them was natural enough.

καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου] So Mt.: Lc. ^{ev.act.}Ἰάκωβος Ἀλφαίου: so called no doubt to distinguish him from Ἰάκωβος ὁ τοῦ Ζεβεδαίου. Ἀλφαῖος (= ܐܠܦܝܐ cf. Χαλφεί, 1 Macc. 11:70) is perhaps identical with Κλωπᾶς, Jo. 19:25: if he is the κλεόπας=Κλεόπατρος of Lc. 24:18, the latter name must be simply a Greek substitute for the Aramaic name (cf. Lightfoot, *Galatians*, p. 267 n., Dalman, p. 142 n.). If the identification of Ἀλφαῖος with Κλωπᾶς is correct, this James was also known in the Apostolic Church as ὁ μικρός: his mother was a Mary, and he had a brother Joses (=Joseph); cf. Mc. 15:40. There is no reason for regarding him as a brother of Levi, or as one of the 'brothers' of the Lord (see notes on 2:14, 6:3).

Θαδδαῖον] Aram. ܬܕܬܝܐ (Dalman, *Gr.*, p. 143; *Worte J.*, p. 41). Both in Mt. and Mc. the Western text gives Λεββαῖος (WH., *Notes*, pp. 11, 24), either an attempt to identify this Apostle with Levi (H.), or another rendering of his name (from ܠܒܐ *cor.*, as Θαδδαῖος is from

ܬܫܝܢ Syr. ܡܡܡܐ *mamma*). In Lc.^{ev.act.} his name is given as Ἰούδας Ἰακώβου: cf. Orig. *praef. ad Rom.*: “eundem quem ... Marcus Thaddaeum dixit, Lucas Iudam Iacobi scripsit ... quia moris erat binis vel ternis nominibus uti Hebraeos.” This Judas is apparently referred to in Jo. 14:22 as οὐχ ὁ Ἰσκαριώτης. For fuller particulars see Nestle, in Hastings, *D. B.* 4. p. 741 f.

Σίμων τὸν Καναναῖον] So Mt.; Lc.^{ev.} Σίμων τὸν καλούμενον ζηλωτὴν, Lc.^{act.} Σίμων ὁ ζηλωτής. Καναναῖος like Θαδδαῖος is a descriptive name, not a native of Cana (Καναῖος), nor a Canaanite (Χαναναῖος, ܚܢܢܐܝܝܐ), but, as Lc. interprets it, a zealot (ܙܗܠܘܬܐ, Syr.^{sin.pesh.}

ܙܗܠܘܬܐ), cf. Exod. 20:5, Deut. 4:24 ܙܗܠܘܬܐ, LXX. θεὸς ζηλωτής, and in reference to devout Israelites 1 Esdr. 8:69, A, 2 Macc. 4:2; the model of a true ζηλωτής was Phinehas, 4 Macc. 18:12. The later Zealots were a fanatical party originating among the Pharisees (Schürer 1. 2:80 n., 229 f.). This Simon cannot have belonged to the more advanced Zealots who were associated with sedition and outrage (cf. Joseph. *ant.* 18. 1, *B. J.* 4. 3. 9, &c.), but he may have been before (Gal. 1:14) and even after (Acts 21:20) his call a scrupulous adherent to the forms of the Law. Yet it is difficult to suppose this of one who belonged to the inner circle of our Lord's disciples, and the analogy of other secondary names in the list leads us to regard the name as descriptive of personal character only. As the first Simon was ‘rocklike,’ so the second was characterized by jealousy for what he conceived to be right or true. Possibly he was a man who under other teaching might have developed into the fanatic or bigot, but who learnt from the Master to cherish only the ‘fire of love.’

19. Ἰούδαν Ἰσκαριώθ] So 14:10, Lc. 6:16; elsewhere ὁ Ἰσκαριώτης (Mt. 10:4, 26:14, Lc. 22:3 ὁ καλούμενος), Jo. 12:4, 13:2, 13:26, 14:22). Ἰσκαριώθ appears to=ܐܝܫ ܩܪܝܐܬ: for the form Ἰσκαριώτης comp. Joseph. *ant.* 7. 6. 1, Ἰστοβος=ܐܝܫ ܬܘܒ. There is some difficulty in identifying Kerioth; in Josh. 15:25, to which reference is usually made, the word is but part of the name Kerioth-Hezron; in Jer. 48:24, 48:41 Kerioth (LXX., Καριώθ) is a town of Moab distinct apparently from Kiriathaim, one or the other of which Tristram (*Land of Moab*, p. 275) is disposed to identify with Kureiyat, S.E. of Ataroth on the east side of the Dead Sea. In Jo. 6:71 the name of the town is given as Καρύωτος by 8* and some good cursives (ἀπὸ Καρυώτου), and the same reading appears in D at Jo. 12:4, 14:22; cf. Lightfoot, *Bibl. Essays*, p. 143 f. If this Judas came from a town east of the Dead Sea, he was possibly one of the newly arrived disciples (Mc. 3:8)—a circumstance which would perhaps account for his position at the end of the list. His father Simon (Ἰούδας Σίμωνος Jo.⁴) was also of the same town (Jo. 6:71, Ἰούδαν Σίμωνος Ἰσκαριώτου, 8*BCGL). See Zahn, *Einl.* 2. p. 561, and the artt. in Hastings and *Encycl. Bibl.*

ὃς καὶ παρέδωκεν αὐτόν] Mt. ὁ καὶ παραδούς αὐτόν, Lc. ὃς ἐγένετο προδότης (cf. Acts 1:16, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν), Jo. 12:4 ὁ μέλλων αὐτὸν παραδιδόναι, 18:2, 18:5 ὁ παραδιδούς αὐτόν. In one form or another the terrible indictment is rarely absent where the name of this Apostle is mentioned. For παραδιδόναι comp. note on 1:14, and on the use of the aor., Blass, *Gr.* p. 198. καί calls attention to the identity of the traitor with the Apostle, and contrasts the treachery of Judas with the choice of Christ.

19b–30. QUESTION OF THE SOURCE OF THE LORD'S POWER TO EXPEL δαιμόνια (Mt. 12:22–32, Lc. 11:14–26; cf. Mt. 9:32–34, Lc. 12:10).

19. καὶ ἔρχεται εἰς οἶκον] Compared with v. 13 the words imply an interval during which the Lord descends from the mountain and returns to Capernaum (Lc. 7:1). Lc. introduces here the discourse ἐπὶ τόπου πεδινοῦ which corresponds on the whole to Mt.'s 'Sermon on the Mount,' and the harmonists from Tatian onwards place it—rightly as it seems—in this position. Mc., to whom the Sermon is unknown, passes without notice to his next fact, and the English reader's sense of the relation of the sequel to what has gone before is further confused by the verse division. The house entered is probably Simon's (1:29); for the omission of the article cf. 2:1.

20. καὶ συνέρχεται πάλιν κτλ.] Apparently in the house and at the house-door; cf. 1:32, 2:2. For πάλιν see note on 2:1. Ὡστε μὴ ... μηδέ, Vg. *ita ut non possent neque panem manducare*, 'so that they could not even,' &c.; the reading ὥστε μὴ ... μήτε could only="ita ut n. p. neque panem manducarent" (WM., p. 614, Blass, *Gr.* p. 265). Ἄρτον φαγεῖν, to take food (of any kind)=םֶלֶךְ לֶחֶם, as in Gen. 3:19, 43:16, Exod. 2:20, &c. The difficulty must often have arisen during the height of the Lord's popularity; for another instance see Mc. 6:31. Bede exclaims, "Quam beata frequentia turbæ confluentis, cui tantum studii ad audiendum verbum Dei."

21. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ κτλ.] Cf. Prov. 29:39 (31:21) οἱ παρ' αὐτῆς=בְּיָתֶיהָ. In Sus. 33 (cf. 30) οἱ παρ' αὐτῆς are Susanna's parents, children, and other relatives (Th.), or her parents and dependents (LXX.); in 1 Macc. 9:44 (XV, but τοῖς ἀδελφοῖς, A), 11:73, 12:27, 13:52, 15:15, 16:16, 2 Macc. 11:20, the phrase is used in a wider sense of adherents, followers, &c., cf. Joseph. *ant.* 1. 11, περιτέμνεται καὶ πάντες οἱ παρ' αὐτοῦ. Thus the Syr.^{sin.} 'His brethren' or the Vt. *sui* fairly represents its general sense; "his kynnsmen" (Wycliffe), or "kynesfolkes" (Geneva) is too definite; the context, however, shews that this is practically what is meant. Clearly οἱ παρ' αὐτοῦ cannot be the Scribes and Pharisees, as D, which substitutes οἱ γραμματεῖς καὶ οἱ λοιποί, and Victor: νομίζω ... περὶ τῶν Φαρισαίων καὶ γραμματέων λέγειν τὸν εὐαγγελιστήν. Either disciples or relatives are intended, and as the former were on the spot, ἀκούσαντες ἐξῆλθον could hardly apply to them. We are thus led to think of His family at Nazareth, whose coming is announced in v. 31. The incident of vv. 22–30 fills the interval between their departure and arrival. For κρατεῖν in this sense, cf. 12:12, 14:1, 14:46.

ἔλεγον γὰρ ὅτι Ἐξέστη] On the aor. see Burton, § 47; as to the meaning cf. Euth., παρεφρόνησε, and the Vg. here, "in furorem versus est." The same charge was brought against St Paul, Acts 26:24, cf. 2 Cor. 5:13, εἴτε γὰρ ἐξέστημεν, θεῷ. For ἐξέστην in this sense see Isa. 28:7, Hos. 9:7. The family of Jesus were doubtless inspired by a desire for His safety, but their interpretation of His enthusiasm implied want of faith in Him, cf. Jo. 7:5; the Mother perhaps was overpersuaded by the brethren. Tatian strangely places this verse in connexion with the narrative of Mc. 2:23–28 (Hill, *Diatess.*, p. 71; see above, p. 50).

22. καὶ οἱ γραμματεῖς κτλ.] Mt. οἱ Φαρισαῖοι Lc. τινὲς ἐξ αὐτῶν. The Pharisaic Scribes from Jerusalem had been from the first the instigators of the opposition (Lc. 5:17; cf. Mc. 2:6, 7:1). The present attack arose out of the healing of a possessed man who recovered sight and speech (Mt. Lc.); voices were heard in the crowd asking Μήτηρ οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;

(Mt. 12:23), and the Jerusalem Scribes were thus tempted to suggest another explanation. For καταβῆναι ἀπὸ Ἱερ. cf. Lc. 2:51, 10:30 f., Acts 8:26.

Βεελζεβούλ ἔχει] The form *Beelzebub*, which occurs in Syrr.^{sin. cu. pesh.} and in most MSS. of the Vulg., but in no Greek MS., comes from 2 Kings 1:2, 1:6 בְּבַעַל זְבוּב אֱלֹהֵי עֲקָרוֹן, where the LXX. render ἐν τῷ (τῇ) Βάαλ μυῖαν θεὸν Ἀκκαρῶν but Symm. had παρὰ τοῦ Βεελζεβούβθεοῦ Ἑκρών. The derivation of Βεελζεβούλ is obscure: some connect the second factor of the name with זָבַל whence זְבוּל a Talmudic word for dung (so Dalman, p. 105 n.), others with זְבַל habitation: cf. Kautzsch, p. 9, Dalman, *l.c.* Neubauer (*Stud. Bibl.* 1. p. 55) suggests that זְבוּל is a dialectal form of זְבוֹר, a bee, so that Βεελζεβούλ=Βεελζεβούρ: but the conjecture has not much to recommend it. We have then to choose between ‘Lord of dung’ and ‘Lord of the habitation’; to the latter the apparent play upon זְבוּל in Mt. 10:25 (τὸν οἰκοδεσπότην Β. ἐπεκάλεσαν) lends some support; if the former is adopted, ‘dung’ is used as an opprobrious name for idols (J. Lightfoot on Mt. 12:24), and the application of the word to the prince of the unclean spirits points to the old belief in the connexion of idols with δαιμόνια: see note on Mc. 1:34. The form Βεεζεβούλ, given by B here and by **AB** in Mt. 10:25, 12:24, Lc. 11:15, 11:18, 11:19, is admitted by WH. into the text (*Notes*, p. 166); but it is difficult to regard it as anything but a phonetic corruption, perhaps a softening of the original word. With Βεελζ. ἔχει cf. Jo. 7:20, where a similar charge comes from the ὄχλος at Jerusalem. Even of the Baptist some had said Δαιμόνιον ἔχει (Mt. 11:18). The charge brought against our Lord was perhaps equivalent to that of using magic: see Hastings, 3. p. 211 a.

ἐν τῷ ἄρχοντι κτλ.] In the power and name of the chief of the unclean spirits: cf. Mt. 12:28 ἐν πνεύματι θεοῦ, Lc. 11:20 ἐν δακτύλῳ θεοῦ. With ὁ ἄρχων τῶν δ. cf. ὁ τοῦ κόσμου ἄρχων (Jo. 14:30), ὁ ἄρχων τοῦ κόσμου τούτου (Jo. 16:11), ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph. 2:2). The authority is not denied, but limited to its proper sphere: ἐν ἐμοὶ οὐκ ἔχει οὐδέν (Jo. 14:30).

23. καὶ προσκαλεσάμενος αὐτούς] See on 3:13. The remark of the Scribes, if made openly, was not audible to Jesus, but He knew their thoughts (Mt. Lc.): cf. 2:8. He beckoned them to Him, and they came, little suspecting His purpose.

ἐν παραβολαῖς ἔλεγεν: in half-veiled, proverb-like teaching. Παραβολή, which occurs here for the first time, is the usual LXX. rendering of מִשְׁלָּה cf. Num. 23:7 ff. (ἀναλαβεῖν παραβολήν), 3 Regn. 4:28=5:12 (ἐλάλησεν Σαλωμών τρισχιλιάς παραβολάς), Ps. 77. (78.) 2 (ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, cited in Mt. 13:35); the other rendering being παροιμία which gives its Greek title to the Book מִשְׁלֵי The Synoptists use the former in reference to the teaching of Jesus, St John (10:6, 16:25, 16:29) the latter. A παραβολή is properly a comparison (Mc. 4:30), and a kind of παράδειγμα (Arist. *Rhet.* 2:20), an illustration drawn from life or nature. This meaning prevails in the Gospels, but the sense suggested by the Hebrew equivalent, a gnomic saying (cf. Prov. 1:6), shews itself occasionally, e.g. Lc. 4:23; the present instance may be regarded as intermediate. A distinction between παροιμία and παραβολή appears perhaps first in Sir. 47:17, ἐν ᾧδαῖς καὶ παροιμίαις καὶ παραβολαῖς (Heb. מִשְׁלֵי וּמִלִּיצָה בְּשִׁיר מִשְׁלָּה cf. Prov. 1:6). ‘Parable’

comes to us through the ‘European’ O.L. and Vg., and appears in Wycliffe: Tindale substituted ‘similitude’ (cf. *similitudo* of the ‘African’ O.L.), but the familiar word re-appears in Cranmer and A.V.

πῶς δύναται Σατανᾶς κτλ.] The Lord does not use Βεελζεβούλ, but the ordinary name for the Chief of the evil spirits; the occasion was too grave for banter. Only Mc. reports this saying, which goes to the heart of the matter. The Scribes’ explanation was morally impossible: the δαιμόνια could not be expelled through collusion with their Chief. For Σατανᾶς cf. note on 1:13. Σατανᾶν i.e. τὰ δαιμόνια regarded as Satan’s representatives and instruments. The identification is instructive as throwing light on the manifoldness of Satanic agency. For the form of the question cf. Mt. 12:29, 12:34, Lc. 6:42, Jo. 6:52.

24–25. καὶ ἐὰν βασιλεία κτλ.] The first καί seems to be merely a connecting link with ν. 23: the two that follow (νν. 25, 26) coordinate the three eases of the divided kingdom, the divided house, and the divided Satan (WM., pp. 543, 547). For ἐφ’ ἑαυτήν ‘in relation to itself,’ Mt. substitutes the explanatory καθ’ ἑαυτῆς, returning however to ἐπί just afterwards ἐφ’ ἑαυτόν). Οὐ δύναται σταθῆναι=ἐρημοῦται, Mt., Lc.; similarly for οὐ δυνήσεται στῆναι Lc. has πίπτει—both probably interpretations: cf. Burton, §§ 260, 262. For the phrase which Mc. uses cf. Ps. 17. (18.) 39, 35. (36.) 13: the corresponding Heb. is **לֹא יָכֹל קוֹם**. If the difference between σταθῆναι and στῆναι is to be pressed in this place, it must lie in the fact that the body politic takes up and keeps a position (cf. Lc. 18:11, 18:40, 19:8) whilst the building stands as an inert mass; but the use of στῆναι in the third clause is against this distinction. Jerome: “quomodo concordia parvae res crescunt, ita discordia maximae dilabuntur.”

26. καὶ εἰ ὁ σατανᾶς ἀνέστη ... ἐμερίσθη] This clause might have run on the same lines as the other two (καὶ ἐὰν ὁ Σ. ἀναστῇ ... καὶ μερισθῇ κτλ) i.e., as involving a supposition which will probably be fulfilled (Burton, p. 250, cf. Blass, *Gr.* p. 214); but the three Synoptists agree in representing the action of Satan as a matter of fact: ‘suppose Satan to have actually risen against himself ... then he is at this moment in an unstable condition, his end has come.’ Ἐμερίσθη, i.e. Satan in his corporate capacity, as representing the Kingdom of evil; cf. 1 Cor. 1:12, μεμερίσται ὁ χριστός.

ἀλλὰ τέλος ἔχει] Cf. Lc. 22:37. A phrase frequent in class. Gk. (cf. e.g. Plat. *Legg.* 717 E, τῶν ἤδη τέλος ἔχόντων=τῶν νεκρῶν). Mt., Lc. add here in almost identical words εἰ [δὲ] ἐγὼ ἐν Βεελζεβούλ ... ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

27. ἀλλ’ οὐ δύναται οὐδεὶς κτλ.] Another παραβολή. Mt. gives it in a form almost exactly the same as this; Lc. resets the picture. The connexion of thought is: ‘so far from being in league with Satan, I am his conqueror, for he is too strong an οἰκοδεσπότης to witness with equanimity the spoiling of his goods.’ Ὁ ἰσχυρός possibly hints at the claims of Satan as a usurper of Divine authority (cf. e.g. Mt. 4:9, 2 Cor. 4:4), since ἰσχυρός or ὁ ἰσχ. in the LXX. frequently represents **לֹא** or **רִבּוֹ**. The parable itself is based on Isa. 49:24, 49:25.

τὰ σκεύη αὐτοῦ] Lc. τὰ ὑπάρχοντα αὐτοῦ. Cf. Gen. 31:37 (πάντα τὰ σκεύη τοῦ οἴκου μου), Lc. 17:31 (τὰ σκ. αὐτοῦ ἐν τῇ οἰκίᾳ), 2 Tim. 2:20 f.; how inclusive the word can be is seen from Acts 10:11, σκευὸς τι ὡς ὁθόνην. For διαρπάσαι ... διαρπάσει Mt. has ἀρπάσαι ... διαρπάσει, as if the result were to be even more thorough than could have been anticipated; for διαρπάζειν cf. Gen. 34:27. Lc., who describes the Strong One as armed to the teeth

(καθωπλισμένος), and keeping guard, mentions his πανοπλία and σκῦλα among his goods (τὰ ὑπάρχοντα αὐτοῦ): the picture seems to be amplified from Isa. *l.c.* (LXX.). In this fuller form of the parable three stages can be distinguished in the vanquishing of Satan: (1) a personal victory (δήση Mc., νικήση Lc., cf. Jo. 16:33, Apoc. 3:21), (2) the disarming of the defeated οἰκοδεσπότης, (3) the spoiling (διαρπάσει) and distribution (διαδίδωσιν) of his ill-gotten gains (σκῦλα). Cf. Victor: ἐπειδὴ σκευὴ τῶν δαιμόνων γεγόνασιν οἱ ἄνθρωποι ... ἀδύνατον ἦν ἀφαιρεθῆναι τοὺς δαίμονας τὴν οἰκείαν κτίσιν ἄλλ' ἢ πρότερον αὐτῶν ἡττηθέντων. The initial victory was won at the Temptation.

Both Mt. and Lc. add here ὁ μὴ μετ' ἐμοῦ, κτλ.; see the complementary canon in Mc. 9:40.

28. ἀμήν λέγω ὑμῖν occurs here for the first time in Mc. (Mt.³⁰ Mc.¹³ Lc.⁶ Jo.²⁵); in Jo. ἀμήν is constantly doubled, cf. Num. 5:22 (Heb.), Esdr. 9:47 (B), 2 Esdr. 18:6 (Heb.). The adv. ܐܡܝܢ is rendered by γένοιτο in Deut. 27:15 ff.: the transliteration ἀμήν appears first in 1 Chron. 16:36. On the different uses of *Amen* in the O. and N. T., see an article in *J. Q. R.*, Oct. 1896. The *Amen* of the Gospels is what the writer in *J. Q. R.* calls “introductory,” i.e. it opens a sentence, as in 1 Kings 1:36, Jer. 11:5, 28:6 (Heb.); but it is sharply distinguished from the O. T. exx. inasmuch as it affirms what is to follow, not what has just been said. The form ἀμήν λέγω ὑμῖν is characteristic of Him who is ὁ Ἀμήν (Apoc. 3:14). Here Mt. has merely λέγω ὑμῖν, but the occasion suits the graver style. The logical victory is followed by the most solemn of His warnings.

πάντα ἀφεθήσεται κτλ.] See 2:5 ff. There is one exception to the ἐξουσία of the Son of Man in the forgiveness of sins, which He proceeds to state. Τοῖς υἱοῖς τῶν ἀνθρώπων = Mt. τοῖς ἀνθρώποις: for the phrase (= ܐܰܕܰܡܰܢܰܐܰܝܰܝܰܐ) see Dan. 2:38 Th. (cf. LXX.), Eph. 3:5; *Log.* 3; cf. Hawkins, *Hor. Syn.* p. 56. Τὰ ἁμαρτήματα, Mt. πᾶσα ἁμαρτία: ἁμάρτημα, which is fairly common in the LXX., is limited in the N. T. to this context and Paul² (Rom. 3:25, 1 Cor. 6:18); as distinguished from ἁμαρτία it is ‘an act of sin,’ whilst ἁμαρτία is strictly the principle (SH., *Romans*, p. 90); but the distinction is in the case of ἁμαρτία repeatedly overlooked. See note on next verse.

καὶ αἱ βλασφημίαι] They had charged Him with blasphemy (2:7), and were themselves grievous offenders in this way. But blasphemies against the Son of Man (Mt., Lc. 12:10) formed no exception to His mission of forgiveness. Ὅσα ἐὰν βλασφημήσωσιν—a *constructio ad sensum* (= ὅσας κτλ.); cf. Deut. 4:2, 5:28 (WM., p. 176 n.); on ἐὰν=ἄν see Burton, § 304.

<1032,Graeca>ειj~ to;n aijw'na<1033,Times New Roman>">29. ὃς δ' ἂν βλασφημήσῃ κτλ.] Mt. ἡ δὲ τοῦ πνεύματος βλασφημία, Lc. τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι. For πνεῦμα ἅγιον see Mc. 1:8, and for τὸ πνεῦμα, 1:10, 1:12; τὸ πν. τὸ ἅγιον occurs again in Mc. 13:11, Lc. 2:26, 3:22, Jo. 14:26, Acts 1:16, 5:32, &c., and in the LXX. Ps. 50. (51.) 13, Isa. 63:11 (ܐܰܠܰܗܰܐ ܰܡܰܝܰܠܰܝܰܟܰܐ ܰܕܰܠܰܐܰܝܰܡܰܐ). The repeated article brings the holiness of the Spirit into prominence (cf. Eph. 4:30, 1 Thess. 4:8, where see Lightfoot), contrasting it with the ἀκαθαρσία of the evil spirits. The charge Βεελζεβούλ ἔχει was directed in fact against the πνεῦμα Ἰησοῦ (Acts 16:7)—not the human spirit of the Son of Man, but the πνεῦμα θεοῦ

(Mt. 3:16) which pervaded and controlled it. For an early extension of this saying cf. *Didache* 11.

οὐκ ἔχει ἄφεσιν κτλ.] To identify the Source of good with the impersonation of evil implies a moral disease for which the Incarnation itself provides no remedy; ἄφεσις avails only where the possibility of life remains. Εἰς τὸν αἰῶνα in the LXX.=𐤀𐤋𐤁𐤏𐤁𐤏, ‘in perpetuity’ (Exod. 21:6, 40:13), or with a negative, ‘never more’ (2 Regn. 12:10, Prov. 6:33); in the N. T. it gains a wider meaning in view of the eternal relations which the Gospel reveals. Ὁ αἰὼν is indeed the present world (=ὁ αἰὼν οὗτος, ὁ ἐνεστώς) in Mc. 4:19, the future life being distinguished from it as αἰὼν ὁ ἐρχόμενος (Mc. 10:30); and εἰς τὸν αἰῶνα in Mc. 11:14 is used in the narrower sense. In this place however it is interpreted by Mt. as inclusive of both αἰῶνες (οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι), and this interpretation is supported by the context in Mc.

ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος] ‘But lies under the consequences of an act of sin which belongs to the sphere of the world to come’: *Vg. reus erit aeterni delicti* (Wycliffe, “gilti of euerlastynge trespas”). Ἐνοχος is used in the N. T. with a dative of the person or body to whom one is responsible (τῇ κρίσει, τῷ συνεδρίῳ, Mt. 5:22), and a genitive of the penalty (e.g. θανάτου Mc. 14:64, δουλείας Heb. 2:15), or of the offence (cf. 2 Macc. 13:6, τὸν ἱεροσυλίας ἔνοχον, or of that against which the offence is committed τοῦ σώματος κ. τοῦ αἵματος τοῦ κυρίου, 1 Cor. 11:27). The man is in the grasp of his sin, which will not let him go without a Divine ἄφεσις, and to this sin, since it belongs to the eternal order, the power exercised by the Son of Man on earth does not apply. Αἰώνιος in the N. T. seems never to be limited to the present order, as it often is in the LXX. (cf. e.g. Gen. 9:12, Lev. 6:18 (11)), always reaching forward into the life beyond (as in the frequent phrase ζωὴ αἰώνιος) or running back into a measureless past (Rom. 16:25, 2 Tim. 1:9). On the αἰώνιον ἁμάρτημα see the interesting remarks of Origen, *de orat.* 27, in *Jo.* t. 19:14, and comp. Heb. 6:4 ff., 1 Jo. 5:16, with Bp Westcott’s notes. Bengel: “peccata humana sunt, seal blasphemia in Spiritum sanctum est peccatum satanicum.”

30. ὅτι ἔλεγον κτλ.] I.e., it was this suggestion which called forth the Lord’s utterance on the Eternal Sin. Mc. only; perhaps an editorial note. Jerome: “[Marcus] caussas tantae irae manifestius expressit.”

31–35. THE ERRAND OF THE BROTHERS AND THE MOTHER OF JESUS, AND THE TEACHING BASED UPON IT (Mt. 12:46–50, Lc. 8:19–21).

31. καὶ ἔρχονται ἡ μήτηρ κτλ.] See note on v. 21. Mt. explicitly connects this incident with the foregoing (ἔτι αὐτοῦ λαλοῦντος). The mother of Jesus does not appear again in Mc., but is mentioned in 6:3 (ὁ υἱὸς τῆς Μαρίας) in company with the brothers; see notes on 6:3 and comp. Acts 1:14.

ἔχω στήκοντες] On στήκω see WH., *Notes*, p. 169. Mt. ἰστήκεισαν ἔξω. They were crowded out, as in the case of the paralytic, 2:4; cf. Lc. οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. Naturally they were unwilling to disclose their errand (3:21), and therefore contented themselves with asking for an interview. Καλοῦντες; on the reading see Nestle, *T. C.*, p. 263.

32. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος] The scene is similar to that in c. 2:1 ff., but the Scribes seem to have left, and the Lord is surrounded by a crowd of friends (not ὁ ὄχλος),

amongst whom the Apostles and other μαθηταί form an inner circle (v. 34). The message is passed from one to another till it reaches Jesus.

ἰδοὺ ἡ μήτηρ κτλ.] The addition καὶ αἱ ἀδελφαί σου is ‘Western and probably Syrian’ (WH., *Notes*, p. 24). The sisters of Jesus are mentioned in 6:3 as living at Nazareth (ὧδε πρὸς ἡμᾶς). But they would scarcely have taken part in a mission of this nature, and the addition was probably suggested by 6:3 or by ἀδελφή in v. 35.

33. καὶ ἀποκριθεὶς αὐτοῖς λέγει] Not to His relatives who are still without, but τῷ λέγοντι αὐτῷ (Mt.), and through His informant to the audience. The interruption affords, as so often, an opportunity for fresh teaching; it is instruction and not censure which is the purpose of the Lord’s answer. Ἀποκριθεὶς is the later Gk. for ἀποκρινάμενος (Blass, *Gr.*, pp. 44, 177); so LXX. and N.T.; ἀπεκρίνατο appears however in Mc. 14:61, and a few other passages. The phrase ἀποκριθεὶς λέγει or εἶπεν is a LXX. equivalent for רָמַחַי יַעֲרִי (Gen. 18:27, &c.).

τίς ἐστὶν ἡ μήτηρ μου κτλ.] This relative renunciation of kinship appears at the outset of the Ministry (Jo. 2:4) and continues to the end (Jo. 19:26), and a similar attitude is urged upon the disciples (Mc. 10:29). But it is a relative attitude only (Mt. 10:37), and is perfectly consistent with tender care for kinsmen, as the saying on the Cross shows: cf. 1 Tim. 5:4, 5:8. Victor: δεικνυσιν ὅτι πάσης προτιμᾷ συγγενείας τοὺς κατὰ τὴν πίστιν οἰκείους· ταῦτα δὲ ἔφη οὐκ ἀποδοκιμάζων πάντως τὴν μητέρα καὶ τοὺς ἀδελφούς. Ambrose: “neque tamen iniuriöse refutantur parentes, sed religiosiores copulae mentium docentur esse quam corporum.” At the present moment the relatives of Jesus were forfeiting their claim to consideration by opposing His work (Mt. 10:35). Here again His knowledge of the unspoken purposes of men appears; for He could hardly have been informed of the nature of their errand.

34. περιβλεψάμενος τοὺς περὶ αὐτόν] For περιβλ. cf. note on 3:5. Who those round Him were appears from Mt., ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ. Stretching forth the hand was another characteristic movement (Mc. 1:41), which may well have accompanied the searching and inclusive glance. Οἱ μαθηταί need not be limited to the Apostles: cf. Lc. 6:17.

ἴδε ἡ μήτηρ] Cf. 5:32, ἰδοὺ ἡ μ. On the difference between ἰδοὺ and ἴδε see WM., p. 319. Both are regarded as interjections (*en, ecce*), and not as verbs.

35. ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ] Mt. τοῦ πατρός μου τοῦ ἐν οὐρανοῖς (perhaps a reminiscence of the Lord’s Prayer); Lc. interprets the phrase οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες—the particular fulfilment of the Father’s Will in which those who were present were then engaged. The bond which unites the family of GOD is obedience to the Divine Will. This was the end of the life of the Incarnate Son (Jo. 5:30, &c., Mt. 26:42), and is the aim of the adopted children (Mt. 6:10, 7:21). Τὸ θέλημα became a recognised term (SH. on Rom. 2:18); τὰ θελήματα (B) is an O. T. equivalent (Chase, *Lord’s Prayer*, p. 39 f.).

καὶ ἀδελφῇ] So Mt. also. See v. 31. The word would have its fitness in the teaching even if the sisters were not among the relatives without; doubtless the ὄχλος contained women as well as men who were attached followers: cf. Lc. 8:2, 8:3, Mc. 15:40. Our Lord, however, characteristically lays stress on the works which reveal faith and are the truest note of His next of kin.

καὶ μήτηρ] Jerome: “isti sunt mater mea qui me quotidie in credentium animis generant.” But the form of the sentence (ὅς ἄν ποιήθῃ ... οὗτος ἀδελφός ... καὶ μήτηρ) seems to forbid this mysticism in details. Hilary’s interpretation is truer to the text: “respondit ... quicunque voluntati paternae obsecutus est, eum esse et patrem et sororem et matrem ... propinquitatum omnium ins atque nomen iam non de conditione nascendi sed de ecclesiae communione retinendum.” He justly adds: “ceterum non fastidiose de matre sua sensisse existimandus est, cui in passione positus maximae sollicitudinis tribuerit affectum.”

CHAPTER 4

4:1–9. TEACHING BY PARABLES. THE PARABLE OF THE SOWER. (Mt. 13:1–9, Lc. 8:4–8.)

1. καὶ πάλιν κτλ.] Πάλιν (see on 2:1) looks back to 2:13, 3:7. Mt. places this new teaching by the sea immediately after the indoor scene of 3:31–35 (13:1, ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰ. τῆς οἰκίας); in Lc. this order is inverted. For παρὰ τὴν θάλ. see 2:13.

καὶ συνάγεται] The pres. (Burton, § 14) places the scene before us, the crowds flocking together as the Lord begins to speak. The gathering was even greater than on former occasions—ὄχλος πλεῖστος: cf. πολὺ πλῆθος 3:7, 3:8. Mt. and Lc. are less precise (ὄχλοι πολλοί, ὄχλου πολλοῦ), but Lc. adds καὶ τῶν κατὰ πόλιν ἐπιπορευομένων, i.e. the audience came from the other towns as well as from Capernaum.

ὥστε αὐτόν κτλ.] He was seated at first on the beach Mt. 13:1), but when He saw the crowd hurrying down, He took refuge in a boat (cf. 3:9)—possibly Simon’s (Lc. 5:3), but if so, no stress is laid upon the fact, for πλοῖον is anarthrous in the best text of Mc. and Mt. “The whole multitude” (all were by this time assembled) stood (ἤσαν=ίστήκει, Mt.) on the land facing (πρός, WM., p. 504) the sea, the sloping beach (Mc.) forming a theatre from which He could be seen and heard by all. Thpht. ἵνα κατὰ πρόσωπον ἔχων πάντας ἐν ἐπηκόῳ πάντων λέγοι. Cf. Victor: κάθηται ἐν τῷ πλοίῳ ἀλιεύων καὶ σαγηνεύων τοὺς ἐν τῇ γῇ.

2. καὶ ἐδίδασκεν κτλ.] He began a series of parables; ἐν παραβολαῖς πολλά, i.e. as D rightly interprets, παραβολαῖς πολλαῖς. Mt.’s aor. (ἐλάλησεν) is less exact, while Lc., who limits himself here to the Parable of the Sower, has nothing to mark the commencement of a new course of teaching (εἶπεν διὰ παραβολῆς). On παραβολή see 3:23 note. Ἐν τῇ διδ. αὐτοῦ, in the course of His teaching,=ἐν τῷ διδάσκειν αὐτόν (cf. 12:38).

3. ἀκούετε] A characteristic summons to attend—“ad sedandum populi strepitum” (Bengel); cf. Mt. 15:10, 21:33, Mc. 7:14. It finds its prototype in the famous **וְהָאֵלֹהִים** of Deut. 6:4 (Mc. 12:29): but see also Gen. 23:5, 23:13, Jud. 5:3, 1 Regn. 22:7, 22:12, &c. Mt., Lc., omit it here; Lc. omits also the ἰδοὺ which follows and strengthens the call (cf. 3:32).

Burton E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Thpht Theophylact.

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

ἐξῆλθεν ὁ σπείρων σπεῖραι] Ὁ σπ. (so also Mt., Lc.), the sower (see on 1:4), i.e. the particular sower contemplated in the parable, the representative of his class (WM., p. 132). Σπεῖραι=τοῦ σπεῖρειν (Mt.), τοῦ σπεῖραι the inf. of purpose which may be used with or without the article (Burton, §§ 366, 397): both uses occur together in Lc. 2:23, 2:24: παραστήσαι ... καὶ τοῦ δοῦναι.

4. καὶ ἐγένετο κτλ.] The pleonastic καὶ ἐγέν. (cf. 1:9) is abandoned by Mt., Lc. Ἐν τῷ σπεῖρειν, in the process of sowing: the article points back to σπεῖραι, whilst the change of tense brings into view the succession of acts which constitutes the sowing. In σπεῖραι the Whole is gathered up in a single purpose; it is ἐν τῷ σπεῖρειν, as the sower carries out his purpose, that the things happen which are about to be related. This delicate train of thought is lost in Mt.

4 ff. ὁ μὲν ... καὶ ἄλλο ... καὶ ἄλλο ... καὶ ἄλλα] Mt. ἃ μὲν ... ἄλλα δέ ... ἄλλα δέ ... ἄλλα δέ: Lc. ὁ μὲν ... καὶ ἕτερον ... καὶ ἕτερον ... καὶ ἕτερον. Cf. WM., p. 130. Some part of the seed (ὁ μὲν), i.e. some seeds (ἃ μὲν), fell by the side of the road (παρά Mt. Mc. Lc.; WM., p. 502); not of course that the sower deliberately sowed the pathway, but that he partly missed his aim, as in such rapid work must needs happen; or he had not time to distinguish nicely between the pathway and the rest of the field. Cf. Victor: οὐκ εἶπεν ὅτι αὐτὸς ἔρριψεν, ἀλλ' ὅτι ἔπεσεν.

καὶ ἦλθεν κτλ.] Lc. καὶ κατεπατήθη καὶ ... κατέφαγον αὐτό. But in the interpretation he adds nothing to correspond to this new feature, which has possibly been suggested by the mention of ὁδός. The birds would be on the spot immediately and leave little for the passers by to spoil; moreover the point of the illustration is that the seed, if unable to penetrate the soil, will presently be stolen away. For καταφαγεῖν, *comedere*, used in reference to the clean sweep which birds make of food, see Gen. 40:17, 3 Regn. 12:24, 14:11 (cod. A), 16:4, 20:24 (cod. A).

5. 'And another (portion) fell upon the rocky (part of the field)': τὸ πετρῶδες=Mt. τὰ πετρῶδη, Lc. (less precisely) τὴν πέτραν. Πετρῶδης does not occur in the LXX., or in the N.T. except in this context (Mt., Mc.), but it is used in good Greek (Soph., Plat., Arist.); the word implies not a stone-strewn surface, as the English versions except R.V. suggest, but rock thinly coated with soil and here and there cropping up through the earth—a characteristic feature in the cornlands of Galilee, still to be noted by the traveller among the hills which slope down to the Lake. Καὶ ὅπου κτλ. Καὶ if genuine is probably epexegetic (WM., p. 545 f.); Mt. omits it without detriment to the sense. The πετρῶδες was that part of the ground where the earth was shallow.

καὶ εὐθὺς ἐξανέτειλεν κτλ.] Mt. here agrees with Mc. almost *verbatim*; Lc. compresses greatly (καὶ φυνέν). Ἐξανατέλλω in the LXX. is trans., see Gen. 2:9, Ps. 146. (147.) 8, but ἀνατέλλω is used transitively of vegetable growth (Gen. 3:18, cf. Is. 61:11). Nearness to the warm surface induced rapid growth, but it also led to the shortening of the young plant's life. Βάθος γῆς: Syr.^{sin.} adds 'below its root.' The reading of D, 'because the earth had no depth,' does not suit the context so well; both in οὐκ εἶχεν (v. 5) and διὰ τὸ μὴ ἔχειν (2°, v. 6) it is the seed which is the subject of the verb.

6. καὶ ὅτε ἀνέτειλεν κτλ.] In Mc.'s simpler style καί merely adds a fresh particular, without regard to the logical connexion. Here there is in fact a contrast (cf. Mt. ἡλίου δέ

ἀνατείλαντος). The plant grew rapidly in the warm Eastern night (comp. Jon. 4:10, ἐγενήθη ὑπὸ νύκτα), but as soon as the sun grew hot it languished and withered. Ἐκαυματίσθη is a word of the later Greek (Plutarch, &c.), not used in the LXX., but occurring again in Apoc. 16:8, 16:9: ‘it felt the burning heat’ (καῦμα), was scorched; Latt., *aestuavit*, *exaestuavit*. The same illustration occurs in James 1:11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον. See also Mc. 11:20, 11:21, Jo. 15:6, 1 Pet. 1:24 (Isa. 40:7). In this case the withering is due to the very cause which led to rapid growth—the shallowness of the soil which did not permit the plant to develop its roots. For διὰ τὸ μὴ ἔχειν ρίζαν Lc. has the remarkable variant διὰ τὸ μὴ ἔ. ἰκμάδα. Cf. Jer. 17:8, ἐπὶ ἰκμάδα βαλεῖ ρίζαν αὐτοῦ· οὐ φοβηθήσεται ὅταν ἔλθῃ καῦμα—a passage which may have suggested the Lucan gloss, if it be such.

7. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας] ‘And another (portion) fell into the thorns.’ Mt. ἐπὶ τὰς ἀκ., Lc. ἐν μέσῳ τῶν ἀκανθῶν: when the clause is repeated in the interpretation (Mt. 13:22, Lc. 8:14), both agree with Mc. Cf. Lc. 10:36, τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς (30, λησταῖς περιέπεσεν).

ἀνέβησαν αἱ ἄκανθαι] Lc. συνφυεῖσαι. Mc.’s word, retained by Mt., is more fully descriptive of the process: the thorns not only grew with the wheat, but grew faster and higher. For ἀναβαίνειν (=הָלַעַ) ‘to mount up,’ used of vegetation, see Gen. 41:5, Deut. 29:23 (22), especially Isa. 5:6, 32:13.

συνέπνιξαν] Mt., Lc. ἀπέπνιξαν: in the interpretation all have συνπνίγειν; the Latin versions use *suffocare* without distinction. Συνπν. suits Mc.’s context best, for he adds καὶ καρπὸν οὐκ ἔδωκεν, which Mt., Lc. omit. The thorns, crowding round the wheat and keeping off light and air, effectively prevented the yielding of fruit, and ultimately (but this is not the point on which Mc. dwells) killed it off. For the distinction between ἀποπν., συνπν., comp. Lc. 8:33, 8:42; and for the use of συνπν. in reference to plants, Theophrast. *plant.* 6:11. 6:6, δένδρα συμπνιγόμενα. Καρπὸν οὐκ ἔδωκεν: καρπὸν φέρειν, ποιεῖν are more usual phrases; but cf. Mt. 13:8, and see next note.

8. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν] ‘And other (seeds) fell into the good soil.’ Wycliffe, “in to good lend.” Mt. ἐπὶ τ. γ. τ. καλήν, Lc. εἰς τ. γ. τ. ἀγαθήν. Καλήν calls attention to that which met the eye; ἀγαθήν to the nature and condition of the soil. The repetition of the article (τὴν γ. τὴν κ. not τὴν κ. γ.) gives prominence to the adjective: the seeds now in view not merely fell into the ground (in contrast with those which fell εἰς ἀκάνθας or ἐπὶ τὸ πετρῶδες), but into ground specifically good: cf. Jo. 10:11, 10:14, ὁ ποιμὴν ὁ καλός. Blass, *Gr.* p. 158. Ἐδίου ... ἔφερεν, a continuous process, contrasted with ἔπεσεν. Διδόναι καρπὸν (פִּתִּי נָתַן Ps. 1:3) includes the formation of the wheat ear, which under the circumstances would be concurrent with the growth of the young wheat (ἀναβαίνοντα καὶ αὐξανόμενα). For ἀναβαίνειν, now applied to the wheat, see on v. 7 and reff. there; the Vg., following the reading οὐξανόμενον, wrongly interprets it of the ear

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

(*fructum ascendentem et crescentem*) and so the English versions except R.V. With ἀυξανόμενα compare Col. 1:6, 1:10, and for φέρειν (καρπὸν) see Jo. 12:24, 15:2 ff.

εἰς τριάκοντα κτλ.] The text here is embarrassing. Of the possible readings (εἰς ... εἰς ... εἰς: ἐν ... ἐν ... ἐν: ἔν ... ἔν ... ἔν: εἰς ... ἐν ... ἐν) the last is perhaps the best supported, and has been adopted by WH.; but the change of preposition is meaningless and intolerably harsh, and it has the appearance of being due to a partial assimilation of v. 8 to v. 20. Εἰς (ἐν) answers to 𐤀𐤃 ‘at the rate of,’ cf. BDB., p. 90; Harcl. represents it by 𐤀𐤃. If we read *ex ter*, there is something to be said for printing it ἔν: the triple εἰς occurs in 1 Regn. 10:3, and elsewhere, and ἔν will accord here with Mt.’s ὁ μὲν, ὁ δὲ ... ὁ δέ. The Vg. has *unum* both here and in v. 20; hence Wycliffe, “oon thritty fold,” &c.

τριάκοντα ... ἑξήκοντα ... ἑκατόν] Even the highest rate of increase named here is not extravagant: cf. Gen. 26:12, εὗρεν ... ἑκατοστεύουσιν κριθήν, and see Wetstein and J. Lightfoot *ad l.* The fertility of Esdraelon and of the volcanic soil of the Hauran was prodigious, and there were rich cornfields about the Lake which may have justified these figures: cf. G. A. Smith, *H. G.* pp. 83, 439 ff. 612; Merrill, *Galilee*, p. 20 ff.

9. ὃς ἔχει ὧτα κτλ.] The parable ends as it began with a solemn call to attention; the picture might easily be regarded as a pleasant picture and no more. With one exception (Apoc. 13:9) the present formula is found only in contexts ascribed to our Lord (Mt. 11:15, 13:9 [=Mc. 4:9], 43, Mc. 4:23, Lc. 14:35, Apoc. 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, 3:22). The forms vary slightly; besides that which is given in the text we have εἴ τις ἔχει ὧτα ἀκούειν ἀκουέτω (Mc. 4:23), ὁ ἔχων ὧτα ἀκουέτω (Mt.), ὁ ἔχων ὧτα ἀκούειν ἀκουέτω (Lc.), ὁ ἔχων οὖς ἀκουσάτω (Apoc. 2., 3.) and εἴ τις ἔχει οὖς ἀκουσάτω (Apoc. 13:9). For the inf. after ἔχει see Blass, *Gr.*, p. 226. For the idea cf. Deut. 29:3 (LXX., 4), Isa. 6:10, Ezek. 3:27. Wetstein (on Mt. 11:15) quotes from Philo the phrase ἀκοῶς (or ὧτα) ἔχειν ἐν τῇ ψυχῇ. Cf. Euth., ὧτα νοητά. Some Gnostic sects saw in these words an encouragement to find in the Parable of the Sower mysteries which the Church did not recognise; cf. Hippol. *haer.* 5:8, τουτέστι, φησίν, οὐδεὶς τούτων τῶν μυστηρίων ἀκροατὴς γέγονεν εἰ μὴ μόνοι οἱ γνωστικοὶ τέλειοι. Cf. 8:9, διὰ τοῦτο εἶρηκε ... Ὁ ἔχων κτλ., ὅτι ταῦτα οὐκ ἔστι πάντων ἀκούσματα.

10–12 REASONS FOR THE USE OF PARABLES (Mt. 13:10–15, Lc. 8:9–10).

10. ὅτε ἐγένετο κατὰ μόνας] Probably when the public teaching of the day was over. Κατὰ μόνας (frequently used in LXX. for 𐤀𐤃𐤁𐤀), Vg. *singularis*, is relative only: He was apart from the multitude, but the Twelve and other disciples (οἱ περὶ αὐτὸν σὺν τοῖς δ.) shared His solitude; cf. Lc. 9:18, ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί. The succinct ἡρώτων αὐτὸν ... τὰς παραβολὰς (WM., p. 284) is expanded by Mt. (διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;) and Lc. (τίς αὕτη εἴη ἡ παραβολή;) the latter narrows the enquiry to the particular parable, but, as the answer shews, it raised the whole question of parabolic teaching.

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

BDB Brown Driver and Briggs, *Hebrew and English Lexicon of the O.T.* (Oxford, 1892—).

Euth Euthymius Zigabenus.

11. ὑμῖν τὸ μυστήριον δέδοται] The variations in the other Synoptists are instructive (ὑμῖν δ. γινῶναι τὰ μυστήρια) Mt. Lc.). Γινῶναι interprets δέδοται, but like other interpretations of Christ's words, does not exhaust its sense. The mystery was given to the disciples, and the knowledge of it followed in due time; but the gift was more than knowledge, and even independent of it. Μυστήριον occurs here only in the Gospels; its later use in the N.T. is limited to Paul⁽²¹⁾ and Apoc.⁽⁴⁾. The LXX. employ it in Daniel⁽⁸⁾ (for ἱρ, a secret of state), Tob.⁽¹⁾, Judith⁽¹⁾, Sap.⁽⁴⁾, Sir.⁽⁴⁾, 2 Macc.⁽¹⁾; in Daniel 2:28 ff., 47, Sap. 2:22 the word passes into the theological sense which it exclusively has in the N.T.; see Hatch, *Essays*, p. 58. 'The mystery of the Kingdom of GOD' is the content of the Gospel (τὸ μ. τοῦ χριστοῦ, Eph. 3:4, Col. 4:3, τοῦ θεοῦ, Col. 2:2, τοῦ εὐαγγελίου, Eph. 6:19, τῆς πίστεως, 1 Tim. 3:9, τῆς εὐσεβείας, 1 Tim. 3:16), i.e. Christ Himself as revealing the Father, and fulfilling His counsels. As given to the Apostles it was still a secret, not yet to be divulged, nor even except in a small degree intelligible to themselves. On the Pauline sense of μυστήριον see Lightfoot on Col. 1:26. Τὰ μυστήρια (Mt. Lc.) loses sight of the unity of the gift, and belongs to a somewhat later form of the common tradition.

ἐκείνοις δὲ τοῖς ἔξω] Vg. "illis autem qui foris sunt"; 'but to those, the men who are outside,' i.e. the ὄχλος as contrasted with the μαθηταί, cf. 12:7, Lc. 12:38. Lc. τοῖς δὲ λοιποῖς, Mt. simply ἐκείνοις δέ. The words must not be understood as a reproach; they merely state the fact. Οἱ ἔξω are 'non-disciples,' who are as yet outside the pale—a Rabbinical phrase (גוֹיִם וְעַמֵּי הָעֲרֻבִּים) for Gentiles or unorthodox Jews (see J. Lightfoot *ad h. l.*, Bp Lightfoot on Col. 4:5); οἱ ἐκτός is similarly used in Sir. *prol.* 50:4: οἱ ἔξωθεν, which has some support here, is used by St Paul (1 Tim. 3:7). To such, while they remained outside, the mystery was not committed in our Lord's lifetime; nevertheless, they received what they could. On exoteric teaching among Greek philosophers cf. A. Gellius *N. A.* 20:4, and for the practical application of the principle by the later Church see Cyril. Hier. *catech.*, 6:29.

ἐν παραβολαῖς τὰ πάντα γίνεται] Vg. *in parabolis omnia fiunt*: 'the whole is transacted in parables,' i.e. the mystery takes the form of a series of illustrative similitudes. Euth.: τὰ π. γ., τὰ τῆς διδασκαλίας δηλονότι.

12. ἵνα βλέποντες κτλ.] An adaptation of Isa. 6:9, 6:10, LXX., ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε ... μὴ ποτε ... ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς: the whole passage is quoted by Mt. with the preface ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα: cf. John 12:39 f., Acts 28:25 ff. Ἴνα, which is not part of the quotation, explains the purpose of the parabolic teaching in regard to those who, after long attendance on Christ's Ministry, were still 'without'; it was intended to fulfil the sentence of judicial blindness pronounced on those who will not see. Bengel: "iam ante non videbant; nunc accedit iudicium divinum." Mt. substitutes ὅτι for ἵνα, 'I speak in parables, because they cannot see—the sentence is already working itself out in their incapacity to understand.' The result, however, is due to themselves: cf. Thpht. βλέποντες τοῦτο τοῦ θεοῦ μὴ βλέπωσι τοῦτο τῆς κακίας αὐτῶν. Cf. Iren. 4:29. 1: "unus et idem Deus his quidem qui non credunt ... infert caecitatem, quemadmodum sol in his qui propter aliquam infirmitatem oculorum non possunt contemplari lumen eius."

The distinction between βλέπειν and ἰδεῖν corresponds here to that between ἀκούειν and συνίειν. The Syriac versions and the Vg. (*ut videntes videant et non videant*) fail to notice

this. καὶ ἀφεθῇ αὐτοῖς (impers.) is preferred by Mc. to καὶ ἰάσονται αὐτοὺς which Mt., Jo. and Acts borrow from the LXX.; in form at least it is nearer to the original (וְנִשְׁמַחֵם: see Delitzsch *ad l.*); for ἀφ. impers. cf. Mt. 12:31, 12:32, Lc. 12:10, James 5:15. On the reading ἀφεθήσονται see WM., p. 630 f.

13–20. INTERPRETATION OF THE PARABLE OF THE SOWER (Mt. 13:18–23, Lc. 8:11–15).

13 ff. The disciples' question had implied that they needed to have the parable of the Sower explained to them. To this point the Lord now addresses Himself. Mc. alone prefaces the interpretation with a rebuke—οὐκ οἴδατε κτλ. 'Ye know not (or, "Know ye not?"—so all the English versions) what this first parable means: how then will you come to understand the parables which are to follow?' Οἶδα is used in reference to a knowledge which comes from intuition or insight, γινώσκω of that which is gained by experience or acquaintance (see Lightfoot on 1 Cor. 2:11). An initial want of spiritual insight boded ill for their prospect of becoming apt interpreters of parabolic teaching. Cf. Sir. 3:29, καρδία συνετοῦ διανοηθήσεται παραβολήν. Καὶ πῶς; 'how then?' cf. Lc. 20:44, Jo. 12:34. Πάσας τὰς παραβολάς, not 'parables in general' (πάσας παραβολάς), but 'all the parables which you are to hear from Me.'

14. ὁ σπείρων τὸν λόγον σπείρει] That which the sower sows is the word. Lc. more explicitly, ὁ σπόρος ἐστὶν ὁ λόγος. 'The sower' is not interpreted. Theophylact's view (τίς οὖν ἐστὶν ὁ σπείρων; αὐτὸς ὁ χριστός) is correct (cf. Mt. 13:37), if it be borne in mind that Christ acts through His Spirit in the Church. For the sense of ὁ λόγος see note on 2:2. Mt. adds τῆς βασιλείας, Lc. τοῦ θεοῦ; in the phraseology of Mc. it is usually unqualified (2:2, 4:14–20, 4:33, 8:32 [16:20]). For the comparison of teaching to sowing see Philo, *de agr.* 2, ὁ νοῦς ... τὰς ἀπὸ τῶν σπαρέντων καὶ φυτευθέντων ὠφελείας εἴωθε καρποῦσθαι ... ἐν διανοίᾳ καρποὺς ὠφελιμωτάτους οἷσει [sc. τὰ σπαρέντα] καλὰς καὶ ἐπαινετὰς πράξεις. Ὁ σπείρων here is not simply, as in v. 2, the sower, whoever he may be, but the sower to whom the parable refers; the same remark applies to τὴν ὁδόν (v. 15), τὰ πετρώδη (v. 16), τὰς ἀκάνθας (v. 18), τὴν γῆν (v. 20).

15. οὗτοι δέ κτλ.] A compressed note which it is difficult to disentangle. Lc. gives the general sense, οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες. As the words stand in Mc. we must either translate "these are they by the wayside where," &c., leaving the construction incomplete, or "these are they by the wayside, (namely those who are) where," &c. The analogy of v. 16 points rather to the former rendering; the Evangelist has written καὶ ὅταν for οἱ ὅταν, forgetting that a relative clause ought to follow οὗτοι. Οἱ παρὰ τὴν ὁδόν, sc. πεσόντες or (as in Mt.) σπαρέντες; the hearers are identified with the seed, and not, as we might expect, with the soil. Since this identification is common to Mt., Mc., Lc., it probably belongs to the essence of Christ's teaching, and represents a "truth both of nature and of grace; the seed sown ... becomes the plant and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is" (Alford, on Mt. 13:19).

ὅταν ἀκούσωσιν] On each occasion, as soon as their hearing of the message, or of any part of it, is complete.

εὐθὺς ἔρχεται ὁ σατανᾶς κτλ.] Mt. ἔρχεται ὁ πονηρός (cf. Mt. 5:37, 6:13, 13:38, 1 Jo. 2:13, &c.). Lc. εἶτα ἔρχεται ὁ διάβολος. For ὁ ς, see note on Mc. 1:13. Εὐθὺς retains its proper sense; the birds lose no time, nor does Satan. With this interpretation of τὰ πετεινά comp. Eph. 2:2, 6:12. Τὸν ἐσπαρμένον εἰς αὐτοὺς leaves the region to which the word had penetrated undetermined; Mt.'s ἐν τῇ καρδίᾳ (cf. Lc.) represents it as having entered the intellectual life, which is less in accord with this part of the parable. Lc. adds Satan's purpose, ἵνα μὴ πιστεύσαντες σωθῶσιν: cf. 'Mc.' 16:16. The perf. part. ἐσπαρμένον (Mt. Mc.) indicates that the sowing was completed, and the seed not yet disturbed when Satan arrived (Burton, § 154).

16. καὶ οὗτοί εἰσιν κτλ.] 'On the same principle of interpretation (ὁμοίως) those who are sown on the rocky places are,' &c. Οἱ σπειρόμενοι, *qui seminantur*, the class of persons to whom belongs τὸ σπεῖρεσθαι ἐπὶ τὰ π. Cf. Burton, § 123, and contrast οἱ σπαρέντες in v. 20, where the notion of time comes in. In one sense 'the word is sown,' in another the hearers are the seed; see above on v. 15.

εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν] Cf. v. 5, εὐθὺς ἐξανέτειλεν. The joy of the enthusiastic hearer corresponds to the bursting through the soil of the fresh green blade—a visible response to the sower's work. Lc. substitutes for λαμβ. the warmer δέχονται (cf. Acts 11:1, 17:11, 1 Thess. 1:6, 2:13, James 1:21).

17. οὐκ ἔχουσιν ῥίζαν] The seed of the word has not driven its way into the soil. With this use of ῥίζα cf. 4 Regn. 19:30, Job 19:28, Sap. 3:15, 4:3, Sir. 1:6, 1:20, Isa. 40:24; and contrast Deut. 29:18 (Heb. 12:15), 1 Macc. 1:10.

ἐν ἑαυτοῖς] So Mt.; Lc. omits the words. The hearer of the Gospel is at once plant (ὁ σπειρόμενος or σπαρεῖς) and soil; the roots which the seed under normal conditions throws out are within, in his heart, the seat of the personal life. In the case now contemplated the heart is πετρώδης; there has been a πώρωσις within (3:5) which stops the development of the roots.

ἀλλὰ πρόσκαιροί εἰσιν] Vg. *sed temporales sunt*: 'but (so far from being well rooted) they are short-lived'; Lc. πρὸς καιρὸν πιστεύουσιν. Nearly all the English versions paraphrase πρόσκ. εἰσιν, e.g. Wycliffe, "thei ben temporal, that is lasten a lytil tyme"; Tindale, Cranmer, Geneva, A. V. "endure but a time" or "for a time": "for a season" (Heb. 11:25) has perhaps been avoided as ambiguous in this connexion. Πρόσκαιρος, though common in the later Gk., is rare in the Greek of the Bible, occurring only in 4 Macc. 15:2, 2 Cor. 4:18, Heb. *l.c.*, besides the present context.

εἶτα γενομένης κτλ.] Εἶτα, 'then,' as the next step consequent upon the non-development of the roots; cf. εἶτεν (v. 28). Θλίψεως ἢ διωγμοῦ (Lc. πειρασμοῦ) crushing sorrow of any kind, or in the particular form of persecution. Θλίψις (on the accentuation see WM., p. 56 n.), though rarely used in non-Biblical Greek and only in its literal sense, is common both in LXX. and N.T.; in the former it is usually an equivalent of **ῥῥ** or one of its cognates. It is coupled with ἐλεγχμός (4 Regn. 19:3), στενοχωρία (Esth. A 7 (11:8), Is. 8:22, Rom. 2:9, 8:35), ὀδύνη (Ps. 114. (116.) 3), ἀνάγκη (Ps. 118. (119.) 143, Zeph. 1:15, 2 Cor. 6:4, 1 Th. 3:7), ὀνειδισμός (Is. 37:3), διωγμός (2 Thess. 1:4); its opposites are πλατυσμός (cf. Ps. 4:1),

ἀνάπαυσις (cf. Hab. 3:16), εἰρήνη (Zach. 8:10), ἄνεσις (2 Th. 1:7). See Lightfoot on 1 Th. 3:7, 2 Th. 1:7. For διωγμός, another too familiar word in Apostolic times, see 10:30, 2 Macc. 12:23, Acts 8:1, 13:50. The two words correspond here to the fierce heat which withers the rootless plant (v. 6): cf. Ps. 120. (121.) 6, Is. 25:4, 49:10, Jer. 17:8. Διὰ τὸν λόγον is a new point, which is not represented in the parable: cf. 13:13, διὰ τὸ ὄνομά μου.

σκανδαλίζονται] Σκανδαλίζειν occurs in Dan. 11:41, LXX. (=לְשַׁדְּלֵם), Sir. 9:5, 23:8, 35:15, Pss. Sol. 16:7, and in Aq., Symm., but perhaps not elsewhere except in the N.T. and Church writers; and whereas σκάνδαλον is used occasionally in its literal sense (Judith 5:1, Isa. 8:14, Aq., 1 Pet. 2:8), the verb seems to be limited to the sphere of ethics. Lc. interprets it here of apostasy (ἀφίστανται), but there may be moral stumbling which falls short of that: see Mc. 14:27.

18. καὶ ἄλλοι εἰσὶν κτλ.] Another class consists of those who are sown upon the thorns: cf. v. 16, οὗτοι δὲ εἰσὶν οἱ κτλ. The construction is broken after ἀκούσαντες (Mt. Mc.) we expect, what Lc. gives, καὶ ... συνπνίγονται

19. αἱ μέριμναι κτλ.] The thorns of the spiritual soil. Αἱ μ. τοῦ αἰῶνος: the cares of the age (usually ὁ αἰὼν οὗτος the present course of events—wider than Lc.'s μέριμναι τοῦ βίου (or βιωτικά Lc. 21:34). For other N.T. warnings against worldly care see Mt. 6:25 ff. (=Lc. 12:22 ff.), Lc. 10:41, 21:34; Phil. 4:6, 1 Pet. 5:7. With ἀπάτη τοῦ πλούτου comp. ἀπάτη ἀδικίας (2 Th. 2:10), τῆς ἁμαρτίας (Heb. 3:13); the confusion of ἀπάτη with ἀγάπη in some MSS. finds an interesting parallel in 2 Pet. 2:13. Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι is peculiar to Mc.; Lc.'s equivalent is ἡδοναὶ τοῦ βίου but Mc. is again more comprehensive; cf. Euth.: συμπεριλαβὼν πᾶσαν βλαβερὰν ἐπιθυμίαν where however βλαβ. narrows the reference unduly if it suggests only such desires as are vicious in themselves (see 1 Jo. 2:15 ff. with Westcott's notes). On this interpretation of the ἄκανθαί see Herm. *sim.* 9:20; for the phrase αἱ περί κτλ., see WM., p. 240.

εἰσπορευόμεναι συνπ. τ. λόγον] The ἐπιθυμίαι enter the heart together with the λόγος and in greater strength, gathering round it (for συνπν. see v. 7) and excluding from it the action of the understanding and the affections which are as light and warmth to the spiritual plant.

ἄκαρπος γίνεται]=καρπὸν οὐκ ἔδωκεν (v. 7): Lc. οὐ τελεσφοροῦσιν. The fruit does not mature itself, and so the word proves in their case fruitless. For the metaphorical use of ἄκαρπος see Sap. 15:4, σκιαγράφων πόνος ἄκαρπος; Eph. 5:11, Tit. 3:14, 2 Pet. 1:8.

20. ἐκεῖνοι ... οἵτινες] 'Those who are such as,' &c. 'Εκεῖνοι contrasts this last class with οὗτοι (vv. 15, 16) and ἄλλοι (v. 18): cf. Jo. 9:9, ἄλλοι ... ἄλλοι ... ἐκεῖνος. For ὅστις as distinguished from ὅς see Lightfoot on Gal. 4:24 and 2 Th. 1:9. The timeless σπειρόμενοι (vv. 16, 18) is now exchanged for σπαρέντες—'those who in the parable were represented as sown,' &c.: those of this type (1) hear the word (Lc. adds ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ) (2) accept it, (3) yield fruit. Παραδέχονται (Exod. 23:1, 3 Macc. 7:12, Acts 16:21, 22:18, Heb. 12:6) goes beyond λαμβάνουσιν (v. 16), cf. Mt. συνιείς (probably in contrast to the ἀσύνητοι of Isa. 6:10), Lc. κατέχουσιν.

καὶ καρποφοροῦσιν κτλ.] For καρποφορεῖν (Xen., Theophr. &c.) see Hab. 3:17 (=הַפְּרִי), Sap. 10:7, Mc. 4:28; and in the metaphorical sense Rom. 7:4, 7:5, Col. 1:6 (middle, see Lightfoot), 1:10. Lc. adds ἐν ὑπομονῇ "the opposite of ἀφίστανται v. 13" (Plummer). For ἐν

... ἐν ... ἐν Blass (*Gr.* p. 146) would write ἐν ... ἐν ... ἐν, cf. Mt. ὁ μὲν ... ὁ δὲ ... ὁ δέ: but ἐν is probably the equivalent of ܐܢܝܢ ‘at the rate of’; see note on v. 8. The employment of this detail in the interpretation by Mt., Mc. is remarkable. Lc. omits it, but it clearly asserts a principle which is as true in the kingdom of GOD as in nature. Cf. Victor: τέταρτον οὖν μέρος ἐσώθη καὶ οὐδὲ τοῦτο ἐπ’ ἴσης καρποφορεῖ. The comment of Theophylact serves to throw light upon the estimate of Christian perfection formed by a later age: οἱ μὲν εἰσι παρθένοι καὶ ἐρημικοί, ἄλλοι μιγάδες καὶ ἐν κοινοβίῳ, ἕτεροι λαῖκοι καὶ ἐν γάμῳ. (Cf. Jerome on Mt. 13.)

21–25. PARABOLIC WARNINGS AS TO THE RESPONSIBILITY OF HEARING THE WORD (Lc. 8:16–18; cf. Mt. 5:15, 10:26, 7:2, 13:12, 25:29; Lc. 11:35, 12:2, 6:38, 19:26).

21. καὶ ἔλεγεν occurs with remarkable frequency in this chapter (vv. 9, 11, 13 (λέγει), 21, 24, 26, 30, 35 (λέγει)). Possibly its repetition indicates that the editor had before him here a number of detached sayings of uncertain order, which he has thus strung together without note of time. Several of these sayings are given by Mt. in other contexts (see last note), or occur in a slightly different form which suggests a double rendering of the same Aramaic words: cf. Lc. 8:16 with 11:33, 8:17 with 12:2, 8:18 with 19:26 (A. Wright *ad l.*). These phenomena at first sight throw doubt upon the Marcan sequence in this place, and it is worthy of notice that Tatian passes from v. 20 to v. 29; but the inner coherence of the sayings with the preceding context supports Mc., and, unless they were repeated on other occasions, it is probably Mt.’s order which is at fault.

μήτι ἔρχεται ὁ λύχνος] Vg. *numquid venit lucerna?* Μήτι expects a negative answer, cf. e.g. Pilate’s question (Jo. 18:35) μήτι ἐγὼ Ἰουδαῖός εἰμι; and see on Mc. 14:19. With ἔρχεται the commentators compare Liban. *ep.* 358 ἡ δὲ (ἐπιστολὴ) ἔρχεται. The reading of D (ἄπτεται cf. Lc. ἔρχεται: cf. Lc. ἄψας) is a harmonising gloss, unless, as has been ingeniously suggested, we may see in it a retranslation of *acceditur* (*accenditur*), Harris, *Cod. Bez.*, p. 89. ‘Ο λύχνος “a lanterne” (Wycliffe); rather, the lamp (on the article see v. 3), as contrasted with the λαμπάς or torch: see exx. in Trench, *syn.* § 46, and cf. *Lamp, Lantern*, in Hastings, *D. B.* 3. The λύχνος when at rest is placed on a stand—*λυχνία*—a later form of *λυχνίον* or *λυχνεῖον*=*λυχνούχος*—used in the LXX. for the הַנִּיח of the Tabernacle (Exod. 25:31, &c., esp. 40:4, εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους) In the present context the λύχνος is the word, the λυχνία the hearer or body of hearers (cf. Apoc. 1:20); in Lc. 11:34, Apoc. 21:23 the metaphor is applied somewhat differently. When the word has been proclaimed, its purpose is defeated if it be concealed by the hearers; when the lamp comes in, who would put it under the *modius* or the couch of the *triclinium*? Μόδιος (Mt. 5:15, Lc. 11:33, —in 8:16 Lc. has σκεῦος)=16 sextarii, a sixth of a μέδιμνος (?= ܡܕܝܡܢܐ), a peck rather than a bushel (so all the English versions), is a Latinism common, as the reff. shew, to the three Synoptists; the word had doubtless been adopted into colloquial Greek. The reading ὑπὸ τὴν λυχνίαν is rightly called by Holtzmann “ein Beispiel ältesten Textverderbs”; cf. WH., *Notes*, p. 24.

This saying brings before us the commonest furniture of a Galilean home, and the details add to its picturesqueness—ὁ λύχνος, ἡ λυχνία, ὁ μόδιος, ἡ κλίνη.

22. οὐ γὰρ ἔστιν κρυπτόν κτλ.] Vg. *non enim est aliquid*, &c., cf. Mt. οὐδὲν γάρ κτλ. and vv. 11. here; ‘for there is not [anything] hidden (Mt. κεκαλυμμένον Lc. 12.

συγκεκαλυμμένον) except with a view to its future manifestation, neither did it become a secret [to remain a secret], but on the contrary (ἀλλά) that it might pass into the light of day.’ The interpretation of the parable takes the form of a parallelism after the manner of Proverbs and Sirach. While asserting a great principle of the Divine government, our Lord corrects a false impression which might have arisen from the mention of a μυστήριον (v. 11). If the Gospel was for the moment treated as a secret, this was so only because temporary secrecy was essential to its successful proclamation after the Ascension. Those to whom the secret was now confided were charged with the responsibility of publishing it then. The λυχνία must be ready to receive and exhibit the λύχνος as soon as the appropriate time had come.

Κρυπτός and ἀπόκρυφος are both O. T. words: cf. esp. Dan. 2:22, Th. αὐτὸς ἀποκαλύπτει βαθέα καὶ ἀπόκρυφα אֲתִּיגְמֻם ib. 47, LXX., ὁ ἐκφαίνων μυστήρια κρυπτά. On ἀπόκρυφος cf. Lightfoot on Col. 2:3. Ἐὰν μὴ ἵνα φ., ‘except for the purpose of being revealed’; for ἔαν μὴ without a verb see Blass, *Gr.* p. 216. Ἀλλ’ ἵνα answers to ἔαν μὴ ἵνα (Blass, *Gr.* p. 269), but (ag. Blass) there is a perceptible difference of meaning: see the paraphrase attempted above. Similarly ἔστιν and ἐγένετο though relating to the same set of facts, present them in different lights; what ‘is’ now hidden from us ‘became’ so through the will of GOD working its way through darkness to the perfect light. Thpht. τί γὰρ ἦν κρυφιώτερον θεοῦ; ἀλλ’ ὅμως καὶ οὗτος ἐφανερώθη ἐν σαρκί Bengel: “id axioma valet do rebus naturae, do sensibus et actionibus hominum malis et bonis in statu naturali et spirituali, do mysteriis divinis.”

23. εἴ τις ἔχει ὧτα κτλ.] See on v. 9. The warning is needed for the Apostles as for the rest.

24. βλέπετε τί ἀκούετε] Lc. βλ. οὖν πῶς ἀκούετε In Mc.’s form of the saying βλέπειν is to consider: ‘look well what it is that ye hear,’ i.e. weigh its meaning; be not as those who βλέποντες οὐ βλέπουσιν (Mt. 13:13). Thphtl. πρὸς νηφαλιότητα διεγείρει τοὺς μαθητάς ... μηδὲν ὑμᾶς τῶν λεγομένων παρ’ ἐμοῦ διαφευγέτε. Cf. Heb. 2:1 f.

ἐν ᾧ μέτρω κτλ.] ‘You shall be paid back (Lc. ἀντιμετρηθήσεται) in your own measure.’ The proverb occurs in several contexts (Mt. 7:2, Lc. 6:38) with different applications: here the sense is: ‘your attention to the teaching will be the measure of the profit you will receive from it.’ Euth. ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις The μέτρον however is not intellectual merely, but spiritual; its capacity depends on the moral condition of the hearer. Bengel: “est cot cum sua capacitate, cupiditate, studio impertiendi aliis, obsequio.” Nor is the return limited by it: καὶ προστεθήσεται ὑμῖν (Mt. περισσευθήσεται) i.e. the λόγος when received by one who is not an ἀκροατὴς ἐπιλησμονῆς exceeds his immediate power of assimilation; he is rich beyond his measure, richer than he knows.

25. ὃς γὰρ ἔχει κτλ.] Another proverbial saying, found also in other connexions (Mt. 13:12, 25:29, Lc. 19:26). Here the sense is: ‘for the appropriation of any measure of Divine truth implies a capacity for receiving more; and each gift, if assimilated, is the forerunner of another’; Bede: “qui amorem habet verbi dabitur illi etiam sensus intellegendi quod amat.” But the converse is also true: ‘incapacity for receiving truth leads to a loss of truth already in some sense possessed.’ The paradoxical form of the original tradition is removed by Lc. who writes ὁ δοκεῖ ἔχειν ἀρθθήσεται. But the paradox is characteristic of Christ’s sayings (cf. e.g. 8:35, 10:31), and it is true: the man both ‘has’ and ‘has not’: cf. Rom. 2:20, 2 Tim. 3:5. With

ἀρθήσεται ἀπ' αὐτοῦ cf. Mt. 21:43, 25:28, 25:29. On the readings ὃς ἔχει, ὃς ἂν ἔχει (ἔχη) see Blass, *Gr.*, p. 217.

26–29. PARABLE OF THE AUTOMATIC ACTION OF THE SOIL (Mc. only).

26. καὶ ἔλεγεν κτλ.] The record of the public teaching seems to begin again here; the unexplained parable belongs to the ὄχλος not to the μαθηταί (see below v. 33 f.). The parable which follows is peculiar to Mc., unless we accept the improbable theory of Weiss and Holtzmann that it forms one side of the picture of which the other is preserved in the Parable of the Tares (Mt. 13:24 ff.). There are verbal coincidences, e.g. καθεύδη (cf. Mt., v. 25), χόρτον ... σῖτον (cf. Mt., vv. 26, 30), θεισμός (cf. Mt., v. 30); but both the purpose and the story differ widely. Tatian places Mc.'s parable immediately before the Tares, an order which has much to recommend it.

οὕτως ... ὡς ἄνθρωπος βάλη] The regular construction would have been ὡς ἂν ἄνθρ. βάλη. (cf. 1 Th. 2:7), ὡς ἄνθρ. βαλὼν (cf. 1 Cor. 9:26, Jas. 2:12) or ὃς ἂν βάλη. There is a partial parallel to the anomalous ὡς ... βάλη in 13:34, ὡς ἄνθρωπος ... ἐνετείλατο. Τὸν σπῶρον: as in Lc. 8:5, τὸν σπ. αὐτοῦ or perhaps generic, seed of any kind. In the series βάλη ... καθεύδη ... ἐγείρεται &c., the first verb alone stands in the aor., the act of sowing being “single and transient” (Madvig, § 128); for the conjunction of aor. and pres. cf. Jo. 3:16, 1 Pet. 4:6. Σπῶρος sowing or seed time, is used in the later Biblical Gk. as nearly=σπέρμα where the reference is to the seed as used by the sower, not to the particular grain; cf. Deut. 11:10, Lc. 8:5, 8:11, 2 Cor. 9:10 (contrast σπέρμα in Mc. 4:31, 1 Cor. 15:38).

27. καὶ καθεύδη καὶ ἐγείρεται] Cf. Ps. 3:6, ἐγὼ ἐκοιμήθην καὶ ὑπνώσα· ἐξηγέρθην. The process goes on νύκτα καὶ ἡμέραν, not merely νυκτὸς καὶ ἡμέρας (5:5), but occupying the νυχθήμερον: cf. Lc. 2:37, where the point is that Anna's whole life was given to devotion; Jo. 4:52 (Westcott's note). The order v. v. καὶ ἡ. is usual (cf. Gen. 1:5, &c.), and appropriate in this context where καθεύδη precedes. Βλαστᾷ=βλαστάνει. Βλαστάω occurs also in Eccl. 2:6, *Hermas Sim.* 4:1, δένδρα τὰ μὲν βλαστῶντα τὰ δὲ ξηρά: cf. WSchm. p. 125. Μηκύνεσθαι is an ἄπ. λεγ. in the N. T., but cf. Isa. 44:14, ξύλον ... ὑετὸς ἐμήκυνεν (לִּיגֵן). The middle emphasises the activity of growth internal to the plant. Into this mystery of growth however the sower cannot penetrate: it takes place ὡς οὐκ οἶδεν αὐτός, after a manner which baffles his understanding. Vg. “*dum nescit ille,*” Wycliffe, “while he wore not,” and similarly the other English versions before 1611, regarding ὡς as an adverb of time; A.V., R.V. “he knoweth not how.”

28. αὐτομάτη ἡ γῆ καρποφορεῖ] Vg. *ultra enim terra fructificat*. Αὐτόματος is used of the spontaneous produce of uncultivated land (Lev. 25:5, 25:11, 4 Regn. 19:29, =פְּרִיָּה): cf. Plat. *polit.* 272 A, καρποὺς οὐχ ὑπὸ γεωργίας φουομένους ἀλλ' αὐτομάτης ἀναδιδούσης τῆς γῆς. Bengel's remark is true and weighty: “non excluditur agricultura et caelestis pluvia solesque.” Hero however the thought is that when man has done his part, the actual process of growth is beyond his reach or comprehension; he must leave it to the apparently spontaneous action of the soil. In the N. T. the word occurs again but once (Acts 12:10). Cf. Philo, *de*

incorr. mund. 944, ἀπαυτοματίζουσα ἡ τοῦ ἔτους ὥρα παρέχεται. On καρποφορεῖν see v. 20: here it is loosely used in reference to the incipient stages of the fruitbearing plant.

πρῶτον χόρτον κτλ.] Vg. *primum herbam, deinde spicam, deinde plenum frumentum*. With πρῶτον ... εἶτεν ... εἶτεν cf. πρῶτον ... ἔπειτα (1 Cor. 15:46, 1 Th. 4:16), πρῶτον ... εἶτα (1 Tim. 3:10): εἶτεν (Blass, *Gr.* p. 20) is a very rare, originally Ionic, form of εἶτα for which see note on v. 17. Χόρτος is properly herbage suitable for pasture (see e.g. 6:39, Jo. 6:10); here it is the green blade of corn, as in Mt. 13:26. The next stage is that of the στάχυς (2:23, cf. Gen. 41:6 ff.=תֵּבֶשֶׁת), to which succeeds the πλήρης σῖτος (Job 5:26, σῖτος ὠριμος κατὰ καιρὸν θεριζόμενος). Not improbably Mc. or his early copyists wrote πλήρης σῖτον: see WH., *Notes*, p. 24, and *J. Th. St.* 1., p. 121.

29. ὅταν δὲ παραδοῖ ὁ καρπός] Vg. *cure se produxerit fructus*. Cf. Mt. 13:26, ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν. Παραδοῖ (conj. aor.=παραδῶ, see WH., *Notes*, p. 175, WSchm., p. 121, Blass, *Gr.* p. 49) is either ‘permits,’ ‘allows,’ a sense supported by such writers as Herod., Xen., Polyb. (e.g. Polyb. 22:24. 9, τῆς ὥρας παραδιδούσης or rather perhaps, ‘yields [itself]’ for which Jos. 11:19 (AF) is quoted (οὐκ ἦν πόλις ἥτις οὐ παρέδωκεν τοῖς υἱοῖς Ἰσραὴλ=(B) ἦν οὐκ ἔλαβεν Ἰ.); cf. 1 Pet. 2:23 ὃς ... παρεδίδου ‘gave Himself up,’ ‘yielded,’ ‘surrendered.’ Compare the Complutensian text of Hab. 3:17 (LXX.), which for συκὴ οὐ καρποφορήσει reads ἡ ς. οὐ μὴ παραδῶ τὸν καρπὸν αὐτῆς.

ἀποστέλλει τὸ δρέπανον] Sc. ὁ ἄνθρωπος (v. 26); the time has again come for the intervention of the agriculturist. The phrase is borrowed from Joel 3. (4.) 13: ἐξαποστείλατε (וְיִשְׁלַח cf. Field, *Notes*, p. 26) δρέπανα ὅτι παρέστηκεν τρυγητός: cf. Aroc. 14:15, πέμψον τὸ δρέπανόν σου ... ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. Δρέπανον is the later form of the Attic δρεπάνη (cf. δρεπανηφόρος in 2 Macc. 13:2), used in LXX.⁽¹²⁾ and N.T.⁽²⁾. Παρέστηκεν not ‘is at hand,’ Vg. *adest*, or ‘stands by,’ as in the phrase οἱ παρεστηκότες (14:47, &c.), but ‘is ready’ for the reaper, as the O.T. shews: cf. Joel *l.c.* where it=(לְשֶׁבֶת) and Exod. 9:32, ἡ γὰρ κριθὴ παρεστηκυῖα (=בִּבְרִיא).

Of the interpretation of this interesting parable only a few leading points can be stated here. The functions of the sower end with the sowing, those of the reaper begin with the harvest; all that lies between is left to the mysterious laws of growth cooperating with the soil, the sunshine, and the rain. Christ came to sow, and will come to reap: the rest belongs to the invisible working of His Spirit in the Church and in the soul

30–32. PARABLE OF THE MUSTARD SEED (Mt. 13:31–32, Le. 13:18–19).

30. πῶς ὁμοιώσωμεν ... θῶμεν; (delib. conj., WM., p. 356, Blass, *Gr.*, p. 210). Lc. (who has placed this parable and the parable which follows it in Mt. in quite another context) retains the double question which Mt. has lost; for the form cf. Isa. 40:18. ‘How are we to depict the kingdom of God? in what new light can we place it?’ The Lord, as a wise teacher, seems to take His audience into His counsels, and to seek their help (cf. Blass, *Gr.*, p. 166). But the parable is ready, and follows without a break.

31. ὡς κόκκῳ σινάπεως] Wycliffe, “as a corn of seneueye.” Answer to πῶς ὁμοιώσωμεν κτλ.; two constructions seem to be combined—ὡς κόκκον [θήσομεν] and κόκκῳ

[ὁμοιωσομεν]. Κόκκος is here a grain or seed, as in κ. σίτου Jo. 12:24, 1 Cor. 15:37; in the LXX. κόκκος is the scarlet dye (Lam. 4:5, Heb. קֶקֶק Sir. 45:11, Heb. קֶקֶק), more usually τὸ κόκκινον (cf. Mt. 27:28, &c.), produced from the berry-like grub which feeds on the *ilex coccifera*. The σίναπι is probably *sinapis nigra*, which, though but a herb (λάχανον Mt. 13:32), grows to a great height in the warm valley of the Jordan, forming branches and assuming the appearance of a small tree (Le. 13:19, ἐγένετο εἰς δένδρον. The point of the parable lies in the contrast between the relatively small seed and the size to which the plant attains; cf. Mt. 17:20=Lc. 17:6. The disproportion seems to have been proverbial, Patristic writers refer also to the properties of the mustard seed e.g. Hilary (*in Mt.*): “grano sinapis seipsum Dominus comparavit acri maxime ... acrius virtus et potestas tribulationibus et pressuris accenditur.” But this, if designed, is quite in the background of the thought.

ὅταν σπαρῇ ἐπὶ τῆς γῆς] Mt. and Lc. particularise: the mustard is sown not in the open plain like the wheat, but ἐν τῷ ἁ γρῶ, εἰς κῆπον (3 Regn. 20. [21.] 2); it is a garden herb. Μικρότερον ὃν πάντων τῶν σπερμάτων: the construction is again involved: we expect ὃ (sc. σπέρμα) μικρ. ὃν ... γῆς, ὅταν σπαρῇ κτλ. , or as in Mt. ὃ μικρ. μὲν ἐστὶν ... ὅταν δέ κτλ. The verse reads like a rough note translated without any attempt to remove grammatical difficulties. On the use of the comp. when the superlative seems to be required see WM., p. 303. The seed is relatively the least of seeds, i.e. in proportion to the plant. For one of several possible applications cf. Jerome *in Mt.* 13.: “praedicatio evangelii minima est omnibus disciplinis ... hominem Deum, Deum mortuum, scandalum crucis praedicans. Confer huiusmodi doctrinam dogmatibus philosophorum ... sed ilia cure creverit, nihil mordax, nihil vividum, nihil vitale demonstrat.”

32. καὶ ὅταν σπαρῇ takes up the thread of ὃς ὅταν σπ., broken by the intruded participial clause. For ἀναβαίνει, *ascendit*, see above, v. 7. Mt. and Lc. exaggerate the growth (γίνεται δένδρον, ἐγένετο εἰς δ.), whilst Mc. adheres to the fact: it becomes the tallest of garden herbs—a δενδρολάχανον, as Theophrastus calls such towering succulent plants (*hist. plant.* 1:3, 1:4). For λάχανον see Gen. 9:3, Prey. 15:17, Lc. 11:42, Rom. 14:2; for ποιεῖν κλάδους cf. Ezech. 17:8 τοῦ ποιεῖν βλαστούς.

καὶ ποιεῖ κτλ. refers to Dan. 4:9 (12), Th., ἐν τοῖς κλάδοις αὐτοῦ κατῴκουν (5:18 κατεσκήνουν) τὰ ὄρνεα (LXX. τὰ πετεινὰ) τοῦ οὐρανοῦ κτλ.: cf. Ps. 103. (104.) 12, Ezech. 17:23. Κατασκηνοῖν: see WH., *Notes*, p. 173; WSchm., p. 116 n., Blass, *Gr.* p. 48.

The parable supplied the followers of the Gnostic Marcus with materials for one of their mystic formulas: Iren. 1:13. 2, ἡ ἀνεκνόητος καὶ ἄρρητος χάρις ... πληθύνει ἔν σοι τὴν γνῶσιν αὐτῆς, ἐγκατασπείρουσα τὸν κόκκον τοῦ σινάπεως εἰς τὴν ἀγαθὴν γῆν.

The three parables of the Sower, the Growth, and the Seed, direct attention successively to the soil, the hidden life working in the seed, and the seed itself in its relation to the final results of the sowing. Any impression of failure derived from the first parable is corrected by the second and the third. While the first two regard the Kingdom of Heaven in its operations upon the individual, the third represents it as an imperial power, destined to overshadow the world.

33–34. GENERAL LAW OF PARABOLIC TEACHING (Mt. 13:34).

33 f. τοιαύταις παραβολαῖς πολλαῖς] The parables just given are to be regarded as specimens, a few out of many. Even Mt.s ταῦτα πάντα ἐλάλησεν ... ἐν παραβολαῖς must not

be taken as limiting the parables to the seven which he relates. Ἐλάλει αὐτοῖς τὸν λόγον: the subject of the teaching was the same as at the outset (2:2)—the word of the Kingdom—though the method was new. Καθὼς ἡδύναντο ἀκούειν: comp. Jo. 16:12, 1 Cor. 3:2, Heb. 5:12 f., 12:20. Χωρὶς δὲ παραβολῆς κτλ., ‘but apart from a parable,’ except in a parabolic form, He did not speak to them (sc. τοῖς ὄχλοις, Mt.), i.e. at this stage of His ministry; with the form of the sentence comp. Jo. 1:3, Philem. 14, Heb. 9:18. Mt. finds in this a fulfilment of Ps. 78:2 f.

κατ’ ἰδίαν δέ κτλ.] Wycliffe, “bi hemsilf,” by themselves. Κατ’ ἰδίαν (for the form καθ’ ἰδίαν see WH., *Notes*, p. 145)=κατὰμόνας, v. 10—when the crowd had dispersed and He was left with His immediate followers. Τοῖς ἰδίοις μαθ., possibly suggested by κατ’ ἰδ., =τοῖς μαθηταῖς αὐτοῦ (Jo. 13:1), but emphasising the relation. Ἐπιλύειν is used of interpreting dreams (Gen. 40:8, 41:8, 41:12, Aq.=συγκρίνειν, ἀπαγγέλλειν, LXX.), and of deciding a question (Acts 19:39); ἐπίλυσις in 2 Pet. 1:20=the exposition of Scripture. Mc. has given us our Lord’s ἐπίλυσις of one of the parables (v. 14 ff.): exposition now regularly followed (ἐπέλυνεν πάντα) the public teaching. Cf. Orig. *c. Cels.* 3:46, ἐπέλυνεν ... προτιμῶν παρὰ τοὺς ὄχλους τοὺς τῆς σοφίας αὐτοῦ ἐπιθυμοῦντας.

35–41. STILLING OF THE WIND AND SEA (Mt. 8:23–27, Lc. 8:22–25).

35. ἐν ἐκείνῃ τῇ ἡμέρᾳ links on the sequel with 4:1 ff., and therefore with 3:20 ff. Lc. seems to have lost this note of time, but preserves the general order (ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν); Mt. transfers this miracle and the next into another context.

ὁψίας γενομένης] Late in the afternoon, but probably before sunset; for the crowd had not yet left the shore; see however 1:32, Jo. 6:16, 6:17. The immediate purpose of the crossing was perhaps to disperse the crowd before nightfall. Διέλθωμεν, ‘let us go through’; so Lc., Mt. uses ἀπελθεῖν. Διαπερᾶν is the usual word (5:21, 6:53), διέρχεσθαι being more appropriate to travelling by land (Lc. 2:15, 17:21, Jo. 4:4, Acts 18:4, &c.), or, if used of the water, meaning to wade (Ps. 65. (66.) 12) rather than to cross. Τὸ πέραν: sc. τῆς θαλάσσης, cf. 5:1.

36. καὶ ἀφέντες τὸν ὄχλον κτλ.] See the two striking incidents which Mt. connects with this departure (8:18–22). The Lord was already on board (Mc. 4:1)—a point which Mt. (ἐμβάντι αὐτῷ) and Lc. (αὐτὸς ἐνέβη) overlook,—and He now put to sea (Lc. ἀνήχθησαν) without going ashore to make preparations (ὡς ἦν, Vg. *ita ut erat*). Euth.: ὡς ἦν, ἀντὶ τοῦ ὡς ἐκάθητο ἐν τῷ πλοίῳ. For the phrase cf. 4 Regn. 7:7 (ὡς ἔστιν=נִהְיָה כַּשֵּׁן); Fritzsche cites Lucian, *As.* 24, ἀφῆκαν ὡς ἦν ἐν τῷ δεσμῷ. For παραλ. see Acts 15:39: in the Gospels the word is commonly used of the Lord ‘taking’ the Twelve, e.g. 9:2, 10:32, 14:33, cf. Jo. 14:3; but here the disciples, as owners and navigators of the boat, ‘take’ Him with them. Mc. alone adds that other boats started with them, either as an escort, or through eagerness to follow the Rabbi; these were probably scattered by the storm, or soon turned back again. One boat seems to have sufficed for the Twelve and the Lord, see 6:32, 6:45; otherwise we might suppose the ἄλλα πλοῖα to be those of other disciples.

37. γίνεται λαῖλαψ μεγάλη κτλ.] Mt. speaks only of the σεισμὸς μέγας on the water which resulted. Lc. on the other hand adds to the picture, possibly from his knowledge of the locality, κατέβη λ. ἀνέμου εἰς τὴν λίμνην. The cyclonic wind which arose swept down upon the lake from the hills through the ravines on the W. shore: cf. G. A. Smith, *H. G.* p. 441 f.

For λαῖλαψ see Ps. 54. (55.) 9, Aq. (=LXX., καταιγίς), Job 21:18, Sir. 48:9 (הַגִּזְזִי), Jer. 32:18=25:32 (גִּזְזִי), 2 Pet. 2:17.

καὶ τὰ κύματα ἐπέβαλλεν κτλ.] ‘The waves came crowding up into the boat.’ For various uses of ἐπιβάλλειν intrans. cf. Tob. 6:11, Judith 11:12, 1 Macc. 4:2, 2 Macc. 3:3, Mc. 14:72, Lc. 15:12: of classical exx. Plat. *Phaedr.* 248 A comes fairly near to the sense of the present context: ξυμπεριφέρονται πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσai. If we follow these analogies εἰς is not ‘against,’ but ‘so as to enter’; the point is not the violence of the waves, but the filling of the boat.

ὥστε ἤδη γεμίζεσθαι] Mt. ὥστε ... καλύπτεσθαι, Lc. συνεπληροῦντο, adding καὶ ἐκινδύνευον (Jon. 1:4). For γεμίζεσθαι cf. Lc. 14:23, Apoc. 15:8.

38. καὶ αὐτὸς ... προσκεφάλαιον] Peculiar to Mark; the other Synoptists notice only that He slept (Mt. ἐκάθευδεν, Lc. ἀφύπνωσεν). Comp. Jon. 1:5, Ἴωνᾶς δὲ κατέβη εἰς τὴν κοίλην τοῦ πλοίου καὶ ἐκάθευδεν. Our Lord’s work for the day was done; the navigation belonged to others, and He took the opportunity of repose. He was in the stern (Acts 27:29, 27:41), where He would not interfere with the working of the ship, on the head-rest—προσκεφάλαιον, properly a pillow (πρὸς κεφαλῆς, Gen. 28:11, 1 Regn. 26:11 ff., 1 Esdr. 3:8, Ezech. 13:18, 13:20), here possibly a rower’s cushion (see Smith, *Shipwreck*, p. 126 ff.); the art. indicates that there was but one on board, or in that part of the boat. According to the later Greek interpreters, it was merely a wooden head-rest (Thpht. ξύλινον δὲ πάντως ἦν τοῦτο), possibly a stage or platform; cf. Macgregor, *Rob Roy on the Jordan*⁴, p. 321. See however Hesychius *ad ν.*: τὸ δερμάτινον ὑπηρεσίον ἐφ’ ᾧ καθέζονται οἱ ἐρέσσοντες. Sleep is attributed to our Lord in this context only; but it is probably implied in 1:35, and in passages which describe His vigils as if they were exceptional. The fact that He slept is rightly regarded by Leo M. (*ad Flav.*) as fatal to a Eutychian view of His Person: “dormire evidenter humanum est.” Yet, as Ambrose says (*in Lc.*), “exprimatur securitas potestatis quod ... solus intrepidus quiescebat.” On αὐτός see WM., p. 187.

διδάσκαλε] Mt. κύριε, Lc. ἐπιστάτα—all probably=Rabbi, cf. Mt. 17:4 with Mc. 9:5, Lc. 9:33, and Jo. 1:39. The touch of natural resentment at His seeming neglect which is seen in Mc.’s οὐ μέλει σοι, disappears in Mt. and Lc. For the phrase see Tob. 10:5, Lc. 10:40.

39. διεγερθεῖς κτλ.] They had no need to repeat their cry; it had the effect of fully arousing Him. From Wycliffe onwards the English versions follow the Vg. *exsurgens*, “He rose up,” or “He arose”; R.V. rightly, “He awoke.” The rebuking of the wind and sea presents a striking analogy to that of the unclean spirit in 1:25. The Sea is personified (cf. Ps. 105. (106.) 9), or perhaps regarded as the instrument of adverse powers; but comp. 11:14, 11:23, for exx. of dramatic commands to inanimate objects. Mc. alone gives the words of the rebuke: πεφίμωσο (Wycliffe, “wexe doumb”), be still and continue so (WM., p. 395 f.), stronger than φημώθητι (1:25).

καὶ ἐκόπασεν κτλ.] Κοπάζειν is used of water in repose after a storm or a flood, Gen. 8:1 ff., Jon. 1:11, 1:12; of fire, Num. 11:2; of wind again in Mc. 6:51. The wind, as if weary of a fruitless struggle, “sank to rest,” and the result was (ἐγένετο) a “great calm”: the little lake rapidly settled down again into its normal state of repose. Γαλήνη in Biblical Greek occurs only in this context and in Ps. 106. (107.) 29, Symm.

40. τί δειλοί ἐστε;] Mt. with less probability makes the rebuke precede the stilling of the storm. In classical Greek δειλία is the extreme opposite of θρασύτης, the mean being ἀνδρεία (see Trench, *syn.* § 10.). The δειλός is the man who lacks physical or moral courage and therefore fails to do his duty in danger: Arist. *rhet.* 1:9, ἀνδρεία δέ, δι' ἣν πρακτικοί εἰσι τῶν καλῶν ἔργων ἐν τοῖς κινδύνοις—δειλία δὲ τοῦναντίον. Jewish ethical writers connect δειλία with an evil conscience (Sap. 4:20, 17:11). In the N. T. a new element enters into the conception; δειλία is connected with ὀλιγοπιστία (Mt. here) and ἀπιστία (Apoc. 21:8); it is excluded by πίστις. Thus it becomes a sin of the first rank, for which the δεύτερος θάνατος is reserved. Hence the warning now, and again before the end (Jo. 14:27). The πνεῦμα δειλίας is not of God (2 Tim. 1:7); it is the opposite of the πνεῦμα δυνάμεως which was in Christ, and comes of faith.

οὐπω ἔχετε πίστιν;] Not yet, after months of discipleship. Comp. 8:17, Jo. 14:9, Heb. 6:12. Faith in its fulness (Mt. 8:26) was still wanting to them; or as Lc. puts the matter, if they had faith, it was not ready at hand for use in time of need (ποῦ ἡ πίστις ὑμῶν;). This is the first of a series of censures on the Apostles for their lack of faith or understanding; see 7:18, 8:17, 8:21, 8:33, 9:19, [16:14], Mt. 14:31, 16:8, 17:20.

41. ἐφοβήθησαν φόβον μέγαν] An awe of the Presence of Christ generically different from the fear which sprang from want of faith in Him—indeed its direct opposite. This miracle came home to the Apostles above any that they had witnessed. It touched them personally: they had been delivered by it from imminent peril. It appealed to them as men used to the navigation of the Lake. Thus it threw a new and awful light on the Person with Whom they daily associated. For φοβεῖσθαι φόβον μέγαν (cogn. acc., WM., p. 281) comp. Jon. 1:10, 1 Pet. 3:6, 3:14 (Isa. 8:12).

ἔλεγον πρὸς ἀλλήλους κτλ.] To Him they said nothing, their awe kept them silent (cf. Jo. 21:12). But as they worked the ship while He perhaps was resting again, the question went round τίς ἄρα οὗτός ἐστιν (Mc. Lc.)=ποταπός ἐστιν Mt. Ἄρα is illative; 'in view of what we have just witnessed, what can we say of Him?' Cf. Mt. 18:1, 19:25; Lc. 1:66, and see WM., p. 556. Wycliffe, "who, gessist thou, is this?" Τίς .. ὅτι, cf. Blass, *Gr.* p. 293 n.

καὶ ὁ ἄνεμος καὶ ἡ θάλασσα] Not only the demons (1:27), but, what to these sea-going men was a greater marvel, the wind and the sea. For a promise of the further extension of this power of Christ over the creation see 1 Cor. 15:25 ff., Heb. 2:5 ff.

An exquisite homiletical treatment of the story may be found in Aug. *serm.* 63: "audisti convicium, ventus est; iratus es, fluctus est ... periclitatur navis, periclitatur cot tuum ... oblitus es Christum; excita ergo Christum, recordare Christum, evigilet in te Christus, considers illum ... imperavit Christus mari, facts est tranquilliras. qued autem dixi ad iracundiam, hoc tenete regulariter in omnibus tentationibus vestris."

CHAPTER 5

5:1–13. CASTING OUT OF THE LEGION (Mt. 8:28–32, Lc. 8:26–33).

1. ἦλθον εἰς κτλ.] Lc. recasts the whole sentence: κατέπλευσαν εἰς τὴν χ. τῶν Γερ., ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. They reached the land of the Gerasenes right over against the Galilean shore. For τὸ πέραν see 4:35.

τῶν Γερασηνῶν] So Lc. In Mt. Γαδαρηνῶν is the best attested reading. The 'Western' text substitutes Γερασηνῶν for Γαδ. in Mt., the 'Syrian' on the other hand changes

Γερασηνῶν into Γαδ. in Mc. and Lc.; whilst the ‘Alexandrian’ text reads Γεργεσηνῶν in all three: see WH., *Notes*, p. 11. Origen (*in Ioann.*, t. 6:41) supports Γεργ. on purely internal grounds: Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα ... Γάδαρὰ γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας ... ἀλλὰ Γέργεσα ἀφ’ ἧς οἱ Γεργεσαῖοι πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην περὶ ἣν κρημνὸς προσκείμενος τῇ λίμνῃ (cf. t. 10:12 (10)). Jerome, who like Origen knew Palestine, bears witness to the existence of a Gergesa on the E. shore of the lake (*de situ*, p. 130: “et hodieque super montem viculus demonstratur iuxta stagnum Tiberiadis”). Almost directly opposite to Mejdol on the Ghuweir are the ruins now known as *Kersa* (Wilson, *Recovery of Jerusalem*, p. 369) or *Kursi*: the nature of the place answers fairly well to the description in vv. 11 ff. where see note; comp. Thomson, *Land and the Book*, pp. 374 f. But the Arabic name, which means a ‘stool,’ may be merely descriptive (Schumacher, *Jaulân*, p. 179); and there seem to be philological difficulties in the way of an identification of *Kursi* with either Gerasa or Gergesa. The Decapolitan city Gerasa, *Jerash* (Joseph. *B. J.* 1. 4. 8, 3. 3), was thirty miles to the S.E., and, as Origen saw, impossible (see however Burkitt in *J.B.L.* 27:2. (1908)). On the other hand the neighbourhood of the lakeside Gerasa might perhaps be loosely described as Gadarene territory; Gadara, *Um Keis* (Joseph. *B. J.* 4. 7), was but 6 miles S.E. of the southern extremity of the Lake, and Josephus (*vit.* 9, 10) mentions Γαδαρηνῶν καὶ Ἰππηνῶν κώμας αἱ δὴ μεθόριοι τῆς Τιβεριάδος ... ἐτύγχανον κείμεναι.

2. ἐξελθόντος ... εὐθύς κτλ.] The Lord had but just landed (Lc. ἐπὶ τὴν γῆν) when the incident occurred. Ὑπαντᾶν is common to Mt., Mc., Lc.; for ἐκ τῶν μνημείων Lc. has ἐκ τῆς πόλεως, but apparently in the sense of ‘belonging to the town,’ for he agrees with Mt. that the man had his residence in the tombs. “There do not appear to be any rock-hewn tombs near Kersa; but the demoniac may possibly have lived in one of those tombs built above ground” which were “much more common in Galilee than has been supposed” (Wilson, *l.c.*). Μνημεῖον is used of both, see Mt. 27:60, Lc. 11:47.

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ] Ἐν=in the sphere of, under the influence of: see note on 1:23. Mt. δύο δαιμονιζόμενοι, cf. δύο τυφλοί, Mt. 20:30, where Mc. and Lc. mention one only. As Victor remarks, τοῦτο οὐ διαφωνίαν ἐμφαίνει, since the mention of one demoniac does not exclude the presence of a second, unless it is expressly stated that he was alone: still it indicates either a distinct or a blurred tradition. Mc.’s description is too minute in other respects to permit us to suppose that it is defective here.

3. τὴν κατοίκησιν εἶχεν ἐν τοῖς μν.] Vg. *domicilium habebat in monumentis*. On the practice of haunting sepulchral chambers see Ps. 67. (68.) 7, LXX. τοὺς κατοικοῦντας ἐν τάφοις, Isa. 65:4 ἐν τοῖς μνήμασιν ... κοιμῶνται. Κατοίκησις is an ἄπ. λεγ. in the N.T.; in the LXX. it is fairly distributed (=בְּמִצְבֵּי), together with the non-classical κατοικεσία. Μνήμα and μνημεῖον are used with nearly equal frequency in the LXX.; in the N.T. μνήμα is relatively rare (Mc.¹ Lc.^{ev.3, act.2}, Apoc.¹, against about 40 exx. of μνημεῖον).

3–4. καὶ οὐδὲ ἀλύσει κτλ.] Not even (οὐδέ) fetters availed any longer (οὐκέτι); the malady had grown upon him to such an extent that coercive measures were now fruitless. Διὰ τὸ αὐτὸν ... συντετρίφθαι: reason for the statement just made: ‘since the experiment had often been made and proved futile.’ Διὰ with the inf. here “expresses the evidence rather than the cause” (Burton, § 408). Πέδαις καὶ ἀλύσεσι, Vg. *compedibus et catenis*, with fetters and

manacles; Wycliffe, “in stockis and cheynes”; cf. Ps. 104. (105.) 18, 3 Macc. 4:9, Acts 12:7, and Lightfoot, *Philippians*, p. 8: Horace, *ep.* 1:16, 1:76 “in manicis et| compedibus saevo te sub custodetenebo.” The perfects δεδέσθαι, διεσπᾶσθαι, συντετρίφθαι refer to actions “whose result was existing not at the time of speaking, but at an earlier time” (Burton, § 108). It is as if the writer’s imagination had caught the words of the neighbours as they told the tale of their repeated failures (οὐ δυνάμεθα αὐτὸν δῆσαι, πολλάκις γὰρ δέδεται κτλ.), and he had embodied them without a change of tense. The scene reminds the reader of Samson, Jud. 16:8, 16:9, ἔδησεν αὐτὸν ... καὶ διεσπασεν τὰς νευρέας (διέρρηξεν, A; cf. Lc., v. 29, διαρήσων τὰ δεσμά). Διασπᾶσθαι is more than ‘to be torn apart,’ rather ‘torn to shreds’: cf. Jud. 16:9, Jer. 10:20, Acts 23:10; συντρίβεσθαι is ‘to be crushed’ or ‘broken into pieces,’ like glass or pottery or a bone; cf. Mc. 14:3, Jo. 19:36, Apoc. 2:27.

4. καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι] In its logical connexion the clause belongs to the evidence introduced by διὰ, so that we should expect καὶ μηδὲνα ἰσχύειν. Mc. however reverts to the ind. imperf. of v. 3. On ἰσχύειν=δύνασθαι see Field, *Notes*, p. 26 f. Δαμάζειν is used properly of wild animals: see however James 3:7, 3:8, with Mayor’s note. Even iron ὁ δαμάζων πάντα (Dan. 2:40, LXX.) failed in the present case.

5. νυκτὸς καὶ ἡμέρας] I.e. at intervals during the night and the day (see note on 4:27); yet without any long intermission—practically διὰ παντός, cf. Deut. 33:10, Lc. 24:53, Heb. 9:6.

ἐν τοῖς ὄρεσιν] At times he left the shelter of the tombs for the open downs, and his cry was heard among the hills.

κράζων καὶ κατακόπτων ἑαυτὸν] For κράζειν used of demoniacs or the possessing spirits see 1:26, 3:11, 9:26. St Paul transfers it to the domain of the Spirit of God, Rom. 8:15, Gal. 4:6. The word suggests strong emotion, which may be either good or evil. For κατακόπτειν, Vg. *concidere*, to cut to pieces (here only in N.T.) cf. 2 Chron. 34:7 (κ. λεπτὰ), Jer. 21:7 (κ. ἐν στόματι μαχαίρας); his body may in this way have been gashed and scarred all over, for (Lc.) χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον. Field (*Notes*, p. 27) defends the Wycliffite rendering “betynge hymself,” quoting Chrysostom for this use of κατακόπτειν; but λίθοις seems to determine its meaning in this context; cf. Syrr.^{sin.pesh.} Mt. adds that the man was a source of danger to passers by, so that people avoided that way (i.e. apparently the way from the shore over the hills). At times a paroxysm seized him (Lc. συνηρπάκει αὐτόν, ἡλαύνετο ἀπὸ τοῦ δαιμονίου), and then he was at his worst. Nevertheless the man did not attempt suicide; “servatus est homo he, ut porci, in mare se praecipitaret” (Bengel).

6. καὶ ἰδὼν κτλ.] Ἀπὸ μακρόθεν (WM., p. 753 f.) occurs again 8:3, 11:13, 14:54, 15:40, “ein dem Mark. besonders beliebter Pleonasmus” (Meyer-Weiss); it occurs also Mt.², Lc.², Apoc.³, and is fairly common in the LXX.; cf. 4 Regn. 19:25, A; 2 Esdr. 3:13, 22:43, Ps. 37. (38.) 12 (8^{c.a} ART), 137. (138.) 6, 138. (139.) 2: Aq. has εἰς ἀπὸ μ., 4 Regn. 29:25. Μακρόθεν itself is a late Greek equivalent for πόρρωθεν (Blass, *Gr.* p. 59). Ἐδραμεν—at first perhaps with hostile intentions. The onrush of the naked yelling maniac must have tried the newly recovered confidence of the Twelve. We can imagine their surprise when, on approaching, he threw himself on his knees; comp. 3:11, τὰ πνεύματα ... προσέπιπτον. Προσκυνεῖν is rarely

Field, F. Field, *Notes on the translation of the N.T. = Otium Norviceuse 3.*, edited by A. M. Knight (Cambridge, 1899).

used in the Gospels in reference to these acts of prostration exc. in Mt. (only here and Mc. 15:19, Lc. 24:52, Jo. 9:38).

7. καὶ κράζας] Lc. ἀνακράζας (cf. Mc. 1:23). The words of the cry begin as in Mc. *l.c.* (where see note) by repudiating fellowship and intercourse (τί ἐμοὶ καὶ σοί;). With υἱὲ τοῦ θεοῦ cf. ὁ ἅγιος τοῦ θεοῦ in the earlier incident. Τοῦ ὑψίστου, not in Mt., but probably original; ὁ ὑψιστος or (as a proper name) “Υψιστος=יְהוָה לְאֵל or יְהוָה, in LXX. frequently from Gert. 14:18, 14:19 onwards: in the N.T. it occurs only in passages with an O.T. ring, Lc. 1:32, 1:35, 1:76; 6:35, 8:28, Heb. 7:1 (where see Westcott’s note), or in sayings attributed to the possessed (here, and in Acts 16:17). This name, which Israel used in common with other monotheists and even pagans, seems to have been displaced in Christian Gentile circles by words which gave a fuller view of GOD as revealed in Christ—Κύριος, θεός, ὁ πατήρ.

μή με βασανίσῃς] Mt. ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; a remarkable variation which has the air of originality. The unclean spirits recognise that βασανισμός awaits them; it is only a question of time; cf. *Act. Thom.* § 42, τοῦ καιροῦ ἡμῶν μηδέπω ἐνεστῶτος ... and on καιρός see Mc. 1:15 note. The ill-sounding words βάσανος βασανίζω βασανισμός meet the reader constantly in the Books of the Maccabees in descriptions of physical torture; in Wisdom they are used in reference to the plagues of Egypt (Sap. 11:9, 12:23, &c.). The N.T. transfers them to the spiritual consequences of sin: cf. Mt. 18:34, Lc. 16:23, Apoc. 20:10. Mc. alone retains the form of adjuration which accompanied this despairing appeal. Ὁρκίζειν τινὰ κατὰ Κυρίου (τοῦ θεοῦ) is the LXX. form (3 Regn. 2:43, cf. Mt. 26:63), but the present construction occurs again in Acts 19:13, 1 Thess. 5:27; cf. ὁρκίζω σε ... τὸν θεὸν τοῦ Ἀβραάμ κτλ. in the long Jewish incantation printed by Deissmann, *Bibelstudien*, p. 28 ff. (=E. Tr. p. 274 ff.).

8. ἔλεγεν γάρ κτλ.] ‘He had been saying’; cf. Burton, § 29. The command probably followed the words τί ἐμοὶ ... ὑψίστου; With ἔξελθε cf. 1:25, 9:25. Τὸ πν. τὸ ἀκάθ., nom. for vocative; see WM., p. 227 f. and Blass, *Gr.* p. 86 f.

9. καὶ ἐπηρώτα] Lc. ἐπηρώτησεν. The imperfect carries on the narrative of the conversation. The question is probably a reply to the appeal μή με βασανίσῃς. Who was the suppliant? was it the man or his oppressor? This was the first point to be determined. Αὐτόν, cf. Euth.: τὸν ἄνθρωπον μὲν ἐπηρώτα· πρὸς τὸ πλῆθος δὲ τῶν ἐν αὐτῷ δαιμόνων διέβαινεν ἡ ἐρώτησις.

Λεγιὼν ὄνομά μοι κτλ.] *Legio* made its way not only into the later Greek, both Hellenistic and literary (Plutarch, 1:1072, Mt. 26:53), but probably into the Aramaic of Palestine; it is found in Rabbinical writings (לְגִיּוֹן, pl. לְגִיּוֹנִין, Dalman, *Gr.*, p. 149) and in early Aramaic inscriptions (S. A. Cook, *Glossary*, p. 67 s.v. לְגִיּוֹן), and it survives in Lejjun, the modern name of a site usually identified with Megiddo (G. A. Smith, *H.G.* pp. 386, 407). To a Palestinian of our Lord’s time the name would connote not only vast numbers—the strength of the legion often reached 5000 to 6000 men (Marquardt, 2:389, 441)—and submission to a

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

Dalman, G. Dalman, *Grammatik d. Jüdisch-Palästinischen Aramäisch* (Leipzig, 1894).

superior will (Bengel: “uni parebant ut legio imperatori”); but the miseries of a military occupation by a foreign power (on the history of the Roman legion in Syria see Schürer 2:1. p. 50 ff.); even such small bodies of irregular troops as served under Herod Antipas and Philip knew how to harass and plunder (Lc. 3:14). For other exx. of possession by more than one unclean spirit cf. ‘Mc.’ 16:9, Lc. 11:26; cf. Tertull. *anim.* 25, “septenarii spiritus, ut in Magdalena, et legionarii numeri, ut in Geraseno.”

10. παρεκάλει αὐτὸν πολλά] The sing. is used because the spirits, speaking by the voice of the man, are still regarded as a single *ego*; the imperfect implies repetition. Πολλά, Vg. *multum*, cf. 1:45, 6:20; so μακρά Mc. 12:40, πυκνά Lc. 5:33.

ἔξω τῆς χώρας] Vg. *extra regionem*, sc. τῶν Γερασηνῶν. Lc. has the remarkable variation εἰς τὴν ἄβυσσον, which may have the double meaning, (1) “into the depths of the sea” (so ἄβυσσος is frequently used in the LXX., cf. e.g. Isa. 63:13); (2) into the place of punishment (Apoc. 9:1, &c.). An attempt has been made (*Exp* 4. 4. p. 377) to treat these two versions of the demoniac’s words as renderings of nearly identical Aramaic; but it is probably safer to regard Lc.’s phrase as interpretative. The man feared nothing worse than expulsion from his native hills; the spirits dreaded a graver punishment. Bede: “hostis humanae salutis non exiguum sibi ducit esse tormentum ab hominis laesione cessare.”

11. ἦν δὲ ἐκεῖ κτλ.] Within sight, but (Mt.) at some distance. The herd was a large one (μεγάλη Mc., cf. πολλῶν Mt., ἱκανῶν Lc.), numbering ὡς δισχίλιοι (Mc. only). Πρὸς τῷ ὄρει: ‘at,’ on the side of the mountain, cf. Lc. 19:37 πρὸς τῇ καταβάσει τοῦ ὄρους—a construction more frequent in the LXX. than in the N.T. (WM., p. 493).

ἀγέλη χοίρων μεγάλη] For the number see v. 13. The O.T. mentions ἀγέλαι προβάτων (1 Regn. 17:34), αἰγῶν (Cant. 4:1, 6:4), καμήλων (Isa. 60:6); an ἀγ. χοίρων was perhaps hardly to be found W. of the Jordan and its lakes: even the word χοῖρος is unknown to the LXX. who use ὄς in the few passages where they have occasion to mention the unclean animal. On the moral difficulty which the destruction of the swine has been felt to present see Plummer, *St Luke*, p. 228 f.

βοσκομένη] For the middle voice of this verb cf. Gen. 61:2, Job 1:14, Isa. 11:6, etc. The swine were under the control of swineherds (οἱ βόσκοντες v. 14): for this class see Lc. 15:15.

12. παρεκάλεσαν] Contrast παρεκάλει (v. 10), κράξας ... λέγει (v. 7). The Spirits at length dissociate themselves from the man, for they know that their hold over him is at an end, and the plural is consequently used; cf. v. 13.

πέμψον] Mt. ἀπόστειλον: for the difference of meaning see on 3:14. Lc. avoids both verbs (ἵνα ἐπιτρέψῃ αὐτοὺς εἰς ἐκείνους εἰσελθεῖν). The Lord’s ὑπάγετε (Mt.) was permissive only: they were left free to go if they would.

13. καὶ ἐπέτρεψεν αὐτοῖς] See last note. The reading of D (εὐθέως κύριος Ἰησοῦς ἔπεμψεν αὐτοὺς εἰς τοὺς χοίρους) loses sight of an important distinction. The permission shewed how completely the spirits were subject to His will: Clem. *Hom.* 19:14, ὡς μηδὲ τοῦ εἰς χοίρους εἰσελθεῖν ἄνευ τῆς αὐτοῦ συγχωρήσεως ἐξουσίαν ἔχοντες. Cf. Tertull. *fug.* 2: “nec in porcorum gregem diaboli legio habuit potestatem nisi eam de Deo impetrasset,” and Thpht. *ad loc.*

καὶ ἐξελθόντα κτλ.] Ἐξελθεῖν and εἰσελθεῖν are regularly used in reference to possession: cf. Mc. 1:25, 1:26, 7:29, 7:30, Mt. 12:43, Lc. 8:30, 11:26, Jo. 13:27. Τὰ πνεύματα τὰ ἀκάθαρτα, cf. τὸ πνεῦμα τὸ ἀκάθαρτον (v. 7). The corporate unity which resulted from their identification with the man's personality is now lost: see on v. 11. Εἰς τοὺς χοίρους. Patristic writers point out the fitness of the coincidence which brought unclean spirits into fellowship with the most unclean of beasts: e.g. Macarius Magnes 3:11, οὐ προβάτων ἀγέλας οὐδ' ἵππων οὐδὲ βοῶν λαβεῖν σπουδάζομεν, ταῦτα γὰρ τὰ ζῶα καθαρὰ καὶ ἀμύσακτα, ἀλλὰ χοίρων ὑπόσμων καὶ ἀτάκτων ἄθροισμα. The moral was readily drawn: Clem. *Hom.* 10:6, ἐπεὶ οὖν ἀλόγοις ζώοις ἐοικότα πράξαντες ἐκ τῆς ψυχῆς ὑμῶν τὴν ἀνθρώπου ψυχὴν ἀπωλέσατε, ὥσπερ χοῖροι γενόμενοι δαιμόνων αἰτήματα ἐγένεσθε.

ὥρμησεν ἡ ἀγέλη κτλ.] Vg. *magno impetu grex praecipitatus est*; Wycliffe, "with a great birre the flock was cast down." Driven to madness by a new and sudden impulse the herd rushed to its destruction. Ὁρμᾶν is used of the unreasoning onrush of a crowd, 2 Macc. 9:2, 10:16, 12:22, Acts 7:57, 19:29. Κατὰ τοῦ κρημνοῦ, "down from the steep," WM., p. 477. Κρημνός= **γῆρυς**, 2 Chron. 25:12. Of Kersa Schumacher (p. 180) reports: "steep precipices at a slight distance from the Lake ... are numerous." Ὡς δισχίλιοι: the number is given by Mc. alone. Dr Plummer (*St Luke*, p. 231) remarks that it "may be an exaggeration of the swineherds or owners," adding, "Had the number been an invention of the narrator, we should have had 4000 or 5000 to correspond with the legion."

ἐπνίγοντο] *suffocati sunt*, Lc. ἀπεπνίγη; Mt. more vaguely, ἀπέθανον ἐν τοῖς ὕδασι. The word is used in 1 Regn. 16:14 f. of the effect of possession by an evil spirit.

14–17. THE GERASENES ALARMED AND HOSTILE (Mt. 8:33–34, Lc. 8:34–37).

14. καὶ οἱ βόσκοντες κτλ.] The χοιροβόσκοι fled, narrowly escaping the fate of the herd, and reported the matter in Gerasa and the country places round the town (καὶ εἰς τοὺς ἀγρούς, Mc. Lc., cf. Mc. 6:36, 6:56, 15:21). Καὶ ἦλθον ἰδεῖν, i.e. the townsfolk and the countryside poured down to the place where Jesus was apparently still halting by the Lake; cf. Mt. πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ. Their immediate object was to see what had happened (τὸ γεγονός); but finding all quiet again, they went down to the shore (ἔρχονται πρὸς τὸν Ἰ. Mc., cf. Lc.) and there witnessed a scene more remarkable than that which the swineherds had described.

15. θεωροῦσιν τὸν δαιμονιζόμενον κτλ.] For θεωρεῖν cf. 3:11, 12:41, 15:40. Ὁ δαιμονιζόμενος is timeless (see note on 1:4), the man who, as they knew him, belonged to the class of demoniacs: see WM., p. 444, Burton § 123. Contrast ὁ δαιμονισθεὶς (v. 18), where the fact of the possession being now at an end is emphasised. Καθ., ἰμ., σωφρ., "cum artea fuisset sine quiete, vestibus, rationis usu" (Bengel). Καθήμενον, as a disciple (Lc. 2:46, 10:39). Lc. adds here παρὰ τοὺς πόδας τοῦ Ἰησοῦ, the technical phrase for the position of the scholar (Acts 22:2, cf. Schürer 2. 1:326).

ἱματισμένον] Before he took his seat among the disciples he had been clothed (cf. Lc. 8:27), perhaps with a spare χιτῶν belonging to one of the Twelve. Though ἱματισμός is fairly common, the verb has not been detected elsewhere in Greek literature, yet here it is used both by Mc. and Lc., who also share καθήμ. and σωφρονοῦντα—a coincidence difficult to explain except on the hypothesis of a common Greek tradition or document, or on that of one of the two Evangelists having borrowed from the other. Σωφρονεῖν is opposed to ὑπερφρονεῖν

(Rom. 12:3), and ἐκστῆναι (2 Cot. 5:13); the σώφρων goes with the νηφάλιος, the κόσμιος, the σεμνός (1 Tim. 3:2, Tit. 2:2), σωφροσύνη with αἰδώς (1 Tim. 2:9). These conceptions however belong to a developed Christian ethic; in the present passage the word scarcely rises above its ordinary Greek sense. Cf. Arist. *rhet.* 1:9. 9 σωφροσύνη δὲ ἀρετὴ δι' ἣν τὰς ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὥς ὁ νόμος κελεύει ἀκολασία δὲ τὸ ὑναντίον. 4 Macc. 1:31 σωφρ. δὴ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν. The man was not simply *sanae mentis* (Vg.), but free from the slavery of headstrong passions, master of himself again. Τὸν ἐσχηκότα τὸν λεγιῶνα emphasises the contrast between his present state and that from which he had been just set free; the words are not in Lc. and may be an editorial note due to Mc. For the perf. part. see Burton, § 156; while ἱματισμένον describes a condition which belongs to the time indicated by θεωροῦσιν, ἐσχηκότα goes back behind it, to a state which had ceased to exist) 'who had had the Legion'; so the MSS. of the Vg. which retain the clause (*qui habuerat legionem*). Καὶ ἐφοβήθησαν, cf. 4:41; both events excited the awe which attends the supernatural.

16. καὶ διηγῆσαντο κτλ.] The townsfolk turned to those who had witnessed everything—the Twelve, and perhaps a few bystanders—and learnt from them the whole story. Διηγῆσθαι (a common equivalent of פָּסַד in the LXX. but relatively rare in the N.T., Mt.² Lc.^{ev. 2, act. 3} Heb.¹) well expresses the voluminousness of the Eastern storyteller; cf. 9:9.

17. καὶ ἤρξαντο κτλ.] Ephrem (*conc. exp. ev.* p. 75) represents the Gerasenes as hostile from the first. It is difficult to say how far this little town within Gadarene territory may have fallen under pagan influences—the owners and keepers of the swine were surely indifferent Jews—but their unwillingness to receive Christ was probably due to the fear that His miraculous powers might bring upon them further losses. The demand for His departure was unanimous acc. to Lc.: ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου. The only parallel in the Galilean Ministry is the expulsion from Nazareth (Lc. 4:29). The ὅρια would be the bounds of the district attached to Gerasa, cf. Mt. 2:16, 15:39, Mc. 7:24, 7:31.

18–20. THE RESTORED DEMONIAK SENT TO EVANGELISE (Lc. 8:38–39).

18. ἐμβαίνοντος αὐτοῦ κτλ.] As He was going on board, the released demoniac begged to be taken with Him as a disciple: cf. Mc. 3:14, Lc. 12:59. Thpht.'s explanation is quite unnecessary (ἐφοβεῖτο γὰρ μήποτε μόνον εὐρόντες αὐτὸν οἱ δαίμονες πάλιν ἐπέλθωσιν αὐτῷ). For ὁ δαίμονισθείς see note on ὁ δαίμονιζόμενος, v. 15; attention is now called to his deliverance; the possession was a thing of the past. On the constr. παρεκάλει ... ἵνα see Burton, § 200, and cf. v. 10 *supra*.

19. καὶ οὐκ ἀφῆκεν αὐτόν] Lc. ἀπέλυσεν δὲ αὐτόν. The request is refused, because the man is wanted for immediate service. The eastern shore of the Lake was for the present closed against Jesus and the Twelve. A preparatory publication of the demoniac's story was necessary in anticipation of a later visit (7:31 ff.). What had been prohibited in Galilee (1:43 f.) is under other circumstances not only permitted but commanded in Decapolis: cf. Eccl. 3:7, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν.

εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς] Cf. 2:11. The man's first duty was to his own house (where he had long been a stranger, Lc. 8:27), and his relatives and acquaintances. Comp. 1 Tim. 5:4, 5:8. His tale was to be told in his own circle first. Οἱ σοί: cf. τὸ σόν, Mt. 20:14; τὰ σά, Lc. 6:30. For ἀπάγγελον Lc. has διηγοῦ (see on v. 16).

ὅσα ὁ κύριός σοι κτλ.] On ὅσα see 3:8 note, and *infra*, v. 20. Lc. ὁ θεός: ὁ κύριος is here=Κύριος as in Lc. 1:6, &c., either $\aleph \dot{\iota} \eta \dot{\iota}$ or $\aleph \dot{\iota} \eta \aleph$, as repeatedly in the LXX.; ὁ κ. is used of Jesus by Mc. only in 11:3 where it possibly=ὁ διδάσκαλος (Jo. 13:13). Euth.: οὐκ εἶπεν Ὅσα ἐγὼ πεποίηκα· τῷ πατρὶ τὸ θαῦμα ἐπιγραφόμενος. Πεποίηκεν καὶ ἡλέησεν: the combination of tenses expresses two sides of the transaction, its historical completeness and its permanent results. The act of mercy was momentary, the consequences would be before the eyes of those who listened to his tale. On such combinations see WM., p. 339. In some cases the perfect appears to bear a sense almost undistinguishable from that of the aorist, *ib.*, p. 340, Burton, §§ 80, 88; but here the change of tense can be conveyed in a translation: cf. R.V. 'hath done,' 'had mercy.' In the next verse where an ordinary narrative is in view Mc. writes ἐποίησεν. For ποιεῖν τί τινι cf. Mt. 27:22. Ὅσα, which belongs properly to πεποίηκεν, is loosely carried on to ἡλέησεν, before which we should expect ὥς.

20. ἦρξατο κηρῦσσειν ἐν τῇ Δεκαπόλει] Lc. καθ' ὅλην τὴν πόλιν i.e. Gerasa. The Decapolis (G. A. Smith, *H.G.* p. 595 ff., Schürer 11. 2:94 ff.) was strictly a confederation of Greek cities, perhaps originally ten in number. Pliny *H. N.* 5:18. 74 mentions Damascus, Philadelphia, Raphana, Scythopolis (the O.T. Bethshah), Gadara, Hippos, Dios, Pella, Gerasa (now *Jerash*), Kanatha: but he warns his readers that the names varied in different lists. As a geographical name the word was probably used with a corresponding laxity, and the territory of each city in the league was regarded as the local 'Decapolis.' If so, the Decapolis of the Gospels (Mt. 4:25, Mc. 5:20, 7:31) may be sought for in the neighbourhood of Gadara and Hippos, which bordered on the Lake (Joseph. *B.J.* 3. 3. 1, πρὸς ἔω δὲ Ἰππηνῇ τε καὶ Γαδάροις ἀποτέμνεται [ἡ Γαλιλαία] καὶ τῇ Γαυλωνίτιδι). See note on 7:31 *infra*. Κηρῦσσειν: the man became a κῆρυξ, sharing in his measure the ministry of Christ and the Apostles (1:14, 3:14). For the moment the result was merely to excite astonishment (ἐθαύμαζον).

21–34. ON HIS RETURN TO THE WESTERN SHORE THE LORD IS CALLED TO HEAL THE CHILD OF JAIRUS, AND ON HIS WAY THITHER IS TOUCHED BY A WOMAN IN THE CROWD (Mt. 9:18–22, Lc. 8:40–48).

21. διαπεράσαντος ... εἰς τὸ πέραν] Τὸ πέραν is here the Western shore; the place of landing is apparently Capernaum. See below, v. 22. For διαπερᾶν ('cross the water') cf. 6:53, Acts 21:2.

συνήχθη κτλ.] The contrast is remarkable; on the E. side He had been desired to depart; on the W., ἀπεδέξατο αὐτὸν ὁ ὄχλος (Lc.). The reading of $\aleph D$ looks back to 4:1: 'again a great multitude assembled.' Ἐπί with acc. of a person is not common (WM., p. 508), and when preceded as here by a verb which implies rest it is a little difficult; the multitude had come together at the first sight of the boat putting out from Gerasa, and as soon as He had landed, it swarmed down upon Him—a *constr. praegnans*. Ἦν παρὰ τὴν θάλασσαν may merely mean, 'He was by the Sea'; cf. WM., p. 503, Blass, *Gr.* p. 138.

22. ἔρχεται εἰς τῶν ἀρχισυναγῶγων] The teaching is interrupted by an arrival. Mt. (9:18) places this incident in an entirely different context; Lc. agrees with Mc. For εἰς τῶν ἀρχις. Mt. has ἀρχων εἷς, Lc. ἀρχων τῆς συναγωγῆς here, but ἀρχισυνάγωγος further on (8:49). In a small synagogue there might be but one such officer (Lc. 13:14); in larger synagogues there were sometimes several (Acts 13:15, 14:2, D). The ἀρχισυνάγωγος ($\alpha\rho\chi\iota\sigma\upsilon\nu\alpha\gamma\omega\gamma\omicron\varsigma$) was the

supervisor of the worship of the synagogue (Schürer 11. 2. p. 63 ff.), but not (as Irenaeus 5:13. 1 calls him) an ἀρχιερεύς: his functions were not priestly but administrative only. For a later distinction between ἄρχοντες τ. συναγωγῆς and ἀρχισυνάγωγοι see W. M. Ramsay, *Exp* 5:1. p. 272 ff.

Ἰάειρος]=יֵאִיר, LXX. Ἰαεῖρ, Num. 32:41, Jud. 10:3 f.; in Esth. 2:5, 1 Esdr. 5:31 Ἰάειρος; Syrr.^{sin.pesh.} have *Joarash*. For the Jair of Judges Josephus (*ant.* 5. 7) gives Ἰάρης (Niese), but with the variants Ἰαεῖρης, Ἰάειρος. In view of these facts it is arbitrary to derive Ἰάειρος from יֵאִיר, as if it arose out of the story itself (Cheyne, in *Encycl. Bibl.* s. v.). Both the earlier Jairs were Gileadites. Victor remarks: τὸ ὄνομα κεῖται διὰ τοὺς Ἰουδαίους τοὺς εἰδότες τὸ γεγονός. More probably, because it was familiar to the first generation of believers; cf. 15:21. Bengel: “quo tempore Marcus hoc scripsit [? Petrus hoc dixit] Jairus eiusve filia adhuc reperiri in Palestina potuit.” The name occurs also in Lc., but not in Mt.

πίπτει πρὸς τ. πόδας αὐτοῦ] Mt. προσεκύνει αὐτόν: see on v. 6. The prostration is the more remarkable as that of a dignitary in the presence of a crowd. His dignity was forgotten in the presence of a great sorrow; he recognised his inferiority to the Prophet who had the power to heal.

παρεκάλει κτλ.] On πολλά see v. 10, note. Θυγάτριον, cf. 7:25: a diminutive of affection used in later Greek (Plutarch, Athenaeus); in the N. T. peculiar to Mc. Lc. adds that she was μονογενής (cf. 7:12, 9:38). Ἐσχάτως ἔχει, also peculiar to Mc., a phrase condemned by the Atticists, see Lob. *Phryn.* p. 389; Josephus has (*ant.* 9. 8. 6) ἐν ἐσχάτοις εἶναι, cf. Vg. here, *in extremis est*. Wycliffe², “is nyb deed.” Mt. substitutes ἄρτι ἐτελεύτησεν, Lc. ἀπέθνησεν.

ἵνα ἐλθὼν ἐπιθῇς κτλ.] For the ellipsis see WM., p. 396. Either παρακαλῶ or θέλω may be mentally supplied: el. vv. 10, 18, and see Burton, §§ 202, 203. Mt. gives a simple imperative (ἀλλὰ ἐλθὼν ἐπιθέξ), and so the Western text in Mc.; cf. Vg. *veni impone manus*; Mc.’s broken construction reflects the anxiety of the speaker. The Greek expositors contrast the superior faith of the centurion (Mt. 8:8). For the use of imposition of hands in healing see 6:5, 7:32, 8:23, 8:25, [16:18]; Acts 9:17, 28:8; as a primitive form of benediction (Gen. 48:14 ff.) in common use among the Jews (Mason, *Baptism and Conf.* p. 10, cf. Hastings, *D. B.* 3. p. 84 f.), it was adopted by our Lord, and employed in the Church in various rites to symbolise and convey gifts whether of healing or of grace. ἵνα σωθῇ καὶ ζήσῃ is not a *hendiadys*: ‘that she may be healed (of her disorder) and her life may be spared.’ For σώζειν ‘to restore to health,’ in cases where the disease is not fatal, see vv. 28, 34, 6:56, 10:52.

24. ἀπῆλθεν μετ’ αὐτοῦ] The Lord rose and followed the synagogueruler, and after him went the Twelve (Mt.), and a vast crowd (Lc.), eager to see another wonder. The crowd pressed round Him, leaving Him scarce space to move (συνέθλιβον αὐτόν, Mc.) or even to breathe (συνέπνιγον αὐτόν, Lc.). Συνθλίβω (Sir. 34:14=31:17), Mc. only; cf. θλίβειν, Mc. 3:9, ἀποθλίβειν, Lc. 8:45.

25. γυνὴ οὖσα ἐν ῥύσει] So Lc.; Mt. γ. αἰμορροοῦσα. For εἶναι ἐν ῥ. see WM., p. 230: ἐν ῥ. in a condition of, i.e. suffering from, hemorrhage. Fritzsche compares ἦν ἐν τῇ νόσῳ Soph. *Aj.* 271. ῥύσις is used in Lev. 15:2 ff. for צִנּוּ; αἰμορροεῖν occurs in the same context (v. 33). The trouble had lasted as many years (12) as Jair’s child had lived, cf. *infra*, v. 42; Bengel:

“uno tempore initium miseriae et vitae habuerant.” For a curious use made of this number by the Valentinian Gnostics see Iren. 1:3. 3.

26. πολλὰ παθοῦσα ὑπὸ πολλῶν ἰστροῶν] She had suffered much at the hands of many physicians: cf. Mt. 16:21, πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. Both ὑπό and ἀπό are used with verbs of passive signification to denote the agent: Blass, *Gr.* pp. 125 f., 135. For some of the prescriptions ordered by the Rabbinical experts see J. Lightfoot on this verse. Δαπανήσασα τὰ παρ’ αὐτῆς πάντα, Vg. *et erogaverat omnia sua*; cf. 3:21 οἱ παρ’ αὐτοῦ, Lc. 10:7 τὰ παρ’ αὐτῶν, Phil. 4:18 τὰ παρ’ ὑμῶν, and see Field, *Notes*, p. 27; the phrase is equivalent to ὅσα εἶχεν, ὅλον τὸν βίον αὐτῆς (12:44), which might indeed be little enough, as the last reference shews. In Lc. BD Syr.^{sin.} omit the corresponding words ἰατροῖς προσαναλώσασα ὅλον τὸν βίον αὐτῆς, and WH. exclude them from margin as well as text. For varying estimates of the physician in later Jewish writings see Tobit 2:10 (B and **8** texts)—an interesting parallel—and on the other hand Sir. 38:1 ff. Holtzmann quotes from the Mishna a sentence which seems to shew that they were in ill odour with the Rabbis (*Kiddushim*, 4:14, “medicorum optimus dignus est gehenna”). Μηδὲν ὠφεληθεῖσα, as her experience told her; οὐδὲν ὠφ. would have merely stated the fact; see, however, Blass, *Gr.* p. 255. Εἰς τὸ χεῖρον ἐλθοῦσα: cf. ἐπὶ τὸ χεῖρον προκόπτειν (2 Tim. 3:13).

27. τὰ περὶ τοῦ Ἰησοῦ] I.e. the report of His powers of healing; cf. Lc. 24:14, Acts 24:10, Phil. 2:23.

ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν] She mixed with the crowd which followed the Lord and contrived to make her way to the front, immediately behind Him. For a similar touch of delicate feeling cf. Gen. 13:10.

ἥψατο τοῦ ἱματίου αὐτοῦ] The part touched was the κράσπεδον (Mt. Lc.), i.e. the edge of the outer garment. The Law required every Jew to attach to the corners of his quadrangular covering tassels, which according to later usage consisted of three threads of white wool twisted together with a cord of blue; see Num. 15:38 f.: ποιησάτωσαν ἑαυτοῖς κράσπεδα (תִּצְצִי) ἐπὶ τὰ πτερύγια τῶν ἱματίων αὐτῶν ... καὶ ἐπιθήσετε ἐπὶ τὰ κράσπεδα τῶν περυγίων κλῶσμα ὑακίνθινον; Deut. 22:12: στρεπτά (‘twists’) ποιήσεις σεαυτῷ ἐπὶ τῶν τεσσάρων κρασπέδων (תִּפְנְפוּ) τῶν περιβολαίων σου (see Driver, *ad l.*). Interesting details will be found in Hastings, *D. B.* 1. p. 627, 2. p. 68 ff., and *Encycl. Bibl.* 2. p. 1565. The Lord doubtless conformed to the precept of the Law, though he afterwards censured the Scribes for their ostentatious obedience (Mt. 23:5). The κράσπεδον may have been either one of the tassels, or the corner from which it hung (so the LXX. in Deut. *l.c.*, Zach. 8:23). One corner with its tassel was behind Him, and on this the woman laid her hand (ἐλθοῦσα ... ὀπισθεν).

28. ἔλεγεν] Mt. adds ἐν ἑαυτῇ: the words were unspoken. Ἐὰν ... κἄν has caused trouble to the copyists, but κἄν qualifies τῶν ἱματίων (WM., p. 730), cf. Vg. *si vel vestimentum eius tetigero*; similarly we find ἵνα ... κἄν in 6:56, and Acts 5:15 (where see Blass, and cf. his *Gr.* pp. 19, 275). Mt. substitutes μόνον for κἄν without materially modifying the sense. Τῶν ἱματίων, ‘the clothes,’ general and inclusive, as in v. 30 *infra*. On the expectation of a cure by contact comp. 3:10, and on σωθήσομαι see v. 23 *supra*.

29. εὐθὺς ἐξηράνθη κτλ.] The hemorrhage ceased: Lc., using perhaps a medical term (cf. Plummer, *Luke*, pp. 65, 235), ἔστη ἡ ῥύσις. For ξηραίνω in the sense of drying up a spring cf.

3 Regn. 17:7, Jer. 28. (51.) 36, ξηρανῶ τὴν πηγὴν αὐτῆς: ἡ πηγὴ τοῦ αἵματος is from Lev. 12:7. "Ἐγνώ τῷ σώματι ὅτι ἴται: she knew from her bodily sensations, cf. 2:5, ἐπιγνούς ... τῷ πνεύματι, dat. of sphere (WM., p. 270). "ἴται transfers the reader into the region of the woman's thoughts: the conviction flashed through her mind, "ἴμαι: 'I have received a permanent cure.' The perf. pass. of ἴομαι occurs here only in Biblical Greek, for ἴμαι in 4 Regn. 2:21, Hos. 11:3 is middle; but ἴαθην, ἴαθήσομαι are repeatedly used in a passive sense both in LXX. and N.T. For μάστιξ plaga see 3:10, note.

30. εὐθύς ὁ Ἰησοῦς κτλ.] The Lord also experienced an instantaneous sensation in the sphere of His consciousness (ἐν ἑαυτῷ), amounting to a definite knowledge of the fact; for ἐπιγνούς as contrasted with ἔγνων (v. 29) see note on 2:8. He was fully aware that this power had gone forth from Him—τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν—not as Vg., *virtutem quae exierat de eo*, but "*virtutem quae de eo [erat] exisse*": cf. Lc. ἔγνων δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ, Vg. *novi virtutem de me exisse*. Τὴν ἐξ αὐτοῦ, that which belonged to Him and from time to time proceeded from Him; ἐξεληθοῦσαν, "the substantive part. as object," Burton, § 458; cf. Acts 24:10, Heb. 13:23. That miraculous energy went forth from Jesus was notorious, cf. 6:14; contrast the disavowal of personal power on the part of the Apostles, Acts 3:12. The Gk. commentators are careful to point out that the Lord's power did not leave Him when it went forth to heal; the movement is not to be understood τοπικῶς ἢ σωματικῶς (Victor, Thpht.).

ἐπιστραφεὶς ἐν τῷ ὄχλῳ] Ἐπεστράφη in a middle sense: cf. Sap. 16:7, Mt. 10:13, Mc. 8:33, Jo. 21:20. The Lord turned and questioned the crowd which pressed upon Him from behind (vv. 24, 27). The act of turning was characteristic; see 8:33, Lc. 7:9, 7:44, 9:55 &c. The question seems to imply that He needed information; see Mason, *Conditions*, &c. p. 149 f.; on the other hand cf. Jerome, *tract. in Mc.*: "nesciebat Dominus quis tetigisset? quomodo ergo quaerebat eam? quasi sciens, ut indicaret ... ut mulier ilia confiteatur et Deus glorificetur."

The order τίς μου ... τῶν ἱμ. may perhaps be intended to bring together the two persons of the toucher and the Touched, cf. v. 31, τίς μου ἦψατο; see however WM., p. 193.

31. ἔλεγον αὐτῷ οἱ μαθηταί] Lc. εἶπεν ὁ Πέτρος. That the remark was Peter's might have been inferred from its hasty criticism, and a certain tone of assumed superiority, which at a later time called for a severe rebuke; cf. 8:32 ff.

On the spiritual significance of συνθλίβειν and ἄπτεσθαι see Victor: ὁ πιστεύων εἰς τὸν σωτῆρα ἄπτεται αὐτοῦ· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ. Compare especially Aug. *serm.* 62; Bede *ad l.*: "quem turba passim comitans comprimit, una credula mulier Dominum tangit."

32. περιεβλέπετο ἰδεῖν κτλ.] The Lord's only reply was to look round with a prolonged (imperf.) and scrutinising gaze (3:5, 3:34) which revealed to Him the individual who had stolen a cure. Ἰδεῖν is the inf. of purpose, Burton, § 366; on the distinction between ἰδεῖν and βλέπειν see note on 4:12. The use of the fem. (τὴν ποιήσασαν) is anticipatory: 'the person who had done this and who proved to be a woman.' Or it may refer to Christ's knowledge of the fact—'whom He knew to be a woman.' Her 'woman's touch' (Bruce) had revealed her sex.

33. ἡ δὲ γυνή κτλ.] Lc. adds ἰδοῦσα ... ὅτι οὐκ ἔλαθεν. She was detected partly by her nearness to Christ,—a position from which she could not withdraw, on account of the crowd—partly by her own consciousness (εἰδυῖα ὃ γέγονεν αὐτῇ). She felt the Lord's eye resting on her, and knew herself discovered. The fear and trembling with which she came forward are not fully explained by the Western gloss δι' ὃ πεποιήκει λάθρα (WH., *Notes*, p. 24); a deeper psychology would take into account the excitement of the moment and the spiritual effort. For the combination φοβ. καὶ τρέμ. cf. Jud. 2:28 (B), Dan. 5:19 (Th.), 4 Macc. 4:10, 1 Cor. 2:3, 2 Cor. 7:15, Eph. 6:5, Phil. 2:12. The inward movement expressed itself in visible signs of excitement.

παῖσαν τὴν ἀλήθειαν] 'The whole truth.' Cf. Jo. 16:13 (τὴν ἀλ. π.) and Westcott's note. Lc. gives the details. The confession revealed both the purpose (δι' ἣν αἰτίαν) and effect (ὥς ἰάθη παραχρῆμα). Moreover it was made publicly (ἐνώπιον παντὸς τοῦ λαοῦ). Bede: 'ecce quo interrogatio Domini tendebat.'

34. θυγάτηρ=θύγατερ: so the LXX. (codd. BA) in Ruth 2:2, 2:22; 3:1; cf. WH., *Notes*, p. 158. With this use of θυγάτηρ cf. τέκνον (2:5), παιδία (Jo. 21:5). 'Ἡ πίστις σου σέσωκέν σε: 'thy restoration is due to thy faith,' cf. 10:52, Lc. 17:19—a statement which does not of course exclude the complementary truth that she was healed by power proceeding from the person of Christ (v. 30). Christ's purpose in detecting her was to perfect her faith by confession (Rom. 10:10); this end being now gained, she is free to reap the fruits of her venture. Jerome: "nec dixit 'Fides tua te salvam factura est,' sed 'salvam fecit.'"

ὑπάγε εἰς εἰρήνην] Lc. πορεύου εἰς εἰρ., 'go and enjoy peace'; an O. T. phrase= לָכִי וְשָׁלֵם 1 Regn. 1:17; cf. 1 Regn. 29:7, 2 Regn. 15:9. The Vg. *vade in pace* answers better to the tamer πορ. ἐν εἰρήνῃ (Acts 16:36, James 2:16, where see Mayor's note). 'Ἴσθι ὑγιὲς ἀπὸ τῆς μ. σου, 'be sound (and therefore free) from thy scourge': i.e. continue so from this time forth; cf. Mt. ἐσώθη ἡ γυνή ἀπὸ τῆς ὥρας ἐκείνης. With ὑγ. ἀπό cf. Rom. 9:3 ἀνάθεμα εἶναι ἀπό. For μάστιξ see note on 3:10.

Acc. to *Ev. Nicod.* 1:7 (B) the woman's name was Veronica. Eusebius (*H.E.* 7:18) relates a tradition that she was a native of Caesarea Philippi or Paneas, where a brazen statue of her in the act of kneeling before the Saviour had been seen by himself. Macarius Magnes (1:6) represents her as a princess of Edessa, and as μέχρι τοῦ νῦν ἀοίδιμον ἐν τῇ μέσῃ τῶν ποταμῶν. For the mass of legend which has gathered round the story see Thilo, *Cod. apocr.* 1:560 n.

35–43. RAISING OF THE DEAD CHILD (Mt. 9:23–26, Lc. 8:49–56).

35. ἔτι αὐτοῦ λαλοῦντος] So Lc.: the exact phrase occurs in Gen. 29:9, LXX. The coincidence was a happy one for the αἰμορροοῦσα, for the new arrival at once diverted the attention of the crowd. Ἀπὸ τοῦ ἀρχισυναγώγου: he was present (v. 36), so that the words=ἀπὸ τῆς οἰκίας τοῦ ἀρχ. (Euth.); cf. Lc. παρὰ τοῦ ἀρχ. Ἔρχονται "man kommt" (Lc. ἔρχεται τις); cf. λέγουσιν, 1:30 (Meyer). Ἀπέθανεν=τέθνηκεν (Lc.); see Burton, § 47.

τί ἔτι σκύλλεις κτλ.] Tindale: "why diseasest thou the master any further?" Lc. μηκέτι σκύλλε. Σκύλλειν is properly to flay or to mangle (Aesch. *Pers.* 577), but in later Greek 'to harass, annoy' (Euth. ἀντὶ τοῦ περισπᾶς, ἐνοχλεῖς); cf. 3 Macc. 3:25 μεθ' ὕβρεως καὶ σκυλμῶν, ib. 7:5 μετὰ σκυλμῶν ὥς ἀνδράποδα Mt. 9:36. Here and in Lc. 7:6 the verb means

scarcely more than 'to trouble,' 'put to inconvenience' (Vg. *vexare*). Τὸν διδάσκαλον=אֲנִי (אֲנִי), Dalman, *Worte Jesu*, p. 278; cf. Mc. 14:14. The remark shews that the power of raising the dead Was not yet generally attributed to Jesus; only one instance, so far as we know, had occurred, and that not in the Lake district (Lc. 7:11 ff.). Victor: ἐνόμισαν μηκέτι αὐτοῦ χρεῖαν εἶναι διὰ τὸ τεθνηκέναι αὐτήν, οὐκ εἰδότες ὅτι δυνατὸς ἦν καὶ ἀποθανοῦσαν ἀναστῆσαι.

36. παρακούσας τὸν λόγον λαλούμενον] On the construction see WM., p. 436. In the LXX. παρακούειν is uniformly to hear without heeding, to neglect or refuse to hear, or to act as if one did not hear; cf. Ps. 39:13 Symm., 1 Esdr. 4:11, Esther 3:3, 3:8, 7:4 (παρήκουσα=יְהִי־שָׁמְרָה), Tob. 3:4, Isa. 65:12 (παρηκούσατε=מְשַׁמְרִים אֵלֶי): and so the word is used in Mt. 18:17 bis; whilst παρακοή is the reverse of ὑπακοή (Rom. 5:19, 2 Cor. 10:6, Heb. 2:2). The Lord heard the words said (for λαλ. see WM., p. 436, Burton, § 458, and note on v. 30 *supra*), but spoke as if He had not heard, passed them by in silence and followed His own course. Contrast *Act. Ioann.* 17 (ed. James, p. 22 f.), ὅφ' ἐκάστου ἡμῶν καλούμενος οὐχ ὑπομένει παρακοῦσαι ἡμῶν, and cf. Field's note *ad l.*

μόνον πίστευε] Lc. μ. πίστευσον, faith being viewed as an act rather than as a state. With μόνον *tantummodo* cf. Mt. 8:8. There was no cause for fear, unless the man's faith broke down.

37. The crowd is not suffered to approach the house. Lc., perhaps with less exactness, represents the Lord as dismissing them on reaching the house (ἐλθὼν ... οὐκ ἀφῆκεν εἰσελθεῖν: cf. Mc.'s οὐκ ἀφῆκεν ... καὶ ἔρχονται). Συνακολουθεῖν is a rare compound in Biblical Greek (2 Macc. 2:4, 2:6; in N. T. only here and in 14:51, Lc. 23:49); comp. ἡκολούθει in v. 24—the crowd followed, but there was no bond of fellowship to keep them with Him to the end.

εἰ μὴ τὸν Πέτρον κτλ.] Even of the Apostles only three are permitted to enter; so careful is the Lord not to invade at such a time the seclusion of the home life. Three were sufficient as witnesses (Mt. 18:16); and the same triad were chosen on other occasions when privacy was desired (9:2, 14:33).

The order of the names is the same as in Mc.'s list of the Apostles (3:16), and it is maintained in 9:2, 13:3, 14:33; Mt. on the whole agrees (10:2, 17:1): Lc. on the other hand usually writes Π. καὶ Ἰωάννης καὶ Ἰάκωβος (8:51, 9:28, Acts 1:13), though his Gospel preserves the older order in the Apostolic list (Lc. 6:14). See note on Mc. 3:16. The single article in Mc. before the three names seems to represent the three as a body. But the practice of the Evangelist varies; thus in 9:2 we have τὸν Π. καὶ τὸν Ἰάκ. καὶ Ἰω., while in 14:33 an article stands in WH.'s text (though the margin agrees with 5:37) before each name. For τὸν ἀδελφὸν Ἰακ. see 1:16, 1:19 notes.

38. θεωρεῖ ... ἀλαλάζοντας πολλὰ] The Lord has dismissed one crowd only to find the house occupied by another (θόρυβον=ὄχλον θορυβούμενον, Mt.). For the moment He stands gazing at the strange spectacle (θεωρεῖ, cf. 12:41). Θόρυβος is the uproar of an excited mob (14:2, Acts 20:1, 21:34). The καὶ which follows is expegetetic (WM., p. 345); the uproarious crowd within consisted of mourners. Ἀλαλάζειν is 'to shout,' whether for joy (so often in the Psalms, e.g. Ps. 46. (47.) 1, ἀλαλάξατε τῷ θεῷ), or in lamentation, cf. Jer. 4:8, κόπτεσθε καὶ

ἀλαλάξατε. The correction ἀλολύζοντας proposed by Naber is unnecessary; even if ἀλαλάζειν is to be taken in its ordinary sense, the heartless uproar was an ἀλαλαγμός rather than an ὀλολυγμός. The mourners were probably professional; among them were musicians (αὐληταί, Mt.), and wailing women (αἱ θρηνοῦσαι, Jer. 9:17); “even the poorest of Israel will afford his dead wife not less than two minstrels and one woman to make lamentations” (J. Lightfoot), and this was the house of an ἀρχισυνάγωγος. On the shallowness of the feeling which prompted these demonstrations see Sir. 38:16 ff.

39. εἰσελθὼν κτλ.] The Lord entered the court, and expostulated. For Mc.’s τί θορυβεῖσθε and Lc.’s milder μὴ κλαίετε, Mt. has the sterner ἀναχωρεῖτε, which may have followed when the call to silence had proved in vain. Οὐκ ἀπέθανεν ἀλλὰ καθεύδει is enigmatical; καθεύδειν may=τεθνηκέναι, as in Dan. 12:2 (LXX. and Th.), 1 Th. 5:10; cf. κοιμᾶσθαι in Jo. 11:11 ff., but this sense seems to be excluded when the verb is placed in contrast with ἀποθανεῖν. Hence some have declined to regard this miracle as a raising of the dead (see Trench, *Miracles*, p. 182 f.). But the fact of the child’s death was obvious to the bystanders, and is apparently assumed by the Evangelists, at least by Lc. (εἰδότες ὅτι ἀπέθανεν). The Lord’s meaning seems to be: ‘a death from which there is to be so speedy an awakening can only be regarded as a sleep.’ Cf. Bede: “hominibus mortua, qui suscitare nequiverant, Deo dormiebat.” Ambrose: “fleant ergo mortuos suos qui putant mortuos; ubi resurrectionis fides eat, non mortis eat species, seal quietis.”

40. κατεγέλων αὐτοῦ] So Mt., Mc., Lc. The compound is used in the N. T. only in this context, but it is common in classical Gk. and in the LXX., e.g. Ps. 24. (25.) 2, Prov. 17:5, 4 Macc. 6:20. The Engl. versions rightly lay stress on the scornfulness of the laughter expressed by κατά (e.g. Wycliffe, “thei scorneden hym”; Tindale, “they lawght him to scorne”). On the gen. see WM., p. 537 n. According to the Gk. expositors the Lord suffered these hirelings to deride Him in order to prevent them from saying afterwards that the child was not really dead (Thpht. ὡς ἂν μὴ ἔχωσιν ὕστερον λέγειν ὅτι κάτοχος (cataleptic) ἐγένετο). But it is unnecessary to seek for any such explanation; ἡ ἀγάπη πάντα ὑπομένει.

αὐτὸς δὲ ἐκβαλὼν πάντας κτλ.] On ἐκβάλλω see 1:12. In this case some pressure was needed, for it was the interest of these paid mourners to remain. There is a sternness manifested in their ejection which finds a counterpart on other occasions when our Lord is confronted with levity or greed; cf. 11:15, Jo. 2:15. Jerome: “non enim erant digni ut viderent mysterium resurgentis, qui resuscitantem indignis contumeliis deridebant.” Αὐτὸς δέ, ‘He on His part,’ Vg. *ipse vero*. Παραλαμβάνει, cf. 4:36. Five persons enter the chamber of death by His invitation. In the O. T. instances of the raising of the dead the prophet is alone (1 K. 17:19 ff., 2 K. 4:33), and this seems to have been the case also at the raising of Tabitha (Acts 9:40). Our Lord, knowing the issue (Jo. 11:41, 11:42), chooses to work in the presence of witnesses, not excepting the mother, though He ejects the jeering hirelings who were not in sympathy with His purpose. Euth.: τὸν μὲν οὖν πατέρα καὶ τὴν μητέρα ... παρέλαβε θεατὰς τοῦ θαύματος ὡς οἰκείους ἐκείνῃ, τοὺς δὲ μαθητὰς ὡς αἰκείους ἑαυτῷ. Εἰσπορεύεται ὅπου=εἰσπ. εἰς τὸ ὑπερῶν (Acts 9:39) ὅπου.

41. κρατήσας τῆς χειρὸς τοῦ παιδίου] Wycliffe, “he heeld the hond of the damysel”; Tindale rightly, “toke the mayden by the honde.” See WM., p. 252; Blass, *Gr.* p. 101; and cf. 1:31, 9:27. He addresses Himself to the personality, not to the body only (λέγει αὐτῇ: cf. Lc.

7:14, Jo. 11:43); comp. Jo. 5:28, οἱ ἐν τοῖς μνημείοις ἀκούσουσιν. Αὐτῇ i.e. τῷ παιδίῳ, a *constructio ad sensum*: cf. Blass, *Gr.* p. 166.

ταλειθά, κούμ] (קומי) קום אַתָּא לִיטָא (Dalman, p. 118 n., 266 n.; with ταλειθά cf. the use of לִיטָא, אִיטָא in 1 Sam. 7:9, Isa. 40:11, 65:25). On the strange corruptions of these Aramaic words in some Western texts see Chase, *Syro-Latin Text*, p. 109 f.; *tabita* for *talitha* found its way into our earlier English versions, Tindale, as well as Wycliffe. For other Aramaic words preserved by Mc., see 7:34, 14:36; and on the general subject of Aramaisms in the Gospels, Schürer 11. 1:9. Ὁ ἐστὶν μεθερμηνεύμενον, a phrase common to Mt., Mc., Jo., and Acts; other forms are ὁ λέγεται μεθερμ., ὁ ἐρμηνεύεται, οὕτως γὰρ μεθερμηνεύεται. Μεθερμηνεύειν (a late compound for the class. ἐρμηνεύειν) is already used in reference to the translation of Hebrew into Greek in the prologue to Sirach (50:19). Τὸ κοράσιον: the word is late and colloquial (Lob. *Phryn.* p. 74), and survives in modern Gk. (Kennedy, *Sources*, p. 154); in the LXX. where it usually represents הַיָּלְדָה, it is fairly common from Ruth onwards; in the N.T. it is used only of the girl in this narrative and of the daughter of Herodias. On the nom. (τὸ κοράσιον) see v. 8 note, and cf. Lc. ἡ παῖς, ἐγγίρου.

42. εὐθὺς ἀνέστη ... καὶ περιεπάτει] The effect was instantaneous παραχῆμα, Lc.), the child rose and walked (imperf., since the act was continuous, and not, like the rising, momentary; cf. Jo. 5:9, Acts 3:8). Strength returned as well as life: cf. Lc. 7:15 (ἥρξατο λαλεῖν), Jo. 11:44 (ἐξῆλθεν ... ἄφετε αὐτὸν ὑπάγειν). Ἦν γὰρ ἐτῶν δώδεκα justifies περιεπάτει—the child was of an age to walk; the correction in D has arisen from a failure to understand γάρ. For the gen. of time cf. Lc. 2:37, 2:42, 3:23, Acts 4:22. For a patristic homily on the three miracles of raising the dead recorded in the Gospels see Aug. *serm.* 98 (Migne).

ἐξέστησαν κτλ.] On ἐξίστασθαι see note on 2:12, and for ἔκστασις in this sense 16:8, Lc. 5:26, Acts 3:10. The nearly equivalent phrase ἐκστῆναι ἔκστασιν μεγάλην occurs in Gen. 27:33. Εὐθὺς is not necessarily otiose: the astonishment was instantaneous and complete.

43. διεστείλατο κτλ.] Two directions follow the miracle: (1) the facts are not to be made public, (2) the restored child is to receive nourishment. The purpose of (1) was partly to prevent idle curiosity, and the excitement which would check spiritual work (cf. 1:44 note, 7:36), partly to gain time for His departure (6:1 note). In (2) we have fresh evidence of the sympathetic tenderness of the Lord, and His attention to small details in which the safety or comfort of others was involved. In the excitement of the moment the necessity of maintaining the life which had been restored might have been overlooked. But life restored by miracle must be supported by ordinary means; the miracle has no place where human care or labour will suffice. Chrys.: οὐκ αὐτὸς δίδωσιν, ἀλλ' ἐκείνοις κελεύει ὥσπερ καὶ ἐπὶ τοῦ Λαζάρου εἶπε Λύσατε αὐτόν. Victor sees in this command evidence of the reality of the miracle: εἰς ἀπόδειξιν τοῦ ἀληθῶς αὐτὴν ἐγεγέρθαι καὶ οὐ δοκῆσαι τινὶ καὶ φαντασίᾳ, referring to Lc. 24:41 f.; cf. Iren. 5:13. 1, Jerome, *tract.* in Mc. ad l.

Διαστέλλειν is properly to divide or distinguish: cf. e.g. Gen. 30:35, 30:40, Deut. 10:8. In the mid. the word in later Gk. has acquired the meaning 'to give an explicit order,' 'to enjoin': Jud. 1:19, Judith 11:12, Ezech. 3:18 ff., and this sense it uniformly bears in the N. T. (Mc.⁵, Acts¹; cf. the pres. part. pass. in Heb. 12:20). With the conj. γνοῖ cf. παραδοῖ, 4:29

note, and WM., p. 360. For the inf. δοθῆναι see Burton, §§ 337, 391; for φαγεῖν almost=βρῶμα, cf. 6:37, Jo. 4:33.

CHAPTER 6

6:1–6a. DEPARTURE FROM CAPERNAUM: PREACHING AT NAZARETH (Mt. 13:53–58; cf. Lc. 4:16–30).

1. ἐξῆλθεν ἐκεῖθεν] From the house of Jairus (cf. 5:39, εἰσελθών), but also from Capernaum; cf. Mt. 13:53, μετῆρεν ἐκεῖθεν, where there is no mention of Jairus in the context. The purpose was probably to escape from the enthusiasm of the crowd, who, notwithstanding the charge to conceal what had occurred (5:43), must soon hear of the miracle.

εἰς τὴν πατρίδα αὐτοῦ] I.e. to Nazareth, cf. Lc. 4:23, 4:24; the word can be used of a town, cf. Phil. *leg. ad Cai.* 36, ἔστι δέ μοι Ἱεροσόλυμα πατρίς. Neither Mt. nor Mc. mentions Nazareth here, but Mc. 1:9, 1:24, Jo. 1:46 imply that the Lord was regarded by the Galileans as a Nazarene; His birth at Bethlehem was forgotten (cf. Jo. 7:41, 7:42), and even if it had been notorious, the village where His family lived (v. 3), and where He had passed His youth (Lc. 4:16), might well be called His πατρίς. Lc. places this visit, of which he has preserved a much fuller account, at the outset of the Ministry, but without note of time.

ἀκολουθοῦσιν αὐτῷ οἱ μαθ. αὐτοῦ] It Was not a private visit to His family; He came as a Rabbi, surrounded by His scholars.

2. γενομένου σαββάτου] Vg. *facto sabbato*, ‘when Sabbath had come.’ Lc. ἐν τῇ ἡμέρᾳ τῶν σαββάτων. He took His place in the synagogue as the reader (Ambr. “ille ita ad omnia so curvavit obsequia ut ne lectoris quidem adspernaretur officium”). Lc. describes the whole scene from the recollections of some eyewitness, perhaps the Mother of the Lord. The Scripture expounded was Isa. 61:1, 61:2. Ἦρξατο διδάσκειν=ἐδίδασκεν, Mt., cf. Lc. ἤρξατο λέγειν. A similar phrase is used in 1:45, 4:1, 5:20, 6:34, 8:31, always apparently with reference to a new departure. It was perhaps the first time He had taught officially in His own town, and but for the hostility of the Nazarenes it might have been the beginning of a course of teaching there. On this use of ἄρχεσθαι cf. WM., p. 767.

οἱ πολλοὶ ... ἐξεπλήσσοντο] Mt. ὥστε ἐκπλήσσεσθαι αὐτούς, Lc. πάντες ἐμαρτύρουν αὐτῷ. Mc. is more exact: the majority were impressed, but there was an undercurrent of dissatisfaction which in the end prevailed. For ἐξεπλ. cf. 1:22.

πόθεν τούτῳ ταῦτα κτλ.] A change had come over Him for which they could not account; the workman had become the Rabbi and the worker of miracles. Of His wisdom they had evidence in His discourse; it was a gift (ἡ δοθεῖσα) and not the result of study (Jo. 7:15); it had shewn itself in childhood (Lc. 2:40, 2:47), and now was revealed again in the man. But whence and what was it (πόθεν; τίς;)? And the miracles—such miracles as report said were being wrought from time to time (γινόμεναι) by His instrumentality (διὰ τῶν χειρῶν αὐτοῦ cf. Acts 5:12, 19:11), whence were these? No similar powers distinguished any other member

Vg The Latin Vulgate.

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

of the family, mother or brothers or sisters; why should they distinguish Him? (Mt. πόθεν οὖν τούτῳ ταῦτα πάντα;). Jerome: “mira stultitia Nazarenorum; mirantur unde habeat sapientiam Sapientia, et virtutes Virtus.” On τίς ἡ ζ. see Blass, *Gr.* p. 176. Αἱ δυνάμεις ... γινόμεναι, sc. τί: ‘what mean such miracles wrought,’ &c. For δύναιμις, a miracle, see 6:5, 6:14.

3. ὁ τέκτων] Mt. ὁ τοῦ τέκτονος υἱός. To the sneer of Celsus τέκτων ἦν τὴν τέχνην Origen (*Cels.* 6:36) replies οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται. “He either forgot this passage or, perhaps more probably, did not hold Mc. responsible for the words of the Galileans” (WH., *Notes*, p. 24: see however the *app. crit.* above). As the son of a τέκτων Jesus would naturally have learnt τὴν τεκτονικὴν (see Lightfoot and Schöttgen *ad loc.*). This inference, if it was no more, was early drawn: cf. Justin, *dial.* 88, τὰ τεκτονικὰ ἔργα ἡργάζετο ἐν ἀνθρώποις ὢν, ἄροτρα καὶ ζυγά, and the answer to the scoffing question of Libanius (Thdt. *H. E.* 3:18). Τέκτων is properly an artificer in wood, but it is occasionally used of a worker in metals (1 Regn. 13:19 τέκτων σιδήρου), and several of the Fathers held Joseph to have been a smith (see Thilo, *Cod. apocr. N. T.* 1. p. 368 f. n.). Mystical reasons were found for the Lord’s connexion with one or other of these trades; thus Hilary (on Mt. 14.) writes: “Fabri erat filius ferrum igne vincentis, omnem saeculi virtutem iudicio decoquentis,” and Ambrose (on Lc. 3:25): “hoc typo patrem sibi esse demonstrat qui Fabricator omnium condidit mundum.” The family continued to be engaged in manual labour to the third generation; see the story of the grandsons of Jude in Eus. *H. E.* 3:20, τὰς χεῖρας τὰς ἑαυτῶν ἐπιδεικνύναι, μαρτύριον τῆς αὐτουργίας τὴν τοῦ σώματος σκληρίαν καὶ τοὺς ἀπὸ τῆς συνεχοῦς ἐργασίας ἐναποτυπωθέντας ἐπὶ τῶν ἰδίων χειρῶν τύλους παριστάντας. Of the particulars of Joseph’s work, and of the interest manifested in it by the Child Jesus, the apocryphal Gospels have much to tell: see Thilo *l.c.*

ὁ υἱὸς τῆς Μαρίας] The absence of any reference to Joseph in Mc. is noteworthy; contrast Lc. 3:23, 4:22, Jo. 1:45, 6:42. He was still alive in our Lord’s thirteenth year (Lc. 2:41 ff.), but there is no evidence of his life having been prolonged further; according to *Protev.* 9 Joseph was already an old man before the Birth of Jesus, and all the later notices of the Lord’s Mother (e.g. Jo. 2:1 ff.; Mc. 3:31 ff.; Jo. 19:25 ff.) confirm the supposition that he died before the Ministry began. The Arabic *Historia Josephi* (cc. 14, 15) places his death in our Lord’s eighteenth year, when Joseph had reached the age of 111.

ἀδελφός] On this relationship see Lightfoot (*Galatians*, “The Brethren of the Lord”) and J. B. Mayor (*St James*, *Introd.*). Lightfoot disposes of Jerome’s view (cf. *de vir. ill.* 2) that the ‘brothers’ were cousins, sons of “Mary the sister of the Lord’s Mother,” and on the whole supports the alternative, which was widely held by Catholics of the fourth century, that they were sons of Joseph by a former marriage. This belief is traced by Origen (*in Matt.* 10:17) to the apocryphal Gospel of Peter, and it finds some support in the *Protevangelium* (100:9). On the other hand the more obvious interpretation, which makes the brothers sons of Joseph and Mary, born after the Birth of Jesus, was apparently accepted by Tertullian (cf. *adv. Marc.*

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

WH Westcott and Hort, *N.T. in Greek* (Cambridge, 1881); WH.², second edition (1896).

4:29, *de carn. Chr.* 7), who does not shew any consciousness of departing in this matter from the Catholic tradition of his time.

The names of the four brothers are given only here and in Mt. 13:55; Mt.'s order is Ἰάκωβος, Ἰωσήφ, Σίμων, Ἰούδας. The loyalty of the family to the traditions of the O.T. appears in the selection: Joseph named his firstborn after Jacob, and his other sons after the greater patriarchs.

Ἰακώβου] This James is mentioned as ὁ ἀδελφὸς τοῦ κυρίου in Gal. 1:19; see also Joseph. *ant.* 20. 9. 1, τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτῷ, and Hegesippus ap. Euseb. *H. E.* 2:23. His eminence in the Church at Jerusalem, to which Heg. refers, is implied in Acts 12:17, 15:13, 21:18, and in Gal. 2:9, 2:12, where he is classed with Peter and John (οἱ δοκοῦντες στυλοὶ εἶναι); by a somewhat later age he was regarded as an ἐπίσκοπος, and even (in Ebionite circles) as ἐπισκόπων ἐπίσκοπος (*Clem. Hom. ad init.*), or *archiepiscopus* (*Recogn.* 1:73, cf. Hort, *Clem. Recogn.* p. 116 f.). In the heading of his own letter he describes himself simply as θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος. For further particulars see Mayor, p. 36 ff., and Heriot, *Ecclesia*, p. 76 ff., who suggests that "he was at some early time after the persecution of Herod taken up into the place among the Twelve vacated by his namesake."

Ἰωσήτος] The name is another form of Ἰωσήφ; see Mt. 13:55 and cf. Mc. 15:40, 15:47 with Mt. 27:56; also Acts 4:36, where for Ἰωσήφ ὁ ἐπικληθεὶς Βαρνάβας the R.T. reads Ἰωσής. Lightfoot's difficulty (*Galatians*, p. 268, n. 1) seems to be met by Dalman's view (p. 75) that ἸΩΙ was a Galilean abbreviation of ἸΩΣΗ; cf. the Rabbinic forms which he quotes, pp. 139, 143. For the Hellenised termination -ῆς, gen. -ῆτος, see Blass, *Gr.* p. 30 f. This brother is mentioned only here and in the parallel passage of Mt.; the Joses of Mc. 15:40 f. is another person (see note there).

Ἰούδα] The Judas who styles himself (Jude 1) Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος ἀδελφὸς δὲ Ἰακώβου. If he was the third brother (or fourth, according to Mt.'s order) born after B.C. 4, his age at this time could not have been thirty, and his grandsons might well have been men in middle life during the reign of Domitian (Euseb. *H. E.* 3:20). St Paul speaks of the Lord's brothers as married men (1 Cor. 9:5).

Σίμωνος] Mentioned only here and in Mt. 13:55: for the form of the name see note on 1:16. The Symeon who succeeded James as Bishop of Jerusalem was, according to Hegesippus, a son of Clopas, Joseph's brother (Euseb. *H. E.* 3:11).

αἱ ἀδελφαί] Mt. adds πᾶσαι. Epiphanius *haer.* 78:9 gives the names of two — Salome and Mary, but his statement possibly rests upon a confused recollection of Mc. 15:40; for other accounts see Thilo, *Cod. apocr.* p. 363 n. The sisters of Jesus are not mentioned elsewhere (cf. however Mc. 3:32 v.l.), even in Acts 1:14 where the mother and brothers appear among the disciples at Jerusalem. They were settled at Nazareth (ὧδε πρὸς ἡμᾶς), and possibly were already married women whose duties tied them to their homes; while the brothers passed from unbelief (Jo. 7:5) to faith, the sisters were perhaps scarcely touched by the course of events.

ἐσκανδαλίζοντο ἐν αὐτῷ] So Mt. Lc. passes over this intermediate stage of feeling, but adds afterwards ἐπλήσθησαν πάντες θυμοῦ. Amazement rapidly gave place to jealous suspicion, and jealousy to anger. The σκάνδαλον was the fact that the Lord till lately had

been one of themselves. For σκανδαλίζεσθαι see note on 4:17, and for σκ. ἐν τινι cf. Mt. 11:6, 26:31 f.; the construction occurs also in Sir. 9:5, 23:8, 35:15 (32:19). The Nazarenes found their stumblingblock in the person or circumstances of Jesus; He became a πέτρα σκανδάλου (1 Pet. 2:7, 2:8, Rom. 9:33) to those who disbelieved. The Cross enormously increased the difficulties of belief for those who expected external display; see 1 Cor. 1:23, Gal. 5:11. But for such there were difficulties from the first.

4. καὶ ἔλεγεν αὐτοῖς κτλ.] An answer to the objection which He anticipates (Lc.), that the Capharnaïtes had been more favoured than His own fellow-townsmen. In His own city He would have been received with less alacrity; people are slow to credit with extraordinary powers one who has lived from childhood under their observation. For οὐκ ἔστιν προφ. ἄτιμος αἱ μὴ κτλ. (Mt. Mc.) Lc. substitutes οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ: Jo., who seems to regard Judaea as the πατρίς (cf. Westcott *ad l.* and Origen in Corderius, p. 138), has a reminiscence of the saying in its earlier form (4:44, αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφ. ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει). Comp. *Oxyrhynch. log.* 6. The Lord here assumes the rôle of the Prophet which was generally conceded to Him (6:15, 8:28, Mt. 21:11, 21:46, Lc. 24:19, Jo. 4:19, 6:14, 7:40, 9:17, Acts 3:22, 7:37). Συγγενεῦσιν=συγγενέσιν: for the form cf. 1 Macc. 10:89 (Σ^{c.a} A), Lc. 2:44 (LXΔΔ 1, 13, 33, 69, al.); see WH., *Notes*, p. 158, WSchm., p. 89, Blass, *Gr.*, p. 27. Of the ἀτιμία cast upon the Lord by His kindred and family (ἡ οἰκία αὐτοῦ) see exx. in 3:21, Jo. 7:3 f.

5. οὐκ ἐδύνατο ... ποιῆσαι] Mt. οὐκ ἐποίησεν. Origen (on Mt. 10:19) has an interesting comment on Mc.'s phrase: οὐ γὰρ εἶπεν Οὐκ ἠθέλεν· ἀλλ' Οὐκ ἠδύνατο, ὡς ἐρχομένης μὲν ἐπὶ τὴν ἐνεργοῦσαν δύναμιν συμπράξεως ὑπὸ πίστεως ἐκείνου εἰς ὃν ἐνήργει ἡ δύναμις κωλυομένης δὲ ἐνεργεῖν ὑπὸ τῆς ἀπιστίας. To work a miracle upon a responsible human being it was necessary that faith on the part of the recipient should concur with Divine power; neither was effectual without the other: οὔτε τὰ ἐνεργήματα τῶν δυνάμεων χωρὶς πίστεως τῆς τῶν θεραπευομένων ... οὔτε ἡ πίστις, ὅποια ποτ' ἂν ᾖ, χωρὶς τῆς θείας δυνάμεως. Faith was necessary also on the part of the worker of the miracle (see Mt. 17:19, 17:20), but in our Lord's case this condition was always satisfied (Mc. 11:21 f., Jo. 11:41).

εἰ μὴ ὀλίγοις ἀρρώστοις κτλ.] Cf. 'Mc.' 16:18, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, and for other instances of the imposition of hands in such cases, Mc. 5:23, 7:32, 8:23, 8:25. These works of healing at Nazareth must, it would appear, have preceded the scene in the synagogue, which was immediately followed by the Lord's expulsion from the town (Lc. 4:28 ff.).

6. ἐαύμασεν] His wonder, as well as the limitation of His power, was real and not apparent only. Cf. Mt. 8:10, where the Lord expresses wonder at a high degree of faith under conditions where faith was not to be expected. The surprises of life, especially those which belong to its ethical and spiritual side, created genuine astonishment in the human mind of Christ. Θαυμάζειν is usually followed in the N.T. by ἐπὶ with dat. (Lc. 4:22, 20:26, Acts 3:12), περὶ with gen. (Lc. 2:18) or an acc. of the object (Lc. 7:9, 24:12, Acts 7:31). Διὰ with acc. points to the cause of the sensation which the Lord experienced. Cf. WM., p. 497.

6b–13. ANOTHER CIRCUIT OF GALILEE; MISSION OF THE TWELVE (Mt. 9:35–10:1, 10:5–11:1, Lc. 9:1–6).

6 b. περιῆγεν τὰς κώμας] Another circuit of the villages and towns (Mt. τὰς πόλεις πάσας) of Galilee (cf. Mc. 1:38 f.). Κύκλῳ does not limit the tour to the neighbourhood of Nazareth, but implies that, after passing from town to town, He came back to a point near that from which He started, i.e. the neighbourhood of the Lake; see 6:32. Διδάσκων: Mt. adds ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων ... καὶ θεραπεύων. His work, as usual, included (1) Synagogue-teaching, (2) proclamation of the Kingdom in houses or by the roadside, (3) incidental miracles of healing. Unbelief no longer prevented the manifestation of His power. For περιάγειν intr. with *acc. loci* cf. Mt. 9:35, 23:15.

7. προσκαλεῖται τοὺς δώδεκα] The Twelve are now a recognised body, who can be summoned as such at the pleasure of the Head. Προσκ. implies authority, cf. Mc. 15:44, Lc. 15:26. It is, however, characteristic of our Lord that His summons is by no means limited to disciples: cf. 3:23, προσκ. αὐτοῦς, sc. τοὺς γραμματεῖς: 7:14, 8:34, προσκαλ. τὸν ὄχλον. With τοὺς δώδεκα cf. οἱ ἑνδεκα ‘Mc.’ 16:14, οἱ ἑβδομήκοντα δύο (Lc. 10:17), οἱ ἑπτὰ (Acts 21:8).

ἤρξατο αὐτ. ἀποστέλλειν] This was the ultimate purpose of their selection (3:15, where see note). The time had now come for testing the results of their preparatory training.

δύο δύο] As in LXX., Gen. 6:19 f., 7:2 f., 7:9, 7:15. Vg. *binos*, in pairs=ἀνὰ δύο (cf. D here), a Hebraism which Delitzsch renders שְׁנַיִם שְׁנַיִם; cf. WM., p. 312, Blass, *Gr.*, p. 145. On the purpose of this arrangement see Latham, *Pastor p.*, p. 297 f. Thpht. cites Eccl. 4:9, ἀγαθοὶ δύο ὑπὲρ τὸν ἕνα. Galilee was now evangelised in six different directions. The pairs were probably arranged as in the Apostolic lists, as Victor suggests.

ἐδίδου αὐτοῖς ἐξουσίαν κτλ.] Cf. 3:14, ἔχειν ἐξ. ἐκβάλλειν τὰ δαιμόνια. Ἐδίδου: He was occupied in giving them their authority (imperf.), and while doing so, He charged them (aor.) etc. Ἐξουσία is the note of the authorised servants, as it was that of the Master Himself, cf. 1:27, 13:34 τῶν πνευμάτων: gen. of the object, cf. Jo. 17:2, Rom. 9:21, 1 Cor. 9:12; other constructions are in use, as ἐπί with acc. (Lc. 9:1) or gen. (Apoc. 2:26, 14:18, 20:6), ἐπάνω τινός (Lc. 19:17) or κατὰ τινος (Jo. 19:11). On πν. ἀκάθαρτα see 1:23 note.

Mt., Lc. extend the commission to the healing of diseases and the preaching of the Kingdom. Both preaching and healing were in fact included, cf. Mc. v. 12.

8. παρήγγειλεν αὐτοῖς ἵνα κτλ.] Ἴνα is used after παραγγέλλω again in 2 Thess. 3:12; after παρακαλῶ it is frequent (1 Cor. 1:10, 16:12, 16:15, 2 Cor. 7:6, 12:8). In all these cases the relic use of ἵνα is in the background of the thought, but the sense is hardly distinguishable from that of the ordinary construction with the inf., or from a direct imperative; cf. Lc. here (εἶπεν ... μηδὲν αἴρετε). Εἰς ὁδόν, as a travelling outfit: Lc. more explicitly, εἰς τὴν ὁδόν, for this particular journey. For the anarthrous phrase cf. Mc. 10:17, Lc. 11:6.

Delitzsch N.T. in Hebrew (Leipzig, 1892).

Thpht Theophylact.

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

εἰ μὴ ῥάβδον μόνον κτλ.] Mt. (μηδὲ ῥάβδον) and Lc. (μήτε ῥ.) exclude even this—an early exaggeration of the sternness of the command, for it is impossible to assent here to Augustine’s ruling (*de cons. ev.* 2:75) “utrumque accipiendum est a Domino Apostolis dictum.” The staff was the universal companion of the traveller, whatever else he might lack; see Gen. 32:10 (11), ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν Ἰορδάνην, and with the whole passage comp. Exod. 12:11. Much forethought was ordinarily expended on a journey, cf. Tob. 5:17, and the delightful picture in Jos. 9:10 (4) ff. Μὴ ... μὴ ... μή carry on the construction ἵνα μηδὲν αἴρωσιν (cf. Mt. Lc.). The order is ascensive: ‘no bread, no bag to carry what they could buy, no money to buy with.’ This point is missed in Lc., and in the later text of Mc. (cf. Vg. *non peram non panem*). Πήρα is a leathern bag to carry provisions, cf. 4 Regn. 4:42 (cod. **℞**, Compl.), Judith 10:5, 13:10, 13:15; Suidas: πήρα ἡ θήκη τῶν ἄρτων. The word is found from Homer downwards. On the significance of this direction cf. Victor: ὥστε καὶ ἀπὸ τοῦ σχήματος δεικνύναι πᾶσιν ὑμᾶς ὅσον ἀφεστήκατε χρημάτων ἐπιθυμίας. Μὴ εἰς τὴν ζώνην χαλκόν—‘not a copper for your girdle,’ Lc. μήτε ἀργύριον ‘nor a silver piece’ (shekel or drachma); Mt. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκόν. The girdle served as a purse for small change (cf. the classical phrase εἰς ζώνην δίδοσθαι), or, when secrecy was necessary, for considerable sums of money (Suet. *Vitell.* 16, “zona so aureorum plena circumdedit”), but on this occasion it was to be empty; much less was the missionary to carry a βαλλάντιον (Lc. 10:4).

9. ἀλλὰ ὑποδεμένους κτλ.] A sudden break in the construction, suggestive of the disjointed notes on which the Evangelist depended. The writer, forgetting that he has used ἵνα, falls back upon the ordinary construction of παραγγέλλω with the inf. (*oratio variata*, WM., p. 724, Buttmann, p. 330, Blass, *Gr.* p. 286; Bengel compares 12:38, θελόντων περιπατεῖν ... καὶ ἀσπασμούς); others with less probability regard ὑποδεμεῖν. [εἶναι] ... ἐνδύσασθαι (vv. 11.) as ‘infinitive imperatives,’ cf. Burton, § 365. If we read ἐνδύσασθε, another change follows, from the *oratio obliqua* to the *o. recta*; see other N. T. exx. in WM., p. 725. For ὑποδ. σανδάλια Mt. has μηδὲ ὑποδήματα (cf. Lc. 10:4). Σανδάλιον and ὑπόδημα are both used in the LXX. as equivalents of **לַחַיִּים** (for σανδ. see Jos. 9:11 (5), Isa. 20:2, Judith 10:4, 16:9); in the N. T., σανδ. occurs again only in Acts 12:8; the form **לַחַיִּים** is found in Rabbinical writings (Schürer 2. 1. p. 44 n.). The σανδάλιον was in Greece part of the woman’s attire (Becker, *Charicles*, p. 447), but in the East it appears to have been used by men also, esp. perhaps in travelling. There seems to be no warrant for distinguishing σανδ. and ὑπόδημα: σανδ. may have been used here and in Acts *l. c.* (see Blass) in order to avoid writing ὑποδεδέσθαι ὑποδήματα. If so, Mc. is here again at issue with Mt.; see note on v. 8 (εἰ μὴ ῥ. μόνον).

δύο χιτῶνας] One χιτῶν (**חִטּוֹן**) sufficed, cf. Jo. 19:23, τὰ ἱμάτια ... ὁ χιτῶν: to possess two was a sign of comparative wealth, cf. Lc. 3:11. Two were however sometimes worn at the same time, esp. perhaps in travelling; see Joseph. *ant.* 17. 5. 7, τὸν ἐντὸς χιτῶνα, ἐνεδεδύκει γὰρ δύο: cf. Mc. 14:63. It is the wearing of two on this journey which is prohibited

(μὴ ἐνδ.); Mt. and Lc. extend the prohibition to the possession of two (Mt. μηδὲ δύο χιτῶνας, sc. κτήσησθε; Lc. μήτε δ. χ. ἔχειν).

On the general purpose of these directions see Latham, p. 290 ff. No hardship was suffered by the Apostles in consequence (Lc. 22:35), while an important lesson was taught to the future Church: comp. Mt. 10:10 with 1 Tim. 5:18. For the mystical interpretation see Origen *in Jo.* t. 1:27 (25): αὐτός ἐστιν ἡ ὁδός, ἐφ' ἣν ὁδὸν οὐδὲν αἴρειν δεῖ ... αὐτάρκης γὰρ ἐστι παντὸς ἐφοδίου αὕτη ἡ ὁδός: *ib.* t. 6:19; *de princ.* 4:18; and cf. Bigg, *Christian Platonists*, p. 137 f.

10. καὶ ἔλεγεν αὐτοῖς κτλ.] The directions given above imply that the missionaries were to look for free entertainment. The Lord adds two general rules for their guidance in this matter: (1) 'during your visit to any town remain in the same house,' (2) 'do not force yourselves on an unwilling people or quit them without solemn warning.'

ὅπου ἐὰν εἰσέλθῃτε κτλ.] The house was not to be chosen at haphazard, but by a careful selection of the fittest (Mt.); Jerome *in Mt.* 9., "apostoli novato introeuntes urbem scire non peterunt quis qualis esset, ergo hospes fama eligendus est populi et indicio vicinorum." Having made their choice, they were to be content with the fare it offered, and not to change their lodging unnecessarily (cf. Lc. 10:7). St Paul seems to have followed this rule in his mission to the Gentiles; see Acts 16:15, 17:5–7, 18:5–7; only during his captivity at Rome do we find him dwelling ἐν ἰδίῳ μισθώματι. Contrast the care with which the next age found it necessary to guard itself against an abuse of this privilege of the itinerant preacher; *Didache* 11: πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς Κύριος· μενεῖ δὲ ἡμέραν μίαν, ἐὰν δὲ ἧ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνῃ ψευδοπροφήτης ἐστὶν κτλ.

11. ὃς ἂν τόπος μὴ δέξηται κτλ.] The giving or withholding hospitality in this case was not a personal matter; it was a visible sign of acceptance or rejection of the Master and the Father Who sent Him (Mt. 10:40, Lc. 10:16), and therefore an index of the relation in which the inhabitants as a whole stood to the eternal order. Mt. extends the principle to the case of the individual householder who refuses hospitality. For δέχεσθαι in the sense of hospitable or courteous reception comp. Acts 21:17, 2 Cor. 7:15, Gal. 4:14, Col. 4:10, Heb. 11:31. Μηδὲ ἅκ. ὑμῶν: 'nor will they even give you a hearing.'

ἐκπορευόμενοι ἐκεῖθεν] I.e. ἐκ τοῦ τόπου ἐκείνου. Mt. ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης: see last note. Ἐκτινάξατε τὸν χοῦν. Cf. Lc. 10:11, εἶπατε Καὶ τὸν κονιορτὸν (Mt. 10:14) τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα, and Acts 13:51, where Paul and Barnabas are said to have acted upon this precept at Pisidian Antioch. The act was understood to be a formal disavowal of fellowship, and probably also an intimation that the offender had placed himself on the level of the Gentiles, for it is a Rabbinical doctrine that the dust of a Gentile land defiles. The Israelite who rejected the Messiah became as an ἐθνικός, cf. Mt. 18:17. The garments were sometimes shaken with the same purpose (Acts 18:6).

εἰς μαρτύριον αὐτοῖς] Cf. 1:44, 13:9. The action just prescribed was not to be performed in a contemptuous or vindictive spirit, but with a view to its moral effect: either it would lead to reflexion and possibly repentance, or at least it would justify God's future judgment (cf. Mt. 10:15, Lc. 10:12). The reference to Sodom and Gomorrah inserted by A and a few of the later uncials is from Mt.

12. ἐκήρυξαν ἵνα μετανοῶσιν] On this use of ἵνα see note on παρήγγειλεν ... ἵνα (v. 8). Μετάνοια was the theme of their preaching, μετανοεῖτε its chief summons; cf. 1:15, Lc. 24:47, Acts 20:21. Further, its aim and purpose were to produce repentance, and from this point of view ἵνα retains its relic force: cf. Vg. *praedicabant ut paenitentiam agerent*. The pres. μετανοῶσιν represents the repentance as a state and not merely an act following upon the preaching.

13. δαιμόνια πολλὰ ἐξέβαλλον] They found themselves invested with the same authority over unclean spirits which had been the earliest note of the Master's mission (1:23), and from time to time they exercised it (imperf.). But they were not invariably successful (9:18); and when they succeeded, it was through a believing use of the Master's Name ('Mc.' 16:17, Lc. 9:49).

ἤλειπον ἐλαίῳ π. ἀρρώστους] Euth.: εἰκὸς δὲ καὶ τοῦτο παρὰ τοῦ κυρίου διδαχθῆναι τοὺς ἀποστόλους. Oil was much used in medical treatment: cf. Lc. 10:34, Joseph. *B. J.* 1. 33. 5. Galen (cited by J. B. Mayor) calls it ἄριστον ἱαμάτων πάντων τοῖς ἐξηραμμένοις καὶ αὐχμώδεσι σώμασιν: Isaiah (1:6) complains, οὐκ ἔστιν μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμους. See also J. Lightfoot *ad loc.* and Schöttgen on James 5:14. As used by the Apostles and followed by immediate results, it was no more than a sign of healing power, but it served perhaps to differentiate their miracles from those performed by the Master, Who does not appear to have employed any symbol but His own hands or saliva. After His departure the Apostles and other disciples laid their hands upon the sick ('Mc.' 16:18, Acts 28:8, Iren. 2:32. 4), but the use of oil held its place at least among Jewish Christians (James, *l.c.*). Traces of a ritual use of the unction of the sick appear first among Gnostic practices of the second century (Iren. 1:21. 5); on the later ecclesiastical rite see the authorities cited in *D.C.A.* 2. p. 2004 f. Victor remarks: σημαίνει οὖν τὸ ἀλειφόμενον ἔλαιον καὶ τὸ παρὰ τοῦ θεοῦ ἔλεον καὶ τὴν ἴασιν τοῦ νοσήματος καὶ τῆς καρδίας τὸν φωτισμόν· ὅτι γὰρ ἡ εὐχή τὸ πᾶν ἐνήργει παντί που δῆλον· τὸ δὲ ἔλαιον ὥς γε οἶμαι σύμβολον τούτων ὑπῆρχε. Bede finds in this Apostolic practice a precedent for the Western use of unction with which he was familiar: "undo patet ab ipsis apostolis hunc sanctae ecclesiae morem esse traditum ut energumeni vel alii quilibet aegroti ungantur oleo pontificali benedictione consecrato."

ἐκήρυξαν ... ἐξέβαλλον ... ἤλειπον] The change of tense is perhaps intended to mark the incidental character of the miracles. The preaching is regarded as a whole, the miracles are mentioned as occurring from time to time during the course of the preaching. The traditional text misses this point; cf. Vg. *praedicabant ... eiciebant ... unguebant*.

14–16. THE FAME OF JESUS REACHES THE TETRARCH (Mt. 14:1–2, Lc. 9:7–9).

14. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρ.] Mt. adds τὴν ἀκοὴν Ἰησοῦ, Lc., τὰ γινόμενα πάντα. Mt. distinctly connects this with the circuit of Galilee which began at Nazareth (14:1, ἐν ἐκείνῳ τῷ καιρῷ). It was not so much the miracles at Capernaum, as the stir throughout the entire tetrarchy (Lc. τὰ γινόμενα πάντα) and the great diffusion of the movement caused by the mission of the Twelve, which attracted the attention of Antipas. The court, even if located

Euth Euthymius Zigabenus.

at Tiberias, could regard with indifference the preaching of a local prophet, so long as it was limited to the Jewish lake-side towns; but when it was systematically carried into every part of the country, suspicion was aroused. Ὁ βασιλεύς=ὁ τετραάρχης (Mt. Lc.). Mc. does not use the latter word, and Mt. falls back on βασιλεύς in the course of his narrative (14:9); cf. Acts 4:26, 4:27, Justin, *dial.* 49 (ὁ βασιλεὺς ὑμῶν Ἡρώδης). *Ev. Petr.* 1 (Ἡρ. ὁ βασιλεύς), *Ev. Nic.* prol. (Ἡρώδου βασιλέως τῆς Γαλιλαίας). Victor: ὁ δὲ Μάρκος καὶ ἕτεροι δέ τινες ἀδιαφόρως καὶ βασιλέα καλοῦσιν εἴτε ἀπὸ τῆς τοῦ πατρὸς συνηθείας εἴτε καὶ ἀδεέστερον ἔτι τῇ φωνῇ κεχρημένοι. A tetrarch was in fact a petty king, and may have been called βασιλεύς as an act of courtesy: he possessed a jurisdiction with which the Imperial authorities were ordinarily reluctant to interfere (Lc. 23:7). Yet an attempt to claim the title from Caligula led to the downfall of Antipas: Joseph. *ant.* 18. 7. 2. On the life and character of Antipas see Schürer 1. 2:17 ff.

φανερὸν γάρ κτλ.] Notoriety was inevitable, although it was not desired; cf. 3:12, 7:24. Bengel: “Iesus prius non innotuit ... sero aula accipit novellas spirituales.” What especially arrested Herod’s attention was the common report (ἔλεγον: see vv. 11. and cf. Field, *Notes*, p. 28) that the new prophet was a resuscitated John. As Elijah was thought to have reappeared in John, so John had returned to life in his successor. Origen (*in Jo.* t. 6:30) suggests that the Baptist and our Lord were so like in personal appearance ὥστε διὰ τὸ κοινὸν τῆς μορφῆς Ἰωάννην τε Χριστὸν ὑπονοεῖσθαι τυγχάνειν καὶ Ἰησοῦν Ἰωάννην: cf. however his remarks *in Mt.* t. 10:20. For ὁ βαπτίζων see 1:4. Ἐγήγερται ‘has risen’ and is therefore alive and amongst us again: cf. Cor. 15:20. Ἠγέρθη (Mt. Lc., and below, v. 16) is scarcely distinguishable in a translation (cf. 16:6, and see Burton, 52 f.), but the perf. concerns itself less with the historical fact and more with the result.

διὰ τοῦτο ἐνεργοῦσιν αἱ δυν. ἐν αὐτῷ] In life John did no miracle (Jo. 10:41), but John risen from the dead might well be supposed to have brought with him new and supernatural powers (ἐκ τῆς ἀναστάσεως προσέλαβε τὸ θαυματουργεῖν, Thpht.), or, as Origen (*in Mt.* t. 10:20) suggests, the same powers turned into a new channel: ὥτετο ὁ Ἡρώδης τὰς ἐν Ἰωάννῃ δυνάμεις ἐν μὲν τῷ Ἰωάννῃ ἐνηρηγηκέναι τὰ τοῦ βαπτίσματος καὶ τῆς διδασκαλίας ... ἐν δὲ τῷ Ἰησοῦ τὰς τεραστίους δυνάμεις. Ἐνεργοῦσιν, Vg. *inoperantur*, ‘are operative,’ intrans., as in Gal. 2:8, Eph. 2:2, Phil. 2:13 (τὸ ἐνεργεῖν): cf. Sap. 15:11, ψυχὴν ἐνεργοῦσαν. More usually ἐνεργεῖν is followed by an acc. of the thing effected, cf. 1 Cor. 12:6, 12:11, Gal. 3:5, Eph. 1:11, 1:20, while ἐνεργεῖσθαι is used intransitively, e.g. Rom. 7:5, 2 Cor. 1:6, Eph. 3:20, Col. 1:29; for a further distinction noticed in St Paul see Lightfoot on Gal. 5:6. On the construction ἐνεργ. ἔν τινι see Lightfoot on Gal. 2:8, and for other instances cf. Eph. 1:20, 2:2, 1 Thess. 2:13. Αἱ δυνάμεις, the miraculous powers of which report spoke; for δύνάμις in this sense see 1 Cor. 12:10, 12:28, Gal. 3:5 (Lightfoot)—more usually, the miraculous acts which the powers effect (6:2, Acts 19:11, 2 Cor. 12:12).

15. ἄλλοι δὲ ἔλεγον κτλ.] While all were agreed as to the wonder-working power of Jesus, opinions differed as to His personality. Those who saw the absurdity of identifying Him with John, took Him for Elijah, with whom John had refused to be identified (Jo. 1:21). This opinion was perhaps widely spread in Galilee, where no suspicion seems to have been as yet entertained of His Messiahship. If Elijah must come before Messiah (9:11), why should not this be Elijah? Cf. 8:28, and note on 9:11. Others again were content to say that Jesus was

a prophet of the highest order, the equal of the Prophets of the O. T. canon (οἱ προφῆται, Tob. 14:4 (8), 5, Acts 3:21, 3:24 f.). Ὡς εἷς τῶν προφητῶν: cf. Jud. 16:7, 16:11 (codd. BA), ἔσομαι ὡς εἷς τῶν ἀνθρώπων, on a par with other men (דְּתַרְתָּר תְּהֵאֲרָ). In Lc. this belief takes another form: προφήτης τις τῶν ἀρχαίων ἀνέστη (cf. Sir. 49:10 (12))—the name of Jeremiah was especially connected in the popular expectation (Mt. 16:14) with the hope of a revival of the prophetic order. This hope, which seems to have been based on Deut. 18:15, appears in the Maccabean age (1 Macc. 4:46, 14:41), and was revived by the appearance of the Baptist (Jo. 1:21). Jesus Himself claimed to be a Prophet (see note on v. 4).

16. ἀκούσας δὲ ὁ Ἡρώδης κτλ.] Ἀκούσας takes up the thread which had been dropped in v. 14, where instead of continuing καὶ ἔλεγεν Ὅν κτλ., the Evangelist goes off into the parenthesis φανερόν γάρ ... προφητῶν. Herod was at first in doubt which of these conjectures to accept (Lc., διηπόρει), but finally decided in favour of the first. His conscience turned the scale in its favour. Lc. represents him as still sceptical Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος;); in Mc. fear has changed a reasonable doubt into credulity: 'I put John to death, and now he has risen to condemn me.' This conviction is the more remarkable since Herod's frank worldliness probably predisposed him to Sadducean views (comp. Mt. 16:11 with Mc. 8:15). Euth.: ὁ φονεύσας φαβεῖται τὸν πεφονευμένον· τοιοῦτος γὰρ ὁ κακός. For the construction ὃν ... Ἰωάνην οὗτος see WM., p. 205: for the late verb ἀποκεφαλίζω cf. Ps. 151:7: Kennedy, *Sources*, p. 130. Ἠγέρθη: has risen (as a fact): see note on v. 14.

On the treatment of this verse in the Eusebian canons see Nestle, *Text. Crit.* p. 263 f.

17–29. EPISODE OF JOHN'S IMPRISONMENT AND DEATH (Mt. 14:3–12; cf. Lc. 3:19–20).

17. αὐτὸς γάρ κτλ.] Mc. is here much fuller than Mt., while Lc. gives but a bare summary of the causes of the imprisonment. Certain coincidences (comp. vv. 17, 22, 23, 26, 28, 29 with Mt. 14:3, 14:6, 14:8, 14:9, 14:21, 14:22) point to the dependence of Mt. and Mc. on a common source which Mt.'s sense of the secondary importance of the narrative has perhaps led him to abbreviate. Αὐτός answers to the emphatic ἐγὼ of v. 16: the first step at least had been taken by Herod himself, who had sent (to Aenon? cf. Jo. 3:23; on the position see Tristram, *Bible Places*, p. 234) to have John arrested. For this sense of κρατεῖν see 12:12, 14:1 ff. The events can be placed with some precision. John was still baptizing during the Lord's early ministry in Judaea, after the first Passover (Jo. 3:23 f.). But before Jesus left Judaea (Mt. 4:12), certainly before He began His ministry in Galilee (Mc. 1:14), the Baptist was already a prisoner. On the other hand his death had not long preceded the report of the new Prophet's successes. He was alive for some time after the beginning of the Galilean ministry (Mt. 11:2 ff., Lc. 7:18), and the tidings of the murder of the Baptist seem to have brought the recent circuit to an end (Mt. 14:12, 14:13). Hence, while the narrative of Mc. 6:17, 6:18 carries us back to the interval which follows 1:13, Mc. 6:21–29 is but slightly out of its chronological order. Ἐν φυλακῇ: cf. ἐν τῇ φυλακῇ (v. 28) and ἐν τῷ δεσμωτηρίῳ (Mt. 11:2). Josephus *ant.* 18. 5. 2 gives the locality of the imprisonment: ὁ μὲν ὑποψία τῇ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθεὶς τὸ προειρημένον φρούριον ταύτῃ κτίννυται. For a description of this formidable fortress see *B. J.* 7. 6. 1, and for the local history and topography see G. A. Smith, *H. G.* p. 569 f., Schürer 1. 2. p. 250 f. n., Neubauer, *G. du T.* p. 40, Tristram, *Land of Moab*, p. 253 ff. Machaerus (מַכְאוֹר, *M'khawr*) overlooked the Dead

Sea, perched on the wild heights opposite to the wilderness of Judaea (1:4); the tragedy of the Baptist's death was enacted within view of the scene of his early work. The citadel stood on the summit of a cone, a small but almost impregnable circular keep, within which Tristram noticed two dungeons with "small holes still visible in the masonry where staples of wood and iron had once been fixed."

διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου] Her first husband was not Philip the tetrarch (Lc. 3:1, cf. Mc. 8:27), but another half-brother of Antipas, son of Herod the Great by Mariamne daughter of Simon. Joseph. *ant.* 18. 5. 4, Ἡρωδιάς δὲ αὐτῶν ἡ ἀδελφὴ γίνεται Ἡρώδῃ Ἡρώδου τοῦ μεγάλου παιδὶ γεγονότι ἐκ Μαριάμνης τῆς τοῦ Σίμωνος τοῦ ἀρχιερέως ... καὶ αὐτοῖς Σαλώμη γίνεται μεθ' ἧς τὰς γονὰς Ἡρωδιάς ... Ἡρώδῃ (sc. τῷ Ἀντίπα) γαμεῖται, τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ διαστᾶσα ζῶντος. From the Gospels it appears that this Herod also bore the name of Philip, and it is arbitrary to assume with Holtzmann that this is an error. Herodias herself was a granddaughter of Herod the Great (child of Aristobulus, Herod's son by the other Mariamne), and therefore niece to both Philip her first husband and Antipas.

ὅτι αὐτὴν ἐγάμησεν] Γαμεῖν is used here in its proper sense = *uxorem ducere*: for γαμεῖν = *nubere* see 10:12, 1 Cor. 7:28, 7:34. Antipas so far yielded to public opinion as to divorce his first wife before he married Herodias. She was a daughter of Aretas the Nabathæan king of Petra, and her father subsequently severely chastised Antipas for his faithlessness (Joseph. *ant.* 18. 5. 1).

18. ἔλεγεν γὰρ ὁ Ἰωάννης] John was, like Elijah, no frequenter of courts (Mt. 11:8), and the message was perhaps sent by his disciples (cf. Mt. 11:2); see on the other hand v. 20, which implies some personal intercourse between Antipas and John. That the Baptist should have visited the court at Tiberias is inconceivable, but he might have shewn himself more than once at times when Herod was at Machærus (cf. 1 Kings 17:1, 18:1 ff., 21:17 ff., 2 Kings 1:15).

οὐκ ἔξεστιν κτλ.] In Mt. the denunciation is general (οὐκ ἔξ. σοι ἔχειν αὐτήν); Mc. adds the principal ground on which the union is attacked. Antipas as a Jew was under the law of Lev. 18:16. John's conduct is a notable instance of "boldness in rebuking vice" (1549 Collect for St J. Baptist's day).

19. ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ] Herod silenced the Baptist by sending him down to the dungeons, and dismissed the matter from his mind. Not so Herodias; her resentment could be satisfied only by the Baptist's death. Ἐνείχεν, Vg. *insidiabatur*. Wycliffe, "leide aspics to him"; Tindale, "layd wayte for him"; R.V., "set herself against him." For this intrans. use of ἐνέχειν cf. Gen. 49:23, ἐνείχον αὐτῷ (𐤍𐤒𐤍𐤕𐤕𐤓𐤕), Ambr. *intendebant in eum*, Lyons Pent. *insidiati sunt ei*) κύριοι τοξευμάτων (see Field, *Notes*, p. 28 f.): Lc. 11:53, δεινῶς ἐνέχειν, Vg. *graviter insistere*. The grammarians suggest an ellipsis of χόλον (Blass, *Gr.* p. 182, cf. WM., p. 742; cf. Herod. 1:118, 6:119, 8:27). Hesychius gives the general sense: ἐνέχει· μνησικακεῖ. Dr Plummer (*J. Th. St.*, 1., p. 619) compares the English provincialism 'to have

Field, F. Field, *Notes on the translation of the N.T. = Otium Norviceuse* 3., edited by A. M. Knight (Cambridge, 1899).

it in with' (or 'for') 'a man,' i.e. 'to be on bad terms or have a quarrel with him.' Αὐτῷ may be regarded as the *dat. incommodi* (WM., p. 265). ἠθέλεν ... καὶ οὐκ ἠδύνατο—the power was wanting, not the will. The imperfects indicate the normal attitude of Herodias toward the Baptist.

20. ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην] The tradition in Mt. is strangely different: θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον ὅτι ὡς προφήτην αὐτὸν εἶχεν. The end of this sentence occurs again with unimportant variations in Mt. 21:26, and is perhaps a reminiscence of that context. Mc.'s account has the ring of real life: Herod was awed by the purity of John's character, feared him as the bad fear the good (Bengel: "venerabilem facit sanctitas ... argumentum verae religionis timor malorum"). The attitude of Ahab towards Elijah is remarkably similar; it is Jezebel, not Ahab, who plots Elijah's death (1 Kings 19:2). Ἄνδρα δίκαιον καὶ ἅγιον, blameless in his relations to his fellowmen and to GOD. The order is ascensive, as in Apoc. 22:11; for ἅγιος κ. δίκαιος see Acts 3:14, Rom. 7:12. Δικαιοσύνη is also coupled with ὁσιότης (Sap. 9:3, Lc. 1:75, Eph. 4:24) and εὐσέβεια (1 Tim 6:11, Tit. 2:12). On εἰδώς see 1:24 note. Εἰδώς αὐτὸν δίκαιον καὶ ἅγιον=εἶδ. ὅτι δίκαιος ἦν καὶ ἅγιος.

καὶ συνετήρει αὐτόν] protected him, Vg. *custodiebat eum*, Wycliffe, "kepte him," Tindale, Cranmer, Geneva, "gave him reverence," A.V. "observed him": R.V. "kept him safely" ("contra Herodiadem," Bengel). Συντηρεῖν, which belongs to the later Greek, is common in the Apocr. (Tob.² Sir.¹⁴ 1, 2 Macc.¹¹), and occurs also in Prov.⁽¹⁾, Ezek.⁽¹⁾, and Dan. (LXX.⁴ Th.²), meaning 'to keep' (e.g. τὸν νόμον, τὰς ἐντολάς), or 'preserve' (e.g. Sir. 17:22, χάριν ... ὡς κόρην συντηρήσει. Of the former meaning there is an example in Lc. 2:19; the latter is illustrated by Mt. 9:17, and is clearly required here. Possibly under the circumstances Antipas regarded imprisonment as the best safeguard. From time to time during his visits to Machaerus he had the Baptist brought up from the dungeon, and gave him audience. These repeated interviews (imperf.) pleased Antipas (ἡδέως ἤκουεν, cf. Lc. 23:8) at the time, bracing his jaded mind as with a whiff of desert air. At the same time they perplexed him (ἠπόρει), leaving behind a tangle of confused thoughts and purposes which led to no definite course of action. This psychological picture—the portrait of a δίψυχος ἀνὴρ (Bruce)—is one of great interest for the Christian teacher and the student of human nature. For πολλά used adverbially see 1:45, 3:12, 5:10, 5:43; and for the reading πολλὰ ἐποίει (Vg. *multa faciebat*) see WH., *Notes*, p. 25; Field, *Notes*, p. 29 f.; Nestle, *Text. Crit.*, p. 264. Ἀπορεῖν is less usual than ἀπορεῖσθαι, but see Sap. 11:5, 11:17, and Lc. 9:7 (διηπόρει).

21. γενομένης ἡμέρας εὐκίρου] Vg. *cum dies oportunus accidisset*. Herodias found her opportunity (cf. 2 Macc. 14:29, εὐκαιρον ἐτήρει, Mt. 26:16, ἐζήτει εὐκαιρίαν: the adjective occurs again in Heb. 4:16, εἰς εὐκαιρον βοήθειαν. It was supplied by the birthday of Antipas: cf. Gen. 40:20 ff. In Attic Gk. τὰ γενέσια is used of commemorations of the dead, the birthday feast of a living man being τὰ γενέθλια or ἡ γενέθλιος ἡμέρα (2 Macc. 6:7); see Lob. *Phryn.* p. 103, Rutherford, *N. Phr.*, p. 184. But the later Gk. neglects or even reverses this distinction; cf. Polyc. *mart.* 18, ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον (see Suicer s.v. γενέθλιος); Joseph. *ant.* 12. 4. 7, ἐορτάζοντες τὴν γενέσιον ἡμέραν. An effort has been made in the interests of a particular scheme of chronology to interpret τὰ γενέσια as the day of Herod's accession (Wieseler, *syn.* p. 266 ff.); on this see Schürer 1. 2. p. 26 n.

τοῖς μεγιστᾶσιν κτλ.] Vg. *principibus et tribunis et primis Galilaeae*. Μεγιστᾶνες (μεγιστάν), freq. in the later books of the LXX., esp. 1 Esdr., Sir., Jer., Dan., in the N. T. used again Apoc. 6:15, 18:23; cf. Joseph. *ant.* 11. 3. 2, *vit.* 23, 31; a word of the later Gk. (Lob. *Phryn.* p. 147, Sturz, *de dial. Mac.*, p. 182): the Vg. equivalent is usually *magnates*, but the Gk. word was taken over by later writers under the Empire (Tac., Suet.). Cf. Dan. 5:1 (Th.), ὁ βασιλεὺς ἐποίησεν δεῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ (LXX. τοῖς ἐταίροις αὐτοῦ) = לְרַב־בְּנוֹהֵי. The χιλιάρχος (Jo. 18:12, Acts 21–25. *passim*; see Blass on Acts 21:31) was properly the *tribunus militum*, who commanded a Roman cohort; hero he is doubtless the corresponding officer in the army of the tetrarch. As the μεγιστᾶνες were the highest civil dignitaries, so the χιλιάρχοι were the chief military officers of Galileo and Peraea (cf. Apoc. 6:15, οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι). With these were invited the leading provincials, οἱ πρῶτοι τῆς Γαλ., cf. οἱ πρῶτοι τοῦ λαοῦ, τῆς πόλεως, τῆς νήσου, τῶν Ἰουδαίων (Lc. 19:47, Acts 13:50, 25:2, 28:7, 28:17), τῶν Φαρισαίων, τῶν Ἱεροσολυμιτῶν (Joseph. *vit.* 5, 7). The three classes are distinguished by the repetition of the article: cf. WM., p. 160.

22. εἰσελθούσης ... καὶ ὀρχησαμένης] Antipas, true to the Greek tastes of his family, permits licentious dancing after the δεῖπνον (see reff. in Wetstein on Mt. 14:6), and the principal ὀρχηστρίς is the daughter of Herodias. Notwithstanding the weighty documentary evidence by which it is supported, the reading τῆς θυψ. αὐτοῦ Ἡρωδιάδος (WH.), which represents the girl as bearing her mother's name and as the daughter of Antipas, can scarcely be anything but an error, even if a primitive one; her name was Salerno and she was the grandniece, not the daughter of Antipas (see note to v. 17, and cf. Justin, *dial.* 49, τῆς ἐξαδέλφης αὐτοῦ τοῦ Ἡρώδου). Αὐτῆς τῆς Ἡρ. yields an excellent sense, emphasising the fact that for the sake of gratifying her resentment this haughty woman, the daughter of a king and wife of a tetrarch, submitted her child to a degradation usually limited to ἐταῖραι.

ἤρρεσεν τῷ Ἡρώδῃ: the man who, in another mood, had found pleasure in the preaching of John (v. 20). Οἱ συνανακείμενοι, his guests: cf. 3 Macc. 5:39, Lc. 7:49, 14:10, 14:15.

ὁ δὲ βασιλεὺς] See note on v. 14. Τῷ κοράσιῳ: cf. 5:41, 5:42. For κοράσιον used of a girl of marriageable age cf. Esth. 2:9, ἤρρεσεν αὐτῷ τὸ κοράσιον; and see Kennedy, *Sources*, p. 154. Salome was afterwards married to Philip the tetrarch, and after his death to another member of the Herod family (Joseph. *ant.* 18. 5. 4).

22, 23. αἵτησόν με ὃ ἐὰν θέλῃς κτλ.] Esther is still in the writer's mind; cf. Esth. 5:3 f., καὶ εἶπεν ὁ βασιλεὺς τί θέλεις, Ἐσθήρ; ... ἕως τοῦ ἡμίσου τῆς βασιλείας μου, καὶ ἔσται σοι (A adds, v. 6, τί τὸ αἵτημά σου καὶ δοθήσεται σοι). For αἰτεῖν τινά τι see WM., p. 284, and for ἡμίσουσ=ἡμίσεος, Lob. *Phryn.* p. 347; cf. Blass, *Gr.*, p. 27. Ὡμοσεν αὐτῇ: Mt. μετὰ ὄρκου ὠμολόγησεν αὐτῇ, cf. Heb. 6:16.

24. ἐξελθοῦσα εἶπεν ... Τί αἰτήσωμαι;] Leaving the banqueting room when her part was finished, Salerno joins her mother in the women's apartments and enquires eagerly 'What am I to ask for myself?' With αἰτήσωμαι (delib. conj., WM., p. 356, Burton, § 168 f.) comp. Herod's αἵτησον, αἰτήσης: in the girl's mind the uppermost thought is her own advantage. See James 4:2, 1 Jo. 5:14, 5:15, with Mayor's and Westcott's notes; and cf. Blass, *Gr.*, p. 186. The answer of Herodias is ready: 'the head of John.' Thus, as Mt. says, in the outrage that followed the daughter was προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς—not an uncommon

feature in the history of crime. The unfortunate use of this incident by Chrysostom in his quarrel with the Empress Eudoxia is familiar to students of Church History (Socr. *H. E.* 6:18). Τοῦ βαπτίζοντος, Vg. *baptistae*; see on v. 14, and cf. τοῦ βαπτιστοῦ, v. 25.

25. εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς] The girl seems to have entered at once into the spirit of her mother's thirst for revenge, whether because she shared Herodias's aversion to the stern preacher, or rejoiced in the opportunity of shewing the power she had gained over her stepfather. Μετὰ σπουδῆς, Exod. 12:11, Ps. 77. (78.) 33, Sap. 19:2, Ezech. 7:11, Sus. 50 (74), 3 Macc. 5:24, Lc. 1:39; other phrases in LXX. and N. T. are ἐν σπουδῇ, κατὰ σπουδὴν, ἐπὶ σπουδῆς. Θέλω ἵνα (WM., p. 422 f.) occurs again in 10:35, Jo. 17:24; the conjunction is often dropped (10:36, 10:51, 14:12, 15:9, al.), the subjunctive being in such cases perhaps simply 'deliberative'; see Burton, § 171. Ἐξαυτῆς, i.e. ἐξ αὐτῆς τῆς ὥρας, 'at once, here and now'; elsewhere limited within the N.T. to Acts⁽⁴⁾ Paul⁽¹⁾, a word of the later Gk., see Lob. *Phryn.* 47; Wetstein *ad loc.* cites exx. of its use in Philo, Josephus and Polybius. This demand for the immediate delivery of the head seems to locate the banquet at Machaerus; cf. Mt. ὦδε—a supposition surely not excluded by the presence of the πρῶτοι τῆς Γαλιλαίας. Herod the Great had built a large and splendid palace at Machaerus (Joseph. *B. J.* 7. 6. 2, cf. Schürer 1. 2:27 n., Hastings, *D. B.* 3. p. 196 f.). Ἐπὶ πίνακι, Vg. *disco*: the word is used in the same sense in Lc. 11:39, τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος: for other meanings cf. 4 Macc. 17:7, Lc. 1:63 (πινακίδιον). The banquet suggested the use of a plate, but this piece of grim irony was due, it may be hoped, to the older woman (cf. Mt. 14:8; Justin, *dial. l.c.*).

26. περίλυπος γενόμενος ὁ β.] The sense of περίλυπος is well illustrated by the following passages where it occurs: Gen. 4:6, 1 Esdr. 8:71 (σύννους καὶ π.), 72, Dan. 2:12 (στυγνὸς καὶ π., LXX.), Lc. 18:23. Mt. has merely λυπηθεῖς. Herod's grief was genuine, if shallow: it is unnecessary to suppose that he was dissembling (Jerome, "iustitiam praefererat in facie, quum laetitiam haberet in mente"). Διὰ τοὺς ὅρκους: for the pl. see 2 Macc. 4:34, 7:24. Thpht., ἔδει δὲ ἐπιorkῆσαι ... οὐ πανταχοῦ γὰρ τὸ εὐορκεῖν καλόν. Jerome asks, "Si patris, si matris postulasset interitum, facturus fuerat an non?" Οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν 'would not break faith with her, set aside her claims,' "disappoint her" (Field): cf. Lc. 10:16, Th. 4:8; the word is more commonly used of things than of persons, e.g. ἀθετεῖν τὴν ἐντολήν (Mc. 7:9), τὴν χάριν (Gal. 2:21), διαθήκην (Gal. 3:15), πίστιν (1 Tim. 5:12), ὀρκισμόν (1 Macc. 6:62). For the sense 'to break faith' cf. Ps. 14. (15.) 4, ὁ ὀμνύων τῷ πλησίον καὶ οὐκ ἀθετῶν (רַמְּתָאֵל), where the P.B. version renders "disappointeth him not."

27. ἀποστείλας ... σπεκουλάτορα] Mt. πέμψας (omitting σπ.). Σπεκουλάτωρ, speculator or less accurately *spiculator*, in the later Heb. רוטלסקופ (J. Lightfoot and Schöttgen *ad loc.*), is (1) a spy or scout, (2) an officer attached to a legion for the purpose of keeping the look-out and of carrying dispatches; (3) since such military officers were frequently employed to carry out a sentence, an executioner (σπ. ὁ δῆμιος λέγεται στρατιώτης, Thpht.). The word occurs in the N.T. hero only, but is of fairly frequent use in pagan and Rabbinic literature, and in the *Acta Martyrum*; see the reff. in Wetstein *ad loc.* or in Schürer 1. 2:62 f. n. As illustrations of the meaning which the word bears in Mc., it may be sufficient to quote Seneca *de ira* 1:16, "centurio supplicio praepositus condere gladium speculatorem iubet": *de benef.* 3:25, "speculatoribus occurrit ... cervicem porrexit." See the full discussion in Archbp Benson's *Cyprian*, p. 505 n., f. Ἐπέταξεν ἐνέγκαι. On the 5.50. ἐνεχθῆναι cf. Blass, *Gr.*, p. 230.

28. ἀπελθὼν ... τῇ μητρὶ αὐτῆς] For ἀποκεφαλίζω see v. 16: for πίνᾱξ, v. 25: for κοράσιον, v. 22. The Evangelists draw a veil over the treatment which the head received from Herodias and Salome. For the legends connected with its subsequent fate see Sozom. *H. E.* 7:21, Papebroch, *Acta Sanctorum*. The ‘Decree of Gelasius’ mentions an anonymous writing “de inventione capitis beati Johannis baptistae,” adding “nonnulli eas catholicorum legunt.” The Cathedral Church of Amiens claims to be in present possession of the head. In the Sarum Calendar Aug. 29 is marked *Decollatio Jo. Bapt.*; the *Inventio capitis* was sometimes identified with the *Decollatio* (see Bede *ad loc.*), but more commonly observed on Feb. 24. On the cause of John’s martyrdom Victor quaintly remarks: μοιχεία καὶ ὄρχησις καὶ ὄρκος τοῦ βαπτιστοῦ ἀφεῖλεν τὴν κεφαλὴν, καὶ παραιτητέα γε ταῦτα τοῖς εὖ φρονοῦσιν.

29. καὶ ἀκούσαντες ... ἐν μνημείῳ] For other notices of the disciples of John see 2:18, Jo. 1:35, 3:25, 4:1, Acts 19:1 f. Τὸ πτώμα (Mt. Mc.), the headless body, the corpse, cf. Mt. 24:28, and Apoc. 12:8, 12:9; πτ. is also used in this sense by the LXX., see Ps. 109. (110.) 6 (=תִּנְיָא), Ezech. 6:5 (AQΓ, =גִּלְגָּל). It was probably buried in one of the rock tombs round Machaerus (Mc. ἐν μνημείῳ); but it was believed to have been found at Sebaste (Samaria) in the time of Julian, when the bones were burnt and the dust was scattered by the pagan party (Thdt. *H. E.* 3:3); some portion of the remains, however, were secured by Christians, and preserved as relics (*H. R.* 21.). Both the Baptist and our Lord received honourable burial; contrast the fate of the two Apocalyptic witnesses (Apoc. 11:9).

Mt. (14:12, 14:13) adds that after the burial the disciples of John made their way to Jesus with the tidings, and that the Lord’s movements were affected by what He heard from them: see note on the next verse.

30–44. RETURN TO THE SEA. FEEDING OF THE FIVE THOUSAND (Mt. 14:13–21; Lc. 9:10–17; Jo. 6:1–13).

30. καὶ συνάγονται οἱ ἀπόστολοι] The Twelve have now earned the title ἀπόστολοι which had been given to them apparently at the time of their selection (3:14); “apta huic loco appellatio” (Bengel). Mc. does not use it again; in the later narrative of Lc. it becomes an official name (Lc. 17:5, 22:14, 24:10, Acts *passim*). See Hort, *Ecclesia*, p. 22 f. Their present mission fulfilled, they return from various parts of Galilee to headquarters, i.e. the place where the Master had probably arranged to be, and reported (Mc. ἀπήγγειλαν, Lc. διηγῆσαντο) particulars (ὅσα ... ὅσα) of their work and teaching. For the combination ποιεῖν (τε) καὶ διδάσκειν cf. Acts 1:1; Lc. omits ἐδίδασξαν here. Their return seems to have synchronised with the arrival of John’s disciples (Mt.), and to have helped to determine the Lord’s course.

31. καὶ λέγει αὐτοῖς Δεῦτε κτλ.] ‘Come apart by yourselves—away from the crowd—and rest for a while.’ Two things pointed to a temporary withdrawal from public work, (1) the danger of arrest by order of Antipas, who might think it desirable to follow up his murder of John by silencing John’s successor; (2) the Apostles’ need of rest. Mc. recognises only the latter. On δεῦτε see 1:17, and on κατ’ ἰδίαν, 4:34. Ὑμεῖς αὐτοί, ‘ye by yourselves’ (cf. Jo. 6:15); or perhaps, ‘ye yourselves’—even workers must now and again halt to take breath. Ἀναπαύσασθε gives the idea of the momentary rest better than the present (see vv. 11.); the verb is well illustrated by Exod. 23:12, Job 10:20 (LXX.). Ὀλίγον, of time here, as of space in c. 1:19. For εἰς ἔρημον τόπον (Mt. Mc.), Lc. has εἰς πόλιν καλουμένην Βηθσαιδά, and Jo.

πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. The ἔρημος τόπος may well have been in the neighbourhood of a town (see 1:35, 1:45); the conflate reading in Lc., εἰς τ. ἐρ. πόλεως καλουμένης Βηθς., is probably right as an interpretation. Jo.'s recollection that the spot lay across the Lake shews that Bethsaida Julias is intended; see note on v. 45.

οἱ ἐρχόμενοι καὶ οἱ ὑπ.] The articles distinguish two distinct streams of people: cf. 11:9. The departures and the new arrivals left no intervals for refreshment, and not even leisure for a meal; cf. 3:20. Εὐκαιρεῖν was condemned by the purists (Lob. *Phryn.*, p. 125, εὐκ. οὐ λεκτέον ἀλλ' εὖ σχολῆς ἔχειν; cf. Sturz, *dial. Alex.* p. 168 f.); it occurs again in Acts 17:21, 1 Cor. 16:12; cod. D substitutes εὐκαίρως ἔχειν here. The word seems to be found first in Polybius (Blass on Acts *l.c.*) and is common in Philo, but has no place in the LXX. Comp. the interesting practical reflexion in Bede: "magna temporis illius felicitas de labore docentium simul et discentium studio demonstratur: qui utinam nostro in aevo rediret!"

32. ἀπῆλθον ἐν τῷ πλοίῳ] The *rendezvous* was therefore close to the Lake, probably near Capernaum, as τῷ πλ. suggests. The boat took an easterly course and they landed perhaps a little south of Bethsaida, on the edge of the plain now known as *el-Batîhah* (Schumacher, *Jaulân*, p. 106, *Butaiha*, Smith, *H. G.* p. 457)—"a part of the old lake basin ... sown two or three times during the year ... and grazed by the buffalo herds ... in its north western part ... covered with ruins." For ἔρημος τόπος see 1:35, 1:45.

33. καὶ εἶδαν ... καὶ ἔγνωσαν πολλοί] Many witnessed the departure; the course of the boat could be seen by all, even perhaps the landing of the party on the opposite shore. The Lord was recognised, and the report of His return spread rapidly (Mt. ἀκούσαντες).

πεζῇ ... συνέδραμον ... καὶ προῆλθον] The crowd went round by land—πεζῇ as contrasted with ἐν τῷ πλοίῳ—cf. Acts 20:13, μέλλων αὐτὸς πεζεύειν, where Blass remarks, "πεζεύειν de terrestri (non necessario pedestri) itinere." Across the Lake from *Tell Hum* or *Khan Minyeh* is scarcely more than four miles; by land the distance to the upper part of Batîhah could hardly be above ten (Sanday, *Fourth Gospel*, p. 120), unless they went by road and crossed the Jordan by the bridge. If there was little wind, it would be easy to get to the place before a sailing boat. On the reading καὶ προῆλθον αὐτοὺς see the important discussion in WH., *Intr.*², pp. 95 f., 327; for the construction προελθεῖν τινα cf. Lc. 22:47: Vg. *praevenirent eos*. Mc. alone has preserved this interesting detail.

34. ἐξελθὼν εἶδεν πολλὸν ὄχλον] It was not till He had landed (cf. 5:2; Dr Hort (*l.c.*) prefers "came out of His retirement in some sequestered nook") that the crowd came into sight. He knew then that His effort to find a retreat had failed, yet no impatience revealed itself in His manner. On the contrary, He was touched (ἐσπλαγχνίσθη, cf. 1:41) by their earnestness of purpose, and bade them welcome (Lc. ἀποδεξάμενος αὐτούς), as if their presence had been desired. Σπλαγχνίζεσθαι ἐπὶ τινα occurs also in Mt. 15:32, Mc. 8:2, 9:22; other constructions are σπλ. ἐπὶ τινι Mt. 14:14, Lc. 7:13, περί τινος Mt. 9:36. Ἐπ' αὐτούς='towards them,' as those to whom His compassion went forth; ἐπ' αὐτοῖς would represent the multitude as the object on which it rested.

ὅτι ἦσαν ὡς πρόβατα κτλ.] The ground of His compassion. The blind zeal of the common people shewed both their need of a leader and their readiness to follow one who offered them what their official teachers failed to supply. The phrase ὡς πρ. μὴ ἔχοντα ποιμένα occurs also in another context (Mt. 9:36). It is based on the O.T. (Num. 27:17, 3 Regn. 22:17, 2 Chron.

18:16, Judith 11:19) where however כָּצֹאֵן אֲשֶׁר אֵין לָהֶם רֹעֶה is uniformly rendered πρ. οἷς (ποιμνιον ὧ) οὐκ ἔστιν ποιμήν. The implied contrast between the false pastors and the True is worked out in Jo. 10:11–16; for other references to the pastoral character of our Lord cf. Mc. 14:27, Heb. 13:20, 1 Pet. 2:25. Ἦρξατο διδάσκειν αὐτοὺς πολλά: Lc. ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, adding καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο (cf. Mt.). Ἦρξατο: “denuo, ut si antea non docuisset” (Bengel). Their first need was teaching—first at least in His sight; but teaching, as at other times, brought opportunities of healing disease. The Lord, as He taught, sat on the rising ground above the plain (Jo. ἀνῆλθεν εἰς τὸ ὄρος καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ, cf. Mt. 5:1).

35. ἤδη ὥρας πολλῆς γενομένης] Vg. *cum iam hora multa fieret*; Mt., ὀψίας δὲ γενομένης, Lc., ἡ δὲ ἡμέρα ἦρξατο κλίνειν; cf. Bede, “*horam multam* vespertinum tempus dicit.” Mc.’s phrase ὥρα πολλή, which is repeated at the end of the verse, occurs also in Dion. Hal. 2:54, ἐμάχοντο ἄχρι πολλῆς ὥρας, “to a late hour.” That Lc.’s interpretation is right appears from v. 47. Since the passover was at hand (Jo.), it was near the time of the spring equinox, and the sun set about 6 p.m.; the miracle was probably wrought an hour or so before sunset. Προσελθόντες ἔλεγον κτλ. According to Jo. the thought of providing for the multitude had presented itself to our Lord some hours before, when He first saw them coming to Him (6:5, θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται).

36. ἀπόλυσον αὐτούς] For ἀπολύω=‘dismiss,’ see Tob. 10:12 (Ⲅ), Mc. 6:45, 8:3, 8:9, Acts 13:3, 15:30, 15:33, 19:41. Εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας does not exclude the supposition that Bethsaida was near, cf. Jos. 21:12, τοὺς ἀγρ. τῆς πόλεως καὶ τὰς κώμας αὐτῆς. The ‘Western’ text (WH., *Notes*, p. 25) substitutes ἔγγιστα for κύκλῳ cf. Vg. *in proximas villas et vicos*. Ἀγροί, *villae*, are the scattered farms, cf. 5:14; for the single article in the gender of the first noun, see WM., p. 158. Τί φάγωσιν (WM., p. 210), Mt. βρώματα, Lc. ἐπισιτισμόν. Lc. adds (ἵνα) καταλύσωσιν, a necessity scarcely less pressing, considering the time of year, and that the crowd contained women and children. For this our Lord provided shortly afterwards in the way proposed by the disciples (vv. 45, 46). Food was a more immediate want, and more difficult to supply.

37. δότε αὐτοῖς ὑμεῖς φαγεῖν] Mt. prefixes οὐ χρεῖαν ἔχουσιν ἀπελθεῖν—an answer to ἀπελθόντες of v. 36, as the emphatic ὑμεῖς (WM., p. 190) replies to ἵνα ... ἀγοράσωσιν ἑαυτοῖς. Of this conversation between our Lord and the Twelve we have two independent accounts, St Peter’s (Mc., abbreviated in Mt., Lc.) and St John’s. A comparison shews that the words ἀπελθόντες ἀγοράσωμεν κτλ. belong in part to Philip, and πέντε καὶ δύο ἰχθύας to Andrew. On the whole “the superiority in distinctness and precision is all on the side of St John” (Sanday, *l.c.* p. 121; cf. Lightfoot, *Bibl. Essays*, p. 182). For an attempt to bring the two accounts into precise agreement see Aug. *de cons. ev.* 2:96. With his conclusion we may heartily concur: “ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri nihil quaerendum in verbis nisi loquentium voluntatem.”

ἀπελθόντες ἀγοράσωμεν κτλ.] A conflation, as appears from Jo. 6:5–7, of the Lord’s question πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; and Philip’s answer διακοσίων δηναρίων ἄρτοι κτλ. Δηναρίων διακοσίων, at the cost of 200 denarii, the gen. of price, WM., p. 258. On the *denarius* see Madden’s *Jewish Coinage*, p. 245 ff., Hastings, *D. B.* 3. p. 427 f.;

the mean value at this time is stated to have been 9½*d*. It was the labourer's daily wage (Mt. 20:2 ff.): two *denarii* were sufficient to pay the expenses of a πανδοχεῖον for at least a day or two (Lc. 10:35); the costly oil of spikenard poured on the Lord by Mary of Bethany was worth three hundred or more (Mc. 14:5, note); five hundred was a typically large debt (Lc. 7:41). Two hundred of these silver pieces may well have been more than the Twelve had in their γλωσσόκομον (Jo. 12:6). Yet even this outlay would have been inadequate: Jo. οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ λάβῃ. Δώσωμεν is possibly an aor. conj., cf. WSchm., pp. 107, 120. WH. prefer δώσομεν, on which see Blass, *Gr.*, p. 212.

38. πόσους ἔχετε ἄρτους;] This question interprets the previous one. They were not called to imagine impracticable schemes of charitable action, but to give what they had (cf. 2 Cor. 8:12). Bede: "non nova creat cibaria, sed acceptis eis quae habuerant discipuli."

γνόντες λέγουσιν] The discovery was made (Jo.) by Andrew, and the supply belonged, it appears, not to the Twelve, but to a lad in the crowd (ἔστιν παιδάριον ὧδε ὃς ἔχει ...). Jo. alone (Orig. in Mt. 11:2) mentions that the cakes were made of barley-flour (ἄρτοι κρίθινοι), i.e. of the coarsest and cheapest kind, the food of the working man: cf. Jud. 5:8 (A), 7:13, 4 Regn. 4:42: for the relative cost of wheat and barley see 4 Regn. 7:18 and Apoc. 6:6 (χοῖνιξ σίτου δηναρίου καὶ τρεῖς χοίνικες κριθῶν δηναρίου) For ἰχθύας, Jo. has ὀψάρια (cf. Num. 11:22, πᾶν τὸ ὄψον τῆς θαλάσσης). The fish—two to five loaves—were a mere relish, and probably pickled or cooked: for the use of cooked fish with bread see Jo. 21:9, 21:13. Taricheae at the S.W. corner of the Lake derived its name from the curing of fish. Some of the older commentators find mysteries in the numbers: e.g. Thpht. πέντε ἄρτοι οἱ Μωσαικοὶ λόγοι, ἰχθύες δὲ δύο, οἱ τῶν ἀλιέων λόγοι, ὁ Ἀπόστολος καὶ τὸ Εὐαγγέλιον. Similarly Aug. in Jo. tract. 24.

39. ἐπέταξεν αὐτοῖς ἀνακλιθῆναι] The command was given through the Twelve (Lc. κατακλίνετε αὐτούς, Jo. ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν). For ἀνακλίνεσθαι and ἀναπίπτειν used of taking places on a couch before a meal see Mt. 8:11, Lc. 13:29; Lc. 11:37, Jo. 13:12. Order was secured by breaking up the crowd into companies (συμπόσια, Mc., κλισίας, Lc.). In the LXX. συμπόσιον οἴνου=הַיַּיִן מְשֻׁתָּה (Esther, Sirach), but συμπόσιον occurs without οἴνου in the first three books of Maccabees, and apparently in the wider sense. The form preferred by D (συμποσία) is also to be found in Sirach and 3 Macc.; Lc.'s more precise term occurs in 3 Macc. 6:31. The construction συμπόσια συμπόσια=ἀνὰ ἢ κατὰ συμπόσια is Hebraistic: cf. Exod. 8:14 (10), συνήγαγον αὐτοὺς θιμωνιάς θιμωνιάς (סִמְוֹנִיָּה סִמְוֹנִיָּה), and πρασιαὶ πρασιαί in the next verse: see also Mc. 6:7 (WM., pp. 312, 581, Blass, *Gr.* p. 145). On the construction ἀνακλ. πάντας συμπόσια see WM., pp. 282, 663 ff.

ἐπὶ τῷ χλωρῷ χόρτῳ] See note on v. 32. The place supplied in the early spring a natural carpet on which thousands could recline in comfort; cf. Jo. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Χλωρὸς χόρτος, *faenum viride*, is 'green food,' i.e. growing grass or crops, as contrasted with dry fodder: cf. Gen. 1:30, Isa. 15:6, 37:27, Apoc. 8:7. The epithet is not otiose or merely picturesque; it indicates the season of the year, and thus, so far as it goes, supports the existing text of Jo. 6:4 (cf. WH., *Notes*, p. 77 ff.).

40. ἀνέπεσαν πρασιαὶ πρασιαί] The act implies trust on the part of the crowd (Bengel: "fides populi"). The συμπόσια took the form of rectangular garden beds. Πρασιαί occurs in

Homer, *Od.* 8:127, where the Sch. interprets αἱ τῶν φυτειῶν τετράγωνοι σχέσεις, and reappears in Theophrastus and in the LXX. (Sir. 24:31 μεθύσω μου τὴν πρασιάν): cf. Euth.: πρασιαὶ αἱ τετραγωνοειδεῖς [συναγωγαί] τοιαῦται γὰρ αἱ τῶν κήπων πρασιαί. Mc. probably uses the word to convey the notion of regularity of form, not of variety of colouring (Farrar, *Life*, 1. p. 402); the πρασιά, unless otherwise defined (πρ. ἀνθῶν) is the bed of garden herbs (λαχανιά, Hesych.), as its probable etymology shews. See the somewhat similar comparison, quoted from the Talmud by J. Lightfoot *ad loc.*, of Jewish scholars to the rows of vines in a vineyard, planted תורת תורת.

κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα] The groups consisted roughly of fifty, in other cases of a hundred each; cf. Lc. ὥσεί ἀνὰ πεντήκοντα. Mt. omits all these details—the greenness of the grass, the orderly distribution of the crowd, the size of the groups; nor do they find a place in the recollections of St John, though he remembers the number of the party as a whole (ἀνέπεσαν ... ὡς πεντακισχίλιοι). The purpose of the arrangement was probably to prevent a dangerous scramble for the food, or at any rate, confusion and disorder (cf. 1 Cor. 14:33, 14:40), and to secure an easy and rapid distribution: twelve men could serve fifty to one hundred companies in a comparatively short time. Incidentally the division into companies made the counting of the multitude a simple matter, and accounts for the same number being given by the four evangelists.

41. καὶ λαβὼν τοὺς πέντε ἄρτους κτλ.] The cakes and fish were brought to Him (Mt. 14:18), probably in a κόφινος (cf. v. 43), and the Lord took the basket, or one of the cakes, into His hands. The action marked Him as the Master and Host; cf. 14:22, Lc. 24:30, Acts 27:35. Ἀναβλέψας εἰς τὸν οὐρανόν (Mc. Mt. Lc.): the attitude of prayer (7:34, Jo. 11:41; for the O.T. see Job 22:26, and cf. 1 K. 8:22, Ps. 28:2, 73:4, 134:2), specially characteristic of Him Who knew no sin (contrast Lc. 18:13). The ancient Liturgies have transferred this feature to the institution of the Eucharist (Brightman, *Liturgies*, pp. 20, 51, 133, &c.; cf. the words of the Roman canon, “elevatis oculis ad te,” &c.). Εὐλόγησεν (Mt. Mc. Lc.)=εὐχαριστήσας (Jo.); a similar variation occurs in the account of the first Eucharist, where εὐχαριστεῖν is used of the blessing of the Bread by Lc., Paul (1 Cor. 11.), and of the blessing of the Cup by Mt., Mc., Lc.; the two verbs are practically synonymous, the blessing being in fact in the form of a thanks-giving (cf. 1 Tim. 4:3, 4:4); the Cup, in reference to which the three Synoptists use εὐχαριστεῖν, is called by St Paul τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν. The recognised form of blessing was (Edersheim, 1. p. 684): “Blessed art Thou, O Lord our God, King of the world, Who bringest forth bread from the earth.” Κατέκλασεν: so Lc.; Mt. κλάσας. The simple verb is used in all our accounts of the Eucharistic fraction (cf. ἡ κλάσις τοῦ ἄρτου, Acts 2:42); perhaps the compound points here to the breaking of each cake into several pieces (cf. κατακόπτω, 5:5). The distribution was entrusted to the Twelve: ἐδίδου (Mc. Lc.) may imply that they came to Him at intervals to be replenished, but is perhaps more naturally understood of the repeated action involved in the gift to each of them severally (cf. Jo. διέδωκεν). The fish was no doubt distributed in the same way, though Mc. for the sake of brevity writes ἐμέρισεν πᾶσιν: cf. Jo. ὁμοίως καὶ ἐκ τῶν ὀψαρίων. Ἵνα παρατιθῶσιν=Lc. παραθεῖναι: for this sense of the verb cf. Lc. 10:8 ἐσθίετε τὰ παρατιθέμενα ὑμῖν. Cf. Origen *in Jo.* t. 13:34, λαμβάνει δὲ τὰ βρώματα ὁ μὲν πολὺς τῶν μαθητευομένων ἀπὸ τῶν μαθητῶν Ἰησοῦ ... οἱ δὲ τοῦ Ἰησοῦ μαθηταὶ ἀπ’ αὐτοῦ τοῦ Ἰησοῦ.

42. ἔχορτάσθησαν] Vg. *saturati sunt*. The food more than sufficed (contrast Jo. 6:7). All had as much as they would, even of the fish (Jo. ὅσον ἤθελον). Ἐχορτ. is common to the Synoptists; Jo. uses ἐνεπλήσθησαν. For the former word cf. Lightfoot on Phil 4:12, Kennedy, *Sources*, p. 82; it is fairly distributed in the N. T. (Mt.⁴ Mc.⁴ Lc.⁴ Jo.¹ Cath.¹ Paul¹, Apoc.¹), but in the LXX. limited to Pss.⁹, Job¹, Jer.¹, Lam.¹ (=עֲבֹשׁ), Tob.¹.

43. ἦραν κλάσματα] Mt. τὸ περισσεῦον τῶν κλ., Lc. τὸ περισσεύσαν αὐτοῖς (sc. τῷ ὄχλῳ) κλ. So the Master directed: Jo. συναγάγετε τὰ περισσεύσαντα κλάσματα ἵνα μὴ τι ἀπόληται. For κλάσμα (ἄρτου) cf. Jud. 19:5 (A, =ψωμὸς ἄρτου B), Ezech. 13:19. Δώδεκα κοφίνων πληρώματα, in apposition to κλ., ‘wherewith were filled twelve hampers’: cf. Mt. δ. κοφίνους πλήρεις, Jo. ἐγέμισαν δ. κοφίνους κλασμάτων. Mc. uses Mc. uses πλ. κοφ. again in 8:20: for a discussion of πλήρωμα see note on 2:21. Κόφινος is common to the four accounts. The word is used by Aq. in Gen. 40:16 for a bread-basket (כֶּפֶר), and by the LXX. in Jud. 6:19 (B, =κανοῦν A) for the basket (also כֶּפֶר) in which Gideon places cooked meat; in Ps. 80. (81.) 6 it is the pot-shaped basket (כִּיִּי) in which the Israelite during the Egyptian oppression carried his clay or bricks. A “stout wicker basket” appears to be intended, “as distinguished from the soft flexible ‘frails’” (Westcott, on St John). The κόφινος is contrasted in the Gospels with the σφυρίς (8:19, 8:20), for which see note on 8:8. In Rome it was the characteristic appendage of the poorer class of Jews (Juv. 3:14, 6:542, “quorum cophinus faenumque supellex”; see J. E. B. Mayor’s note). The twelve κόφινοι were possibly those in which the Apostles had carried what they needed for their recent circuit of Galilee; cf. Euth., δώδεκα κόφινοι ... ἵνα καὶ οἱ δώδεκα ἀπόστολοι διαβαστάσωσιν τοὺς κοφίνους. With the excess of the miraculous supply above the requirements of the people comp. 4 Regn. 4:44, ἔφαγον καὶ κατέλιπον κατὰ τὸ ῥῆμα Κυρίου.

44. ἦσαν ... πεντακισχίλιοι ἄνδρες] The number was doubtless roughly calculated by counting the συμπόσια (note on v. 39); cf. Mt. Lc. ὡσεὶ, Jo. ὡς, πεντ. The men perhaps alone composed the groups, but the women and children were not neglected (Mt.).

On the miracle as a whole Victor well remarks: θαυμάσιον μὲν οὖν τὸ πραχθέν ... θαυμάσιον δὲ οὐκ ἔλαττον τὸ μὴ ἀεὶ τῇ ἐξουσίᾳ χρῆσθαι πρὸς τὴν τῶν τροφῶν εὐπορίαν.

45–52. WALKING ON THE SEA (Mt. 14:22–33, Jo. 6:16–21).

45. εὐθὺς ἠνάγκασεν ... εἰς τὸ πέραν] For once the Lord put a severe strain upon the loyalty of the Twelve. His command was in direct conflict with all that seemed to be reasonable and right. He had led them to the place that very day, and now required them at once to leave it. On other occasions He led the way (see 10:32, 14:28, Jo. 10:4); now He would only undertake to follow them. The Synoptists throw no light on the situation, but it is explained by St John (6:14, 6:15). The enthusiasm of the multitude was not limited to a recognition of the Lord’s prophetic office: they were on the point of seizing His person and proclaiming Him King. “No malice on the part of the Scribes could have been so fatal ... as their giving of a political turn to the movement ... He hurried the disciples on board that they might not catch the contagion of the idea” (Latham, *Pastor p.*, p. 307). Origen in Jo. t. 28:23: μὴ παρέχων μηδε τούτοις ἀφορμὴν, φιλοῦσιν αὐτὸν καὶ βουλευθεῖσιν ἂν μετὰ τῶν θελόντων ποιῆσαι αὐτὸν βασιλέα.

πρὸς Βηθσαιδάν] Mt. stops short at πέραν; Jo. says, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. Both Mc. and Mt. represent the Twelve as landing eventually εἰς Γεννησαρέτ (6:53, Mt. 14:34). The direction of the boat was therefore ultimately westwards, and this fact has led to a conjecture that there was a Western Bethsaida (Reland, Stanley, Tristram), which has been identified with 'Ain et-Tabigha (Tristram, *Bible Places*, p. 315); in support of this theory it has been urged that Jo. (12:21) mentions a Βηθς. τῆς Γαλιλαίας (see, however, Merrill, *Galilee*, p. 27). But there is no direct evidence for the existence of two Bethsaidas on the Lake, and the Bethsaida of which Josephus speaks (*ant.* 18. 2. 1, *B. J.* 2. 9. 1, 3. 10. 7) was in Philip's tetrarchy and therefore on the East bank of the Jordan. Unless Lc. has misunderstood his source, the starting-point of the boat was near this town (Lc. 9:10, see note on v. 32), and the Lord directed the Twelve to cross to the town in the first instance (Bengel: "terminus navigationis non totius sed ex parte"). In this case τῇ πέραν is here not the Western shore, but the opposite side of the little bay which lay between the sloping ground where the miracle was wrought and Philip's new city—an alternative which presented itself to Bede (*ad l.*). Τὸ πέραν is interpreted by πρὸς Βηθσαιδάν. Why they did not reach Bethsaida, but landed on the Western shore, appears as we proceed. On the form Βηθσαιδάν see WH., *Notes*, p. 160, WSchm., pp. 62 f., 91; and for the question of locality, the articles in Hastings, *D.B.*, and *Encycl. Bibl.*

ἕως αὐτὸς ἀπολύει τὸν ὄχλον] 'While He for His part dismisses the multitude.' Mt. ἕως οὗ ἀπολύει: see Burton, § 321 ff., esp. §§ 326, 330; Blass, *Gr.* p. 219. The shortness of the interval suggested agrees with the view that the original destination of the boat was Bethsaida Julias.

46. καὶ ἀποταξάμενος] Mt. has ἀπολύσας. Mc. changes the word. The dismissal (v. 36) was friendly and courteous, if peremptory; nothing in His manner betrayed anxiety or consciousness of their intentions. Ἀποτάσσεσθαι is (in late Gk., see Lob. *Phryn.* p. 24) to bid farewell to friends; cf. Lc. 9:61, Acts 18:18, 21, 2 Cor. 2:13. It is possible that αὐτοῖς may = τοῖς μαθηταῖς αὐτοῦ, and that Mt. has misinterpreted the pronoun; but if so, Mc. omits altogether the dismissal of the people, which was the next step and an important one. On the whole the Vg. is probably right in referring both ἀπολύει and ἀποταξάμενος to the crowd (*dum dimitteret populum ... cum dimisisset eos*), though it misses the significant change of verb. Προσεύχασθαι, inf. of aim or object; cf. Blass, *Gr.* p. 223.

ἀπῆλθεν εἰς τὸ ὄρος] When all were gone He returned to the higher ground (cf. Jo. 6:3, 6:15), partly to escape the crowd (ἀνεχώρησεν, Jo.), but chiefly to pray (οἷα ἄνθρωπος, Victor; χρήσιμον γὰρ ταῖς προσευχαῖς καὶ τὸ ὄρος καὶ ἡ νύξ καὶ ἡ μόνωσις Euth.); cf. 1:35. Another crisis had come; the way to further usefulness in Galilee seemed to be blocked, partly by the attitude of Antipas, partly by the unreasoning enthusiasm of the people; He needed counsel and strength for the immediate future.

47–48. ὥψιας γενομένης κτλ.] More than an hour must have passed since the conversation before the miracle (see note on v. 35), and the sun had now probably set: cf. Jo. 6:17, σκοτία ἤδη ἐγγόνει. Meanwhile a stiff breeze had sprung up, and it was against the rowers (Mc. Mt.), blowing probably from the N. or N.W. and raising so much sea (Jo.) as to distress them (βασανιζομένους) as well as to alter their course. The Paschal moon gave light enough to reveal the boat struggling with the waves (βασανιζόμενον Mt.), and well out to sea

(Mc. ἐν μέσῳ τῆς θαλάσσης, Mt. σταδίους πολλοὺς ἀπὸ τῆς γῆς: for the reading of D in Mc. (ἦν πάλαι) see WH., *Notes*, p. 25). The Lord, who was now alone on the land, realised their position and, breaking off His vigil, went down to the sea and took the direction of the boat.

For ὀψία=the early hours of the night see Judith 13:1, Mc. 14:17, Jo. 20:19. Βασανίζω has already occurred in 5:7 (q.v.); the different applications of the word in this context by Mt. and Mc. are instructive as shewing the degree of latitude which the Synoptists allowed themselves in dealing with the common tradition, even when they retained its actual terms. For a metaphorical use of the verb cf. Sir. 4:17, 2 Pet. 2:8. On βας. ἐν τῷ ἔλ. see Blass, *Gr.* p. 237. Ἄνεμος ἐναντίος, cf. Acts 27:4.

48. περὶ τετάρτην φυλακὴν κτλ.] The Lord reached the boat about 3 a.m. (cf. WM., p. 506); Mt., more precisely, τετάρτη φυλακῇ Cf. Macar. Magn. 3:6, τετάρτη τῆς νυκτὸς φυλακὴ ἐστὶν ἡ δεκάτη τῆς νυκτὸς ὥρα, μεθ' ἣν ὑπολείπονται τρεῖς ὑστεραῖαι ὥραι. Mc. and Mt. count four watches in the night after the Roman system; see Mc. 13:35, and cf. Acts 12:4 (Blass). Lc. on the other hand (12:38) seems to follow the Jewish division into three. Φυλακὴ occurs in this sense in the LXX. (Jud. 7:19, 1 Regn. 11:11, Ps. 89. (90.) 4, 129. (130.) 6, cf. Thren. 2:19). Ἐρχεται πρὸς αὐτοῦς, Jo. says that when they caught sight of the Lord they had rowed ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα. Since the lake was forty stades broad (Joseph. *B. J.* 3. 10. 7), this agrees fairly well with Mc.'s ἐν μέσῳ τῆς θαλάσσης, if we allow for the tortuous course of the boat, her general direction (N.E. to S.W. by W.), and the interval between the Lord's departure from the hill and arrival at the spot where they saw Him. Περιπατῶν ἐπὶ τῆς θαλάσσης, Mc. and Jo.; Mt. π. ἐπὶ τὴν θάλασσαν. The gen. points to the apparent solidity of the water under His feet (cf. ἐπὶ τῆς γῆς, v. 47), the acc. to His progress implied in περιπατῶν; in v. 26 where the order is different Mt. also prefers the gen. The reader is left to complete the picture; the Lord must be imagined as walking on a seething sea, not upon a smooth surface (Jo. ἡ θάλασσα ... διεγείρετο: cf. Victor, τῶν ἀνέμων ἐναντία πνεόντων καὶ τῶν κυμάτων κατὰ τοῦ ἀνέμου ἐγειρομένων, ἔμενεν ἐπὶ τῶν ὑδάτων βαδίζων); now on the crest of a wave, now hidden out of sight. It was the darkest hour of the night, and the moon had probably set; only the outline of a human form could be seen appearing from time to time, and approaching the boat. The conception is found in Hebrew poetry, but only in connexion with Divine prerogatives, e.g. Job 38:16, ἤλθες δὲ ἐπὶ πηγὴν θαλάσσης ἐν δὲ ἵχνεσιν ἀβύσσου περιεπάτησας; in Sir. 24:5 Wisdom says ἐν βάθει ἀβύσσων περιεπάτησα. For a mystical application see Aug. in Jo. tract. 25.: "venit ... calcans fluctus, omnes tumores mundi sub pedibus habens ... quid ergo timetis, Christiani? Christus loquitur *Ego sum, nolite timere.*" Cf. *serm.* 75.

ἤθελεν παρελθεῖν αὐτοῦς] Vg. *volebat praeterire eos*; the imperfect is conative (Burton, p. 12); for the acc. cf. Lc. 11:42, 15:29, Acts 16:8. With the feigned purpose comp. Lc. 24:28, and see Mc. 5:36, 7:27. The purpose in each case was to try, and by trial to strengthen faith (cf. Jo. 6:6).

49. ἔδοξαν ὅτι φάντασμά ἐστιν] Wycliffe, "thei gessiden that it were a fantum"; Tindale, "they supposed it had been a sprete." Cf. Lc. 24:37, ἐδόκουν πνεῦμα θεωρεῖν. Δοκεῖν in this sense is followed almost indifferently by ὅτι or by acc. and inf.; for δ ὅτι see Mt. 6:7, 26:53, Lc. 12:51, 19:11, Jo. 5:45, &c. Φάντασμα, an apparition: here only and in Mt.; cf. Job 20:8 (A) ὥσπερ φάντασμα νυκτερινόν. Φ. ἐστὶν: the present represents the thought as it took

shape on their tongues: 'it is a phantom' (cf. Mt.). For earlier evidence of a popular belief in apparitions among the Hebrew people see Job 4:15 ff., 20:8, and esp. Sap. 17:4, 17:15.

Ἀνέκραξαν: the appearance drew forth a shriek of terror: cf. 1:23.

50. πάντες γὰρ αὐτὸν εἶδαν] It was not the fancy of an individual; all the Twelve saw the Form on the water, as all the Eleven afterwards saw the Risen Christ. The fear was momentary: it was relieved at once by the well-known voice; cf. the similar circumstances in Lc. 24:37 ff., Apoc. 1:17 ff. For λαλεῖν μετὰ τινος cf. Jo. 4:27, 9:37, 14:30: the phrase is probably preferred here to the more usual λ. τινι or πρὸς τινά, as implying familiar intercourse. Μετὰ implies "mutual action" (WM., p. 471), and with λαλεῖν, the exchange of conversation.

θαρσεῖτε, ἐγὼ εἰμι] For this use of the imper. of θαρσεῖν (so always in the Gospels and Acts, θαρρεῖν in Epp.; WH., *Notes*, p. 149) cf. 10:49, Mt. 9:2, 9:22, Jo. 16:33, Acts 23:11. Ἐγὼ εἰμι = 'It is I,' cf. Lc. 24:39, ἐγὼ εἰμι αὐτός, and the use of **אֲנִי**, LXX. ἐγώ, in the O.T. (BDB., p. 59). In the Fourth Gospel the phrase sometimes (8:24, 8:28, 8:58, 13:19) rises to the level of its use in Deut. 32:39, Isa. 43:10; see Westcott on Jo. 8:24. Μὴ φοβεῖσθε: see Burton, § 165. Augustine points the moral of this little episode: "quomodo eos volebat praeterire quos paventes ita confirmat, nisi quia illa voluntas praetereundi ad eliciendum ilium clamorem valebat cui subveniri oportebat?"

51. ἀνέβη πρὸς αὐτοῦς εἰς τὸ πλοῖον] Cf. Jo. 6:21, ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον (Westcott). Ἀνέβη, instead of the usual ἐνέβη, perhaps to depict the climb from the hollow of the wave over the side of the boat. Mt. ἀναβάντων αὐτῶν, i.e. the Lord and Simon Peter. The latter had gone down (καταβάς) into the water and attempted to walk on it to the Lord: Mt. (14:28–31) alone relates the incident. Upon the return of Peter to the boat accompanied by the Lord the wind at once fell: cf. 4:39 (where see note on κοπάζειν).

ἐν ἑαυτοῖς ἐξίσταντο] The astonishment did not express itself in words; for ἐν ἑαυτοῖς see 2:8, 5:30. Mt., however, represents them as falling at His feet with the exclamation Ἀληθῶς θεοῦ υἱὸς εἶ. If this confession is in its right place, it anticipates St Peter's (Mt. 16:16, Mc. 8:29). The excitement of the moment may have given voice to a growing impression which had not yet reached the maturity of a definite judgment. Victor points out that on the previous occasion when a storm was stilled they had been content to exclaim Τίς ἄρα οὗτός ἐστιν; (4:41).

οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις] Vg. *non enim intellexerant de panibus*. Their amazement would have been less had they realised the wonder of the preceding miracle; "debuerant a pane ad mare concludere" (Bengel). Somehow the miracles connected with the multiplication of food failed to impress the Twelve (cf. 8:17 ff.); perhaps their administration of the food diverted their thoughts from the work wrought by the Lord. Ἐπὶ 'in the matter of,' 'in reference to,' WM., p. 489, Blass, *Gr.* p. 137; συνιέναι ἐπὶ (but with gen. or acc.) occurs in Dan. 11:37 (Th.); cf. ζ. εἰς Ps. 27. (28.) 5; ἐν, 2 Esdr. 18. (Neh. 8.) 12.

ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη] Vg. *erat enim* (see vv. ll.) *cor illorum obcaecatum*; Wycliffe, "her herte was blyndid." For πωροῦσθαι see note on 3:5. The καρδία

(2:6) includes the intelligence considered in its relation to the moral and spiritual life of men; cf. 2 Cor. 3:14, ἐπωρώθη τὰ νοήματα αὐτῶν: Rom. 1:21, ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. Both σύνεσις and φρόνησις (for the distinction of these synonyms see Lightfoot on Col. 1:9) depend for their right exercise upon moral conditions.

53–56. MINISTRY IN THE PLAIN OF GENNESARET (Mt. 14:34–36).

53. διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον] Jo. remembers another incident of this voyage which appears to be miraculous. When Jesus and Peter entered the boat and the wind ceased, they found themselves at Once close to shore, εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον: see Westcott's note; Euth. explains: πλησίον τῆς γῆς γενομένου τοῦ πλοίου. The phrase used by Mt., Mc. διαπ. ἦλθον merely sets forth the welcome ending of a laborious and hazardous crossing. Cf. Ps. 106. (107.) 24 ff. Ἐπὶ τὴν γῆν: cf. Acts 27:44.

εἰς Γεννησαρέτ] In the end they landed neither at Bethsaida (v. 45) nor at Capernaum (Jo. 6:17), but a few miles to the south of the latter town, on the edge of the plain from which the lake took its usual name (Lc. 5:1, τὴν λίμνην Γεννησαρέτ, 1 Macc. 11:67, τὸ ὕδωρ τοῦ Γεννησάρ, Joseph. *ant.* 18. 2. 1, λίμνη Γεννησαρίτις). On the form Γεννησάρ which occurs in D (Mt. Mc.), in many MSS. of the Old Latin and Vg., and in the Syriac versions, see Chase, *Syro-Latin Text of the Gospels*, p. 105. Gennesaret is usually identified with the present *el-Ghuweir*, a semi-elliptical plain on the West shore between 'Ain-et-Tin and Mejdal, three miles long and rather more than one mile in breadth. Josephus, who is enthusiastic in praise of the fertility of this district, writes (*B. J.* 3. 10, 8) παρατείνει δὲ τὴν Γεννησάρ ὁμώνυμος χώρα θαυμαστὴ φύσιν τε καὶ κάλλος ... μῆκος δὲ τοῦ χωρίου παρατείνει κατὰ τὸν αἰγιαλὸν τῆς ὁμωνύμου λίμνης ἐπὶ σταδίους τριάκοντα καὶ εὔρος εἴκοσι. For the descriptions of recent travellers see Stanley, *S. and P.*, pp. 374, 382; Wilson, *Recovery*, p. 338; Tristram, *B. P.*, p. 313; G. A. Smith, *H. G.*, p. 443 n.; Merrill, *Galilee*, p. 32 f. The place has lost the glories which Josephus praises; towns and villages, cultivated lands and vineyards are gone. But the visitor still finds much to admire—the pearly whiteness of the shell-strewn beach, the thickets of oleander blossoming along the watercourses, the profusion of wild flowers, the fine cliffs which guard the two extremities of the plain, and then recede to join the Galilean hills. In extent el-Ghuweir corresponds very nearly to the Batīhah which the Lord had just left; but while the scene of the miracle was little more than a waste of pasture dotted with an occasional village or homestead, the plain to which He had now come was densely populated. The retirement and rest He had sought were at an end, as soon as He was seen on the beach of Gennesaret.

προσωρμίσθησαν] Vg. *adplicuerunt*; they brought the boat to her moorings, casting anchor, or lashing her to a post on the shore. The word is ἄπ. λεγ. in Biblical Greek, but both act. and mid. are classical, and there are examples of the 1st aor. pass. in a middle sense in late writers, e.g. Aelian and Dio Cassius.

54. εὐθὺς ἐπιγινόντες αὐτόν] It must have been early and hardly daylight (comp. 6:48 with Jo. 6:21); yet, as on the previous day when He left the neighbourhood of Capernaum (v. 33), there were people about who recognised Him and spread the news. For ἐπιγινώσκειν in the sense of personal recognition cf. Mt. 17:12, Lc. 24:16, 24:31, Acts 4:13.

55. περιέδραμον ὅλην τὴν χώραν] Mt. τὴν περίχωρον: the news was hastily carried round to all parts of the plain. Περιτρέχειν is ἄπ. λεγ. in the N. T.; but occurs in the LXX.

(Amos 8:12, Jer. 5:1, = **וְיָשׁוּעַ**). Here it vividly depicts the circulation of the tidings throughout the *Ghuweir*. As the result, there came from every quarter streams of people bringing their sick for healing. For περιφέρειν see 2 Cor. 4:10. With περιέδραμον ... ἦρξαντο περιφέρειν comp. Mt.'s tamer ἀπέστειλαν ... προσήνεγκαν. The sick were carried on their pallets (ἐπὶ τοῖς κραβάττοις; Mc. only, see note on 2:4); the course of the bearers was shaped by the reports that reached them from time to time as to the Lord's movements (ὅπου ἤκουον ὅτι ἔστιν). Ἔστιν, the present, as if one caught the reply of those of whom inquiry was made: 'he is here,' or 'there.'

56. ὅπου ἂν εἰσεπορεύετο κτλ.] Whenever in His progress He entered a village, He found the sick laid in the open spaces ready for His healing. In strictness ἀγοραί would exist only in the towns, at Magdala and Capernaum and Chorazin and Bethsaida; but the word is apparently used here loosely to include other open spaces. Ἐν ταῖς πλατείαις (D), Vg. *in plateis*, which is followed by all the English versions except R.V., is perhaps from Acts 4:15. Πόλεις and κῶμαι are classed together in Mt. 10:11, Lc. 8:1, 13:22, κῶμαι and ἀγροί in 6:36, Lc. 9:12: the combination of the three covers every collection of dwellings large and small. On the construction see WM., p. 384, Burton, § 315 f., Blass, *Gr.* p. 207.

καὶ παρεκάλουν αὐτόν κτλ.] Again and again the entreaty was heard. The fame of the healing of the αἰμορροοῦσα had spread (Victor: ἡ γὰρ αἰμορροοῦσα πάντας ἐδίδαξε φιλοσοφεῖν); so simple a means of obtaining a cure appealed to the popular imagination, and under the circumstances the Lord permitted its use. Cf. Acts 4:15, 19:11 f. On the κράσπεδον, and on κᾶν, see 5:27, 5:28 notes.

ὅσοι ἂν ἦψαντο αὐτοῦ ἐσώζοντο] For the construction see the references at the end of the last note. The aor. (see vv. 11.) points to the momentariness of the touch in each case; the imperfect which follows, to the rapid succession of the cases. Mt. again is less picturesque ὅσοι ἦψαντο διεσώθησαν). For σώζεσθαι in reference to physical restoration see 5:28; on the orthography cf. Wschm., p. 41.

CHAPTER 7

7:1–13. QUESTION OF CEREMONIAL WASHINGS (Mt. 15:1–9).

1. συνάγονται] See 4:1, 5:21, 6:30. The Lord's person is the rallying-point for both friends and enemies; cf. Mt. 25:31, 25:32. Of the Pharisees there has been no mention since 3:6; during the interval they may have been occupied by their intrigue with the Herodians, of which perhaps we see the fruit in 6:14. Now that Jesus has returned to the W. shore, they fall back upon their old policy of insidious questioning. The Scribes from Jerusalem (3:22) are still with them, unless, as τινες ... ἐλθόντες suggests, these are another party, newly arrived. Mt. is less precise: προσέρχονται τῷ Ἰ. ἀπὸ Ἱεροσ. Φαρισαῖοι καὶ γραμματεῖς. Cf. Bede: "non ad verbum audiendum ... sed ad movendas solum quaestiones pugnae ad Dominum concurrent."

2. ἰδόντες τινὰς ... ὅτι ... ἐσθίουσιν] A mixture of the two constructions ἰδόντες τινὰς ... ἐσθιοντάς (cf. 1:10, 6:48, 6:49) and ἰδ. ὅτι ἐσθίουσιν τινες (2:16, 9:25). The opportunity probably arose during the passage of the party through the plain (6:56); the loaves were very possibly some of the κλάσματα with which their baskets had been filled the night before, and which now served them as an ἐφόδιον.

κοινᾷς χερσίν, τοῦτ' ἔστιν ἀνίπτοις] κοινός, 'polluted,' 'ceremonially unclean,' occurs in 1 Macc. 1:47 θύειν ὕεια καὶ κτήνη κοινά (A, V: **Ⲭ***, πολλά), ib. 62 φαγεῖν κοινά (for **Ⲭⲙⲧ**, see Guillemard on Mt. 15:11), cf. 4 Macc. 7:6 γαστέρα ἐκοίνωσας (**Ⲭ**: A, ἐκοινώνησας) μιεροφαγία: in the N.T., outside this context, κοινός is similarly used in Acts 10:14, 10:28, 11:8, Rom. 14:14, Heb. 10:29, Apoc. 21:27, and κοινοῦν or κοινοῦσθαι (mid. and pass.) in Acts 10:15, 11:9, 21:28, Heb. 9:13. This use of κοινός corresponds to the Rabbinic **חול**, **חולא** (Edersheim, 2:9 n.); the κοινόν is the opposite of the ἅγιον or καθαρόν (Westcott on Heb. 10:29). Hence Mc.'s explanation, τ. ἔ. ἀνίπτοις, must be taken to interpret the word only in reference to the particular case; unwashed hands were, for the purpose of eating, κοινά. For τοῦτ' ἔστιν as a formula of interpretation cf. Mt. 27:46, Acts 1:19, Rom. 7:18, Heb. 2:14; on the question whether it is to be written as two words see WSchm., p. 37, Blass, *Gr.*, pp. 18, 77. On ἐσθίειν τοὺς ἄρτους (τὸν ἄρτον, v. 5) see Dalman, *Worte*, p. 92.

3–4. Another apparently editorial note. There is no trace of it in Mt. Cf. Zahn, *Einleitung*, 2. p. 241.

3. οἱ γὰρ Φ. καὶ πάντες οἱ Ἰουδαῖοι] Except in the phrase ὁ βασιλεὺς τῶν Ἰουδαίων (15:2 ff.), οἱ Ἰουδαῖοι is used by Mc. here only; in Mt. with the same exception it is limited to 28:15, and in Lc. to 7:3, 23:51. On Jo.'s use of the term see Westcott's *St John*, Intr. p. 60.; οἱ Ἰουδαῖοι are in the Fourth Gospel the opposite of the ὄχλος: "as 'the multitude' reflect the spirit of Galilee, 'the Jews' reflect the spirit of Jerusalem"; they are "the representatives of the narrow finality of Judaism." In some such limited sense the term is probably used here by Mc. and Mt.; "the Jews" who "all" hold the tradition of the Elders are not the masses, but the strict and orthodox minority who supported the Scribes. Yet ceremonial purification was usual in religious households (cf. Westcott on Jo. 2:6), and the Lord had probably conformed to it at Nazareth; He resists merely the attempt to enforce it as an essential (Hort, *Jud. Chr.*, p. 29 f.). On the origin and extent of these practices see Schürer 2. 2. p. 106 ff.

ἐὰν μὴ πυγμῇ νίψωνται τὰς χ.] Πυγμή (Exod. 21:18, Isa. 58:4, = **חֲזָקָה**) is the closed hand, the fist—σύγκλεισις δακτύλων, Suid.; cf. Pind. *Ol.* 7. 30, πυγμῇ νικήσαντα. The word is used in late Gk. for the length of the arm between the fist and the elbow; hence Euth. and Thphht. interpret here ἄχρι ἀγκῶνος, i.e. thrusting the arm into the water up to the elbow. Cf. J. Lightfoot *ad l.*, and Edersheim, who renders **עד הַפֶּרֶק**, "to the wrist"; but it is difficult to see how πυγμῇ can be made to bear the meaning of ἕως τῆς πυγμῆς. The reading πυκνά (Vg. *crebro*, Wycliffe and the other English versions exc. R.V., "oft") may be a gloss borrowed perhaps from Lc. 5:33, if it be not due to corruption (cf. πύκμη, D); the rendering of the Pesh. (**ܕܠܝܬܐ** i.e. ἐπιμελῶς, see Lc. (15:8) is another gloss which we have no means of verifying (see however Morison, *St Mark*, *ad l.*); for the marginal gloss in Syr.^{hcl.} see Field (*Notes*, p. 30 f.), who renders it ἀποκλύζοντες τῷ ὕδατι τοῦς δακτύλους αὐτῶν. On the whole it is perhaps best to take πυγμῇ literally, 'with the fist,' i.e. either with the hand held out with clenched fingers while the attendant pours water over it (2 Kings 3:11); or as Meyer-Weiss explains, "so dass sie die geballte Faust in die hohle Hand stecken, erstere in der letzteren reiben und drehen." In the first case the dat. is modal, in the second instrumental. A possible alternative is to treat πυγμῇ as the dat. of measure—'by elbow-length' (see above). But it must be confessed that no explanation hitherto offered is wholly satisfactory.

Νίπτειν, νίπτεσθαι are used of the feet (Gen. 18:4, 2 Regn. 11:8, Jo. 13:5 ff., 1 Tim. 5:10), the hands (Exod. 30:19 ff., Lev. 15:11, Ps. 25. (26.) 6), the face (Mt. 6:17, Jo. 9:7 ff.), in contrast to λούεσθαι, to bathe the whole body: cf. Jo. 13:10, ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι.

κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων] Cf. Joseph. *ant.* 13. 10. 6, νόμιμα πολλά τινα παρέδσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς ἅπερ οὐκ ἀναγγράπται ἐν τοῖς Μωυσέως νόμοις. The rule, at least in its details, belonged not to the Torah, but to the Qabbalah (Taylor, *Pirke Aboth*, pp. 120, 128), and to its non-canonical part (Edersheim, 2. p. 9). The Elders (עֲלֵי חָכְמָה) are here of course not the officers of the synagogue or members of the Sanhedrin, but such great teachers as Hillel and Shammai, or the scribes of former generations (cf. Heb. 11:2, where οἱ πρ.=οἱ πατέρες, 1:1), perhaps especially the members of the 'Great Synagogue,' see *Aboth*, 1:1 ff., and Dr Taylor's account, p. 124; the παράδοσις τ. πρ. is the sum of the παραδόσεις πατρικαί (Gal. 1:14) afterwards embodied in the Mishnah, which every Pharisee and disciple of the Pharisees sought to keep inviolate. On St Paul's attitude with regard to tradition cf. Hort, *Jud. Chr.*, p. 118, and cf. Lightfoot on 2 Th. 2:15. For κρατεῖν παράδοσιν see 2 Th. *l.c.*, and cf. κρατεῖν διδασχὴν, Apoc. 2:14, 2:15, or with the gen., κρ. ὁμολογίας, Heb. 4:14, where see Westcott's note. The affection with which even the Egyptian Jews in the second century before Christ clung to a similar tradition is illustrated in the Sibyllines, 3:591 sq., ἀλλὰ μὲν αἰείρουσι πρὸς οὐρανὸν ὠλένας ἀγνάς | ὄρθιοι ἐξ εὐνῆς αἰεὶ χέρας ἀγνίζοντες | ὕδατι. See J. Lightfoot on Mt. 15:2 ff., and especially Edersheim, *Life*, 2. p. 9 ff.

4. καὶ ἀπ' ἀγορᾶς κτλ.] After mingling with men of all sorts in the open market, they purified the whole person before taking food. The Apostles had been ἐν ταῖς ἀγοραῖς (6:56), jostled by a mixed crowd, yet they had not even washed their hands. Ἀπ' ἀγορᾶς, Vg. *a foro*, 'after market'; a pregnant construction, see WM., p. 776 n., and cf. Theophrast. *char.* 16, περιρρανάμενος ἀπὸ ἱεροῦ. The purification was effected by sprinkling (cf. the ὕδωρ ῥαντισμοῦ of Num. 19:9 ff., and the metaphorical use of the verb and substantive in Ps. 50. (51.) 7, Zach. 13:1, Heb. 10:22, Apoc. 19:13), or, according to the alternative reading (see vv. ll.), by dipping (cf. 4 Regn. 5:14, Judith 12:7). But βαπτίσωνται suggests a standard which is Essene rather than Pharisaic, unless, as J. Lightfoot suggests, an immersion of the hands only is intended. Cf. however even Justin, *dial.* 46, where Trypho mentions among ordinary Jewish practices τὸ βαπτίζεσθαι ἀψάμενόν τινας ὧν ἀπηγόρευται ὑπὸ Μωσέως.

ἄλλα πολλά] I.e. in the way of lustration or ceremonial purification, besides the purification of the person. For παραλαβεῖν as the correlative of παραδοῦναι see 1 Cor. 15:1, 15:3, 2 Thess. 3:6: κρατεῖν is the inf. of purpose (Burton, § 366), cf. WM., p. 401.

βαπτισμοὺς ποτηρίων κτλ.] Cf. Heb. 9:10, διαφόροις βαπτισμοῖς, on which see Westcott's note; the word does not occur in the O.T., but βαπτίζεσθαι ἀπὸ νεκροῦ is used in Sir. 31. (34.) 30 in reference to the law of Num. 19. For Talmudic directions as to the dipping of vessels see *Chagigah* (ed. Streane, p. 115 ff.). The vessels specified are (1) ποτήρια, ordinary drinking cups (cf. 9:41, 14:23, Lc. 11:39), whether of earthenware or metal (Esth. 1:7, Apoc. 17:4), (2) ξέσται, Vg. *urcei*, pitchers or ewers, possibly of wood (Lev. 15:12) or of stone (Jo. 2:6, λίθιναι ὕδρῖαι), (3) χαλκία, vessels of brass or copper, as pots used in cooking (1 Regn. 2:14, 2 Chron. 35:13, 1 Esdr. 1:12). Ξέστης (*sextarius*) occurs in two MSS. of Lev.

14:10 (see Hastings, *D. B.* 4., art. *Weights*) and in Joseph. *ant.* 8. 2. 9 (ὁ δὲ βάτος δύναται ξέστας ἑβδομήκοντα δύο) as a measure; the word passed into Rabbinic (כִּטְסָה). The Western addition καὶ κλινῶν (vv. 11.) is interesting and possibly genuine, though βαπτισμοὺς ... κλινῶν seems an incongruous combination; the mention of κλῖναι (whether ‘beds’ or *triclinia*) may have been suggested by the legislation of Lev. 15. See WH., *Notes*, p. 25.

5. καὶ ἐπερωτῶσιν αὐτόν] The sentence broken off at the end of v. 2 is resumed, but καὶ is repeated in forgetfulness that καὶ ἰδόντες remains without a finite verb. The R.T. gets rid of the anacoluthon by adding ἐμέμψαντο to v. 2 (Vg. *cum vidissent ... vituperaverunt*). Ἐπερωτᾶν, *supra* 5:9; cf. 7:17, 8:23, &c. The word does not imply hostility, but the question itself leaves no doubt of the attitude of those who put it; cf. 2:18, 2:24. The Pharisees and the Scribes (οἱ Φ. καὶ οἱ γρ.) are distinguished as in v. 1; they formed on this occasion two parties, distinct though allied. Περιπατεῖν, here only in the Synoptic Gospels in the ethical sense, which is fairly common in St John (8:12, 12:35 bis, 1 Jo. 1:6, &c.), and frequent in St Paul; the idea is found in the O.T., see Gen. 5:22 (where for the LXX. εὐηρέστησεν τῷ θεῷ, Aq. renders literally περιεπάτει σὺν τῷ θ.), Prov. 8:20, Eccl. 11:9. For περιπ. κατὰ (כַּתְּלָהּ see Rom. 8:4, 14:15, 2 Cor. 10:2, 10:3, Eph. 2:2; κατὰ indicates conformity with a rule or standard, WM., p. 500. The standard maintained by the Scribes was that of the Halachah (הֲלָכָה, the rule by which men must ‘walk’). Mt., less idiomatically, παραβαίνουσιν τ. παράδοσιν. For τ. παράδοσιν τ. πρ. see note on v. 3.

ἀλλὰ κοιναῖς κτλ.] Mt. paraphrases, οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. Mc., after the explanation of vv. 2, 3, is able to give the words as they were uttered. Τὸν ἄρτον=τοὺς ἄρτους, v. 2; for the sing. with art. cf. Jo. 6:23; φαγεῖν ἄρτον (אָכַל אֶרֶץ) is usual, but the article points to what is passing before the eyes.

6. ὁ δὲ εἶπεν αὐτοῖς κτλ.] The time had come for plain speaking, for the Scribes had called attention to the very heart of the controversy between Jesus and themselves. The answer consists of two parts, (a) vv. 6–8, (b) 9–13; Mt. has both, but inverts the order—perhaps rightly, for the sharp retort διὰ τί καὶ ὑμεῖς ... is lost in Mc., and the stern ὑποκριταί seems to come better after the exposure of their inconsistency than at the outset.

καλῶς ἐπροφήτ. Ἡσαίας περὶ ὑμῶν] I.e. ‘Isaiah’s denunciation of Israel in his own day is admirably adapted to your case.’ For this sense of καλῶς cf. 12:32 (where it is followed by ἐπ’ ἀληθείας), Jo. 4:17, 8:48, 13:13, and see Schöttgen *ad l.*; for προφητεύειν περί with gen., 1 Pet. 1:10, other constructions are πρ. ἐπί with acc. (Am. 7:15, 7:16, Jer. 32:16 (25:30)), πρ. τινί (Jude 14); on the position of the augment (ἐπροφ.) cf. WSchm., p. 102.

τῶν ὑποκριτῶν] The charge of ‘hypocrisy’ is here for the first time directly laid at the door of the Scribes; yet see Mt. 6:2, 6:5, 6:15, 7:5. Ὑποκριτής=הַיָּחִיד occurs in Job 34:30, 36:13 (LXX.), and in Job 20:5 (Aq.). In the Pss. of Solomon ὑπόκρισις is a charge constantly brought against the Sadducees by the Pharisaic author, e.g. 4:7, ἐξάρα ὁ θεὸς τοὺς ἐν ὑποκρίσει ζῶντας μετὰ ὁσίων (see Ryle and James, *ad l.*). The Scribes may well have been startled to hear the reproach cast back upon themselves.

ὡς γέγραπται ὅτι] Cf. καθὼς γέγρ., 1:2 (note), and for ὅτι as introducing a citation see 2:17. The passage quoted is Isa. 29:13. In the quotation Mt. and Mc. agree, whilst both differ from the LXX. in two points. (1) The LXX. gives (with M.T.): ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ

στόματι αὐτοῦ καὶ ἐν τοῖς χείλεσιν αὐτῶν τιμῶσίν με (B), or in the shorter text of **NA**, ἐγγ. μοι ὁ λ. οὗτος, ἐν τοῖς χ. αὐτῶν τιμῶσίν με: in Mt., Mc. the sentence is abbreviated still further. (2) The LXX. has: διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. Here there is no important variant in the MSS., yet Mt., Mc. omit καὶ and place διδασκαλίας before ἐντ., without approaching nearer to the M.T. which gives (R.V.) “their fear of me is a commandment of men which hath been taught them” (cf. Aq. Symm. Th., ἐγένετο τὸ φοβεῖσθαι αὐτοὺς ἐμὲ ἐντολὴ ἀνθρώπων διδακτὴ). St Paul (Col. 2:22) seems to follow the LXX.; Justin has both forms (*dial.* 78, 140, see Resch, *Paralleltexte*, p. 170). The facts are perplexing, but a solution is perhaps to be sought in the direction to which reference has been made in the note on 1:2; see Hatch, *Essays*, p. 117 f. The readings of D and some of the Old Latin texts are interesting: see vv. 11.; with ἀγαπᾷ cf. Ps. 77. (78.) 36. On the readings of Clement of Rome see *Intr. to O.T. in Greek*, p. 408, and on those of Clement of Alexandria, Barnard, *Biblical Text of Clement*, p. 30 f.

7. μάτην δὲ σέβονταί με κτλ.] Μάτην δέ represents **יְהִי**, which the LXX. read in place of M.T. **יְהִי**; see Nestle in *Exp. T.* 11. p. 330 f. The fruitlessness of the Pharisaic religion was due to its self-imposed and external character. Διδασκαλία, a rare word in Biblical Gk. (Prov.¹ Sir.² Rein.² Eph.¹ Col.¹), except in the Pastoral Epp. (1 Tim.⁸ 2 Tim.³ Tit.⁴), is a doctrine, a definite piece or course of instruction, as contrasted with διδαχή, which is properly an act or line of teaching (1:22, 1:27, 4:2), though διδαχή sometimes (Rem. 4:17, 16:17) is used in a sense scarcely distinguishable from διδασκαλία. The two words may be studied in juxtaposition in Tit. 1:9 (see Herr, *Ecclesia*, p. 191). Ἐντάλματα is in apposition to διδ., ‘inasmuch as they teach doctrines (which are) commandments of men’; cf. 6:43, ἡρᾶν κλάσματα ... πληρώματα (WM., p. 664 f.). The pl. perhaps points the multiplicity of the details, and the absence of an underlying principle: contrast ἐντολή, v. 8 (note), and cf. Tit. 1:14, ἐντολαὶ ἀνθρώπων.

8. ἀφέντες τὴν ἐντολήν κτλ.] Perhaps a doublet of v. 9; Mt. has another form of the saying, corresponding more nearly with the next verse. The Law of GOD (ἡ ἐντολή, Ps. 118. (119.) 96, cf. 1 Tim. 6:14, 2 Pet. 2:21, 3:2) is regarded as an unit; ἐντολή is properly a single commandment, but seems to be here used in opposition to ἐντάλματα (v. 7) for the Law as a whole, the manifold expression of the one principle of love (Rom. 13:8 ff., Gal. 5:14). The ἐντολή is here the Torah as contrasted with the Halachah. Τοῦ θεοῦ ... τῶν ἀνθρώπων: the Elders were but **עֲשֵׂי הַלָּכָה** (Isa. *l.c.*); the Torah was, as the Scribes themselves believed, of GOD. A like claim is made in the Talmud for the oral tradition (cf. Taylor, *Aboth*, p. 119 ff., Streane, *Chagigah*, p. 6.), but this does not seem to have been openly maintained in our Lord’s time.

9. καλῶς ἀθετεῖτε κτλ.] Καλῶς is in part ironical (cf. Jo. 4:17), but see v. 6. For ἀθετεῖν see 6:26; and for the sense it bears here (nullify, evacuate, reduce to a dead letter) cf. Isa. 24:16 (οὐαὶ τοῖς ἀθετοῦσιν· οἱ ἀθετοῦντες τὸν νόμον), Gal. 3:15 ἀθ. διαθήκην), Heb. 10:28 (ἀθ. νόμον Μωυσέως). The oral law was professedly a ‘fence’ to the written law; in practice it took its place and even reversed its decisions. When the two were in competition, the

tradition was preferred: cf. the frank saying of R. Jochanan quoted by Dr Taylor *l.c.*, “words of Soferim ... are more beloved than words of Torah.” With the ‘Western’ reading *στήσητε* cf. Exod. 6:4, 2 Esdr. 19:8, Heb. 10:9.

10. Μωσῆς γὰρ εἶπεν κτλ.] An instance of the tendency censured in v. 9. Mt. ὁ γὰρ θεὸς εἶπεν. The first citation is from the Divine Ten Words, incorporated in ‘Moses,’ i.e. the Pentateuch; cf. 2 Cor. 3:15, ἡνίκα ἂν ἀναγινώσκηται Μωσῆς. The passages, which follow the LXX. with some slight variations, are from Exod. 20:12 (Deut. 5:16), 21:16 (17); cf. Victor: ἐκ δύο νομίμων ἀπαιτεῖ τὴν εἰς γονέας τιμὴν κατὰ βούλησιν θεοῦ, ἐνὸς μὲν τοῦ κελεύοντος οὕτω ποιεῖν, ἑτέρου δὲ τοῦ τιμωρουμένου τὸν ἐναντίως ποιοῦντα. In the second passage ὁ κακολογῶν (**מְקַלֵּל**) is scarcely (as Vg., Wycliffe, and the other English versions, exc. R.V.) ‘he that curseth’; though **קָלַל** has this meaning (e.g. in Regn. 17:43 where the LXX. renders κατηράσατο, yet in Deut. 27:16, which closely corresponds with Exod. 21:16, **הִקְלִיף** is represented by ὁ ἀτιμάζων (cf. Guillemard on Mt. 15:4). The correction is clearly important in view of the Lord’s argument. Θανάτῳ τελευτάτω (Mc. Mt.)=**מוֹת יָמוּת**; so codd. AF in Exod. 21:16 (17), where cod. B has τελευτήσῃ θ.

11. ὑμεῖς δὲ λέγετε κτλ.] You (emph.) set yourselves against Moses (cf. Jo. 5:45 ff.), for your tradition (v. 9) permits, and under certain circumstances requires, a son to dishonour his parents. Ἐὰν εἴπῃ ἄνθρ., ‘suppose a man shall say,’ Mt. ὃς ἂν εἴπῃ. The apodosis would naturally be, as in Mt., οὐ μὴ τιμήσῃ (see Burton, § 260), but Mc. cuts the sentence short in order to proceed with the Lord’s comment on the rule (οὐκέτι ἀφίετε κτλ., v. 12).

κορβάν (ὃ ἐστὶν δῶρον)] Another Marcan Aramaism (but see Dalman, *Gr.* p. 139 n.), with its explanatory Greek; cf. 5:41. Δῶρον represents **קֶרְבָּן** Lev.³⁵, Num.³⁹, 2 Esdr.¹

(**קֶרְבָּן**); the transliteration does not occur in the LXX. or apparently in the later Gk. versions of the O.T., or again in the N.T., but cf. Joseph. *ant.* 4. 4. 4, κορβάν ... δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶσσαν: c. *Ap.* 1:167, τὸν καλούμενον ὄρκον κορβάν (citing Theophrastus). A *qorban* is a consecrated gift; the Temple treasury is called κορβανᾶς in Mt. 27:6, Joseph. *B. J.* 2. 9. 4: cf. Cyprian, *de op. et el.* 15, “Dominicum celebrare te credis quae corban omnino non respicis?” In Syriac **ܩܪܒܢܐ** is the Eucharist itself, as the Christian offering. The Scribes held that the mere act of declaring any property to be *qorban* alienated it from the service of the person addressed; cf. Edersheim, *Life*, 2. p. 19: “it must not be thought that the pronouncement of the votive word *qorban*...necessarily dedicated a thing to the Temple; the meaning might be that in regard to the person or persons named the thing [so] termed was to be considered as if it were *qorban*, laid on the altar and put entirely out of their reach.” A son who took this way of relieving himself from the support of a father or mother was not only justified in his unfilial conduct, but actually prohibited from returning to his duty. Victor: εἴ τις ἀτιμία γονέων θυσίαν ὑπόσχοιτο, λέγων θεῷ ποιήσῃ δῶρα καὶ θυσίας ἅ πατρὶ παρέχειν ὀφείλει, τοῦτο[ν] λέγετε μηδὲ ἐξεῖναι τιμῆσαι τὸν πατέρα. Origen (*in Matt.* t. 11:9) mentions a somewhat similar case which had been reported to him by a Jew: ἔσθ’ ὅτε, φησὶν, οἱ δανεισταὶ δυστραπέλοις περιπίπτοντες χρεώσταις καὶ δυναμένοις μὲν μὴ βουλομένοις δὲ ἀποδιδόναι τὸ χρέος ἀνεντίθεσαν τὸ ἀφειλόμενον εἰς τὸν τῶν πενήτων λόγον—a proceeding which prevented the debtor’s escape. For ὠφελεῖσθαι, pass., see 5:26, Heb. 13:9; ἐκ points to the source of the expected profit, cf. WM., p. 458. The Vg. gives the

general sense of ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇ—*quodcumque ex me tibi profuerit*; cf. Euth.: ἀφιέρωται τῷ θεῷ ὃ ἂν ἐξ ἐμοῦ κερδανεῖς. The son speaks from the parent's point of view, which regards his support as practically secure: 'the assistance which thou lokest to receive from me is now irrevocably alienated.' For the Rabbinical *formulae* see J. Lightfoot and Schöttgen *ad l.*

12. οὐκέτι ἀφίετε κτλ.] Mt. οὐ μὴ τιμήσει: see last note. Origen: τῆς πρὸς τοὺς γονεῖς τιμῆς μέρος ἦν καὶ τὸ κοινωνεῖν αὐτοῖς τῶν βιωτικῶν χρειῶν. Comp. the English Ch. catechism: "my duty is ... to love, honour, and succour my father and mother." In illustration of this use of τιμᾶν Jerome produces 1 Tim. 5:3, 5:17; cf. Theod. Mops. *ad l.*: "*honora, hoc est, diligentiam illis adhibe.*" With οὐκέτι οὐδέν cf. 5:3, 9:8, 12:34, 14:25, 15:5. The ὃ ἐὰν of v. 11 excludes in the hypothetical case all hope of material assistance from the moment the *qorban* is uttered. Ποιεῖν τί τινι, sc. ἀγαθόν, cf. 5:19, 5:20; the phrase may have, as in English, an opposite sense, cf. 9:13. Thpht. points out that the Scribes may have often been not disinterested in their judgement: αὐτοὶ δὲ τὰ ἀφιερωθέντα κατήσθιον (cf. 12:40).

13. ἀκυροῦντες κτλ.] Ἀκυροῦν is stronger than ἀθετεῖν v. 9; but he who habitually ἀθετεῖ, practically ἀκυροῖ, invalidates and, so far as in him lies, repeals a law. The distinction is well seen in Gal. 3:15, 3:17, κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ... νόμος οὐκ ἀκυροῖ. Cf. ἄκυρον ποιεῖν in Prov. 1:25 (=פִּרְיָ), 5:7 (=כֹּוֹר: ἀκυροῦν occurs in 1 Esdr., 1, 4 Macc., and is fairly common in Aq.; in the N.T. it is limited to the context (Mc. Mt.), and Gal. *l.c.*

τῇ παραδόσει ὃ ἢ παρεδώκατε] Apparently the dat. of instrument, but cf. Mt. διὰ τὴν παράδοσιν, 'for the sake of your tradition.' For παραδιδόναι παράδοσιν see WM., p. 282, and for ἢ, WM., p. 202 f. The 'Western' text glosses again, adding τῇ μωρᾷ; see vv. 11. Παρόμοια τοιαῦτα, 'such like things'; the Vg. keeps the tautology, *similia huiusmodi*. Παρόμοιος is ἅπ. λεγ. in Biblical Gk., though frequent in class, and late writers; for its exact meaning cf. Pollux cited by Wetstein: ὁ γὰρ παρόμοιος παρ' ὀλίγον ὁμοιός ἐστιν. Euth. adds the wholesome reflexion: φοβηθῶμεν οὖν καὶ ἡμεῖς, ὁ τοῦ Χριστοῦ λαός, μὴ καὶ καθ' ἡμῶν ταῦτα ῥηθείη.

14–23. TEACHING BASED UPON THE QUESTION (Mt. 15:10–20).

14. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον] The question of v. 5 had been put and answered at a time of comparative privacy, which the Twelve had used for snatching a hasty meal. But the principle which had been asserted was too important to be dropped. It touched the heart of things, and was necessary for all. For προσκαλεῖσθαι see note on 3:13; πάλιν (omitted by Mt.) points to an unnoticed dispersion of the Gennesaret crowd (6:55 f.). For ἀκούσατέ μου π. καὶ σύνετε: Mt. has less precisely ἀκούετε καὶ συνίετε: cf. WM., p. 393 f., and contrast Mc. 4:23, 9:7, Eph. 5:17.

15. οὐδὲν ἔξωθεν κτλ.] A fundamental canon, differentiating the Kingdom of GOD from Pharisaic Judaism. Victor: ἐντεῦθεν ὁ καινὸς ἄρχεται νόμος ὁ κατὰ τὸ πνεῦμα. The merely external cannot defile man's spiritual nature (Euth., οὐδὲ γὰρ ἅπτεται τῆς ψυχῆς)—the converse of the principle that the merely external cannot purify it (Mt. 23:25, 23:26, Heb. 9:9 ff.). For οὐδὲν ἔξωθεν Mt. substitutes the explanatory οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα, 'nothing in the way of food'; and similarly to τὰ ἐκπορευόμενα he adds ἐκ τοῦ στόματος. Even when thus limited the canon goes much further than a protest against the unwritten law of Scribism; its logical effect was to abrogate the Levitical distinction of meats clean and

unclean. In defence of this distinction the Maccabean heroes had given their lives (1 Macc. 1:62 f., 4 Macc. 7:6), and a Jewish crowd, even in Galilee, would probably have resented the principle now asserted by the Lord, had they understood it. But it was not understood even by the Apostles until long afterwards, Acts 10:14 ff.; for the time the Lord was content to drop the seed and leave it to germinate. Κοινοῦν is used in the N.T. only in the technical sense (v. 2 note), though the Vg., which renders it *coinquinare* in Mt. 15. and on its first occurrence in Mc., retains the O.L. *communicare* (Rönsch, *Itala*, p. 354) throughout the rest of this chapter; cf. the confusion of ἐκοίνωσας, ἐκοινώνησας in the MSS. of 4 Marc. *l.c.*

ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου κτλ.] The positive side of the canon; the source of human defilement is internal to the nature of man. Ὁ ἄνθρωπος, as in 2:27, Jo. 2:25, 1 Cor. 2:11=man, i.e. men regarded as a generic unity. Τὰ κοινοῦντα: on the art. with the predicate see WM., p. 141 f. For v. 16 of the R.T. see vv. 11. It has been introduced as the proper sequel to v. 14; cf. 4:9.

17. καὶ ὅτε εἰσῆλθεν κτλ.] A third stage in the incident. To the crowd the new law was stated in a parabolic form; to the disciples it is now interpreted (cf. 4:10 ff., 33 f.). Εἰς οἶκον, whether Simon's house at Capernaum (1:29, 2:1, &c.), or the house of some disciple in one of the Gennesaret villages, does not appear; in either case it supplied a temporary rest. For ἀπό 'away from' see WM., p. 463. This detail is wanting in Mt., who on the other hand is alone in attributing the question of the disciples to Peter. Whether from his position (πρῶτος, Mt. 10:2) or from natural readiness to speak, St Peter seems to have been the usual spokesman, cf. Mc. 8:29 ff., 9:5, 10:28, 11:21, 13:3, Mt. 15:15, Lc. 8:45, 22:8. With ἐπηρώτων ... τὴν παραβολὴν cf. 4:10; Mt. εἶπεν Φράσον ἡμῖν τὴν π.: the 'parable is here little more than a proverbial saying, as in Lc. 4:23. See the conversation which precedes this request in Mt. (15:12–14).

18. οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;] For οὕτως Mt. has ἀκμήν=ἔτι: οὕτως is *sic* (Vg.) or *siccine* (Field) rather than *tam*; in Gal. 3:3, Heb. 12:21 the juxtaposition of the adv. with the adj. decides for the latter meaning. Καὶ ὑμεῖς, 'ye (emph.) also' (Jo. 6:68) as well as the crowd (cf. 4:11). Ἀσύνετος looks back to μὴ συνίωσιν (Isa. 6:9, cited Mc. 4:12): the word occurs also in Rom. 1:21, 1:31, 10:19. The ἀσύνετος is the man who lacks the discernment ἡ δὲ σύνεσις κριτική, Arist. *Eth. Nic.* 4. 11, cited by Lightfoot on Col. 1:9) which comes from the duo use of the illuminated intelligence; hence he is near of kin to the ἀνόητος (Lc. 24:25, Gal. *l.c.*; cf. Mc. 8:17, 2 Tim. 2:7). Thus ἀσύνετοι prepares for οὐ νοεῖτε which immediately follows (Mt. Mc.).

18–19. οὐ δύναται ... ἐκπορεύεται] Mc. only. The words state explicitly the principle involved in v. 15. 'Pollution' (τὸ κοινοῦσθαι) in the sense contemplated by the Scribes can be predicated only of that which affects man's moral nature. There was no question between Christ and the Scribes as to external cleanliness, for their censure rested purely on religious grounds. It is therefore of spiritual pollution only that He speaks. The two spheres of human life, the physical and the spiritual, are here distinct; to confuse them, as the Scribes did, is to ignore the commonest facts of daily experience. Ἀφεδρών is the class. ἄφοδος or ἀπόπατος, Vg. *secessus*; the word occurs in Biblical Gk. only in this context (Mt. Mc.); the LXX. use ἡ ἄφεδρος in another connexion (Lev. 12:9), employing λυτρώων in this sense (4 Regn. 10:27). Cod. D substitutes ὀχετός in Mc., retaining ἀφ. in Mt.

Origen *in Mt.* t. 11:14 has an interesting reference to the Eucharist: καὶ τὸ ἁγιαζόμενον βρῶμα ... κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, κατὰ δὲ τὴν ἐπιγινομένην αὐτῷ εὐχὴν ... ὠφέλιμον γίνεται ... οὐχ ἡ ὕλη τοῦ ἄρτου ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν τὸν μὴ ἀναξίως τοῦ κυρίου ἐσθίοντα αὐτόν.

19. καθαρίζων πάντα τὰ βρώματα] A note added by a teacher or editor who has realised that in the preceding words the Lord had really abrogated the distinction between clean and unclean food. The true reading and interpretation were known to Origen (*in Mt.* t. 11:12, κατὰ τὸν Μάρκον ἔλεγε ταῦτα ὁ σωτὴρ καθαρίζων πάντα τὰ βρώματα, δηλῶν ὅτι οὐ κοινούμεθα μὲν ἐσθιόντες ἅ Ἰουδαῖοι φασι κτλ.), who is followed by Gregory Thaum. and Chrysostom: see Field, *Notes*, p. 32. This interesting reference to the interpretation put upon the Lord's words by the Apostolic age (cf. Acts 10:15 ἃ ὁ θεὸς ἐκαθάρισεν) is lost in the R.T. (see vv. 11.). In support of καθαρίζων see Scrivener-Miller, 2. p. 336 f., and for a defence of καθαρίζων Burgon-Miller, *Causes of Corruption*, p. 61 f.; but few students of St Mark will follow Mr Miller in rejecting καθαρίζων on the ground that its distance from λέγει (v. 18) is inconsistent with the style of this Gospel. Field *ad loc.* rightly points to 3:30 for another instance of a brief explanation parenthetically added by Mc. For the interpretation which the supporters of the R.T. propose to give to καθαρίζων cf. WM., pp. 669, 778; the view that καθαρίζων is a *nom. pendens* in agreement with ὁ ἀφεδρών scarcely calls for consideration.

20. τὸ ἐκ τοῦ ἀνθρώπου κτλ.] See v. 15 b. Mt. narrows the statement (ἐκ τοῦ στόματος for ἐκ τοῦ ἀνθρώπου), and anticipates the explanation (ἐκ τῆς καρδίας ἐξέρχεται). Ἐκεῖνο, 'that,' in contrast with τὰ ἔξωθεν (v. 15); see Blass, *Gr.* p. 172.

21–22. ἔσωθεν γὰρ ἐκ τῆς καρδίας κτλ.] Ἐσωθεν answers to ἔξωθεν (vv. 15, 18); for the contrast in this reference see Mt. 23:25, 23:26 (τὸ ἐντός, τὸ ἐκτός), Lc. 11:39, 11:40, 2 Cor. 4:16 (ὁ ἔξω ἄνθρωπος, ὁ ἔσω). Bede's remark needs modification, but is just on the whole: "animae principale non iuxta Platonem in cerebro, sed iuxta Christum in cordo est." For καρδία see 2:6, 2:8, 3:5, 6:52, 7:6; the seat of the moral nature is in man the source of moral defilement. The Lord states the fact without explaining it; into the question of the origin of evil in man He does not enter. His teaching stands midway between the O.T. doctrine of sin (e.g. Ps. 51:5, Isa. 53:6, Jer. 17:9, cf. Schultz, 2. p. 292 ff.), and the Pauline doctrine (cf. SH., *Romans*, p. 143 ff.). Διαλογισμοί, thoughts, elsewhere chiefly in Lc. and Paul.

The list of sins which follows is twice as full as in Mt., who, while adding ψευδομαρτυρίαι, omits πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, ὑπερηφανία, ἀφροσύνη (Euth.: ὁ δὲ Μάρκος ἀπαριθμεῖται καὶ ἕτερα, πλεονεξίαν, πονηρίαν, δόλον, ἀσέλγειαν κτλ.). Moreover, in those which are common to both the order differs: Mt. seems to follow that of the Decalogue as arranged in the M.T. and in cod. A of the LXX., whilst Mc. is in partial accord with cod. B (οὐ κλέψεις, οὐ φονεύσεις). While both lists begin with the διαλογισμοί, in the specification which follows Mt. limits himself to external sins, whilst Mc. passes from these to mental acts or habits (πλεονεξίαι ... ἀφροσύνη). It is instructive to compare with both the catalogues of sins in Sap. 14:25 f., Rom. 1:29 ff., Gal. 5:20 f., Eph. 4:31, 5:3 ff., Col. 3:5 ff., *Didache* 5, *Hermas mand.* 8:5; cf. Harnack, *T. u. U.* 5:1. p. 86 f. The last two shew the influence of the Gospel lists, whilst Wisdom has possibly

suggested some of its details; but in the Pauline passages we strike a new vein; such Gentile sins as εἰδωλολατρεία, φαρμακία, and such peculiarly Greek vices as κῶμοι, εὐτραπελία, αἰσχρολογία, are naturally not represented in our Lord's enumeration.

21. οἱ διαλογισμοὶ οἱ κακοί] Mt. διαλογισμοὶ πονηροί. The commission of any sin is preceded by a deliberation, however rapid, in the mind of the sinner; cf. 2:6 ff., Lc. 5:22, Rom. 1:21, James 2:4. On διαλ. see Hatch, *Essays*, p. 8. Οἱ δ., such inward deliberations regarded as a class of mental acts; the addition of οἱ κακοί marks off a part of the class, such as are evil in themselves (κακοί), or mischievous in their effects (πονηροί)—see Trench, *syn.* 11.

πορνεῖαι κτλ.] The plurals indicate successive acts of sin, as they emerge from the inner source of human corruption; the more subtle tendencies to evil which follow are in the singular (v. 22). Cf. Gal. 5:20 ζῆλος, θυμοί, the spirit of rivalry, 'outbursts of wrath' (Lightfoot), and see WM., p. 220. Κλοπαί: cod. D, κλέμματα, cf. Herm. *l.c.* For this combination of sins cf. Hos. 4:2 φόνος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς.

22. πλεονεξίαι] Vg. *avaritiae*; rather, impulses or acts of self-seeking. Cf. Plat. *resp.* 2:359 C τὴν πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν. This commonest corruption of human nature is not spared by our Lord (Lc. 12:15), or by St Paul (Col. 3:5 τὴν πλ. ἣτις ἐστὶν εἰδωλολατρία): the πλεονέκτης is classed by the latter with the πόρνος (1 Cor. 5:10, 5:11, Eph. 5:5), the κλέπτης, the μέθυσος (1 Cor. 6:10), as his vice is here mentioned in the same breath with φόνοι and μοιχεῖαι; see also 2 Pet. 2:14.

πονηρίαι] Vg. *nequitiae*, purposes or acts of malicious wickedness, cf. Mt. 22:18, Lc. 11:39; in Rom. 1:29 πονηρία is in the same company as here (πονηρία πλεονεξία κακία).

δόλος] A besetting sin of Orientals, repeatedly illustrated and condemned in the O.T. (e.g. Gen. 27:35, Deut. 27:24, Ps. 9:28 (10:7)), and characteristic of our Lord's opponents (Mc. 14:1); its absence was a note of the true Israelite and of Christ Himself (Ps. 23. (24.) 4, 31. (32.) 2, Jo. 1:48, 1 Pet. 2:22). It appears in Rom. 1:29, but not in the lists of sins which occur in Epistles addressed to Churches in which Gentiles largely predominated (Gal. Eph. Col.).

ἀσέλγεια] Vg. *impudicitia*. Cf. Gal. 5:20 πορνεία ἀκαθαρσία ἀσέλγεια, on which Lightfoot remarks: "a man may be ἀκάθαρτος and hide his sin; he does not become ἀσελγής, until he shocks public decency." The word, which is class., finds no place in the LXX. exc. in Sap. 14:26, 3 Macc. 2:26, where Gentile habits are in view; in the N.T. it is used in the same connexion (Eph. 4:19, 1 Pet. 4:3). Here the reference is probably to the dissolute life of the Herodian court, and of the Greek cities of Galilee and the Decapolis; if δόλος characterised the Jew, his Greek neighbour was yet more terribly branded by ἀσέλγεια.

ὀφθαλμὸς πονηρός] On the Hebrew belief in the evil eye see Lightfoot on Gal. 3:1. The ἀνὴρ βάσκανος (שׂוֹנֵא עֵינַי Prov. 28:22) was a dreaded enemy (Sir. 14:10, 34:13 (31:14, 31:15) κακὸν ὀφθαλμὸς πονηρός πονηρότερον ὀφθαλμοῦ τί ἔκτισται). Hence 'the evil eye' became a synonym for jealousy, or a jealous grudge; cf. Deut. 15:9 עֵינַי הָעֵינַי, LXX., μὴ ... πονηρεύσῃται ὁ ὀφθαλμός σου τῷ ἀδελφῷ σου, i.e. 'lest thou grudge him his due'; Tob. 4:7 (B), μὴ φθονεσάτω σου ὁ ὀφθαλμός ἐν τῷ ποιεῖν σε ἐλεημοσύνη; cf. Mt. 6:23, 20:15. Ὁφθ. πονηρός is thus akin to φθόνος, but wider in meaning; the self-seeking which, not satisfied with appropriating more than its share (πελεονεξία), grudges and, where it can, withholds, diverts, or spoils that which falls to another.

βλασφημία] Mt. βλασφημία. Slander, detraction; cf. Eph. 4:31, Col. 3:8, 1 Tim. 6:4. The Lord may have had in view the slanders perpetrated against Himself (Mc. 3:28, cf. Mt. 12:32).

ὑπερήφανία] Theophr. *char.* 24 ἔστι δὲ ὑ. καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων—a Pharisaic sin (Lc. 18:9). The noun, though common in the LXX., occurs here only in the N.T., but the ὑπερήφανος appears in company with the ὕβριστής and the ἀλαζών in Rom. 1:30, and with the ἀλαζών and the βλάσφημος in 2 Tim. 3:2; see Trench, *syn.* 39., and cf. Theod. Mops. on 2 Tim. *l.c.* ἀλαζόνες, καυχώμενοι ἔχειν ἃ μὴ ἔχουσιν· ὑπερήφανοι, μεγάλα φρονοῦντες ἐπὶ τοῖς οὐσί. The sin of the latter lies not so much in exaggerating their endowments, as in claiming for themselves the merit of them. In Biblical Gk. the opposite of ὑπερήφανος is ταπεινός (עָנִי), see Prov. 3:34, James 4:6, 1 Pet. 5:5.

ἄφροσύνη] The list culminates in a word which may seem to imply a relatively low degree of moral culpability. But ἄφρων like ἀσύνετος is a word of strong censure on the lips of Christ; see Lc. 11:40, 12:20 (cf. μωρός, Mt. 5:22, 7:26, 25:2). His ἄφρων is the נָבִל of Ps. 13. (14.) 1, and the לֵאָלִ or כֶּסֶל of Proverbs; cf. Schultz, 2. p. 284. Ἀφροσύνη is in its Biblical use moral and not intellectual only—the shortsightedness and wrongheadedness of unbelief and sin; “a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose” (Driver, on Deut. 22:21). Euth. is substantially right: ἄφρ. δὲ κυρίως τὸ μὴ εἰδέναι τὸν θεόν.

23. πάντα ταῦτα κτλ.] These vicious acts and principles constitute a real profanation of human nature, and they come from man himself. Euth.: ἀρχαὶ γὰρ τούτων αἱ ἐπιθυμίαις ἃς ἡ καρδιά πηγάζειν εἴωθεν. Mt. adds τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον, but it seems more after our Lord’s manner to stop abruptly when He has affirmed a great principle, than to revert to the circumstances which led Him to enunciate it.

24–30. IN THE REGION OF TYRE AND SIDON. THE DAUGHTER OF A SYROPHOENICIAN WOMAN DELIVERED FROM AN EVIL SPIRIT (Mt. 15:21–28).

24. ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν] Mt. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰ. ἀνεχώρησεν. The departure was a retreat. Not only were the Pharisees scandalised (Mt. 15:12) by His denunciation of the unwritten Law, but the discourse in the synagogue of Capernaum, which immediately followed or preceded it (Jo. 6:59 ff.), had alienated friends, and Capernaum was again hostile and perhaps unsafe; cf. 3:7, 6:31. The policy of withdrawal from danger was criticised by Celsus (Orig. *c. Cels.* 1:65=*Philoc.* p. 107); Origen replies: διδάσκων τοὺς μαθητὰς (Mt. 10:23) παράδειγμα αὐτοῖς ἐγένετο εὐσταθοῦς βίου οἰκονομοῦντος μὴ εἰκῇ μηδὲ ἀκαίρως καὶ ἀλόγως ὁμόσε χωρεῖν τοῖς κινδύνοις. The earliest withdrawal, as Celsus pointed out, was during the Infancy (Mt. 2:13 ff.); the Lord’s life was threatened from the first. If He safeguarded it, the motive was that it might be freely given in due time (Jo. 10:11, 10:15, 10:18). It was saved for the Cross.

εἰς τὰ ὅρια Τ. καὶ Σ.] On ὅρια see 5:17. The word may mean either the boundaries or borders of a district, or the territory of a city; see for the former sense Gen. 10:19, 47:21, and for the latter Num. 35:26, Jos. 13:26, and cf. BDB., s. vv. גְּבוּלָה, גְּבוּל. Here, if we accept the reading of **Σ**AB, τὰ ὅρια Τ. κ. Σ. (cf. 3:8) appear to be equivalent to the entire district (Mt. μέρη) dominated by the two cities, i.e. the coast of Phoenicia. Politically Phoenicia had

formed part of Syria since the days of Pompey: geographically and ecclesiastically it remained distinct (Acts 11:19, 12:20 f., 21:2, Blass). According to Josephus (*B. J.* 3. 3. 1, cf. *ant.* 19. 5, 6) it embraced the whole seacoast and plain—at least from Carmel northwards. Phoenicia, like the Decapolis, was frankly pagan, and the Tyrians bore a special illwill towards the Jews (Joseph. *c. Ap.* 1:13). In crossing the border the Lord passed into a Gentile land. Phoenicians had sought Him in Galilee (3:8), but He had no mission to their country; His purpose in entering it was retirement and not public work. Εἰσελθὼν εἰς οἰκίαν: cf. v. 17; on οὐδ. ἤθελεν γν., see 9:30, and for ἤθελεν, cf. 6:48.

καὶ οὐκ ἡδυνάσθη λαθεῖν] On the quasi-adversative sense of καί see WM., p. 545. ἡδυνάσθη or ἐδυνάσθη is frequent in the LXX., cf. Gen. 30:8, Exod. 12:39 (A), Jos. 15:63, 17:12, Jud. 1:19, 1:32 (A), 2 Regn. 3:11; in the N.T. ἡδυνάσθη occurs here (8B), and Mt. 17:16 (B). See WSchm., p. 208 n. Λανθάνειν is one of the rarer words of N.T. Greek, occurring elsewhere Lc.² Heb.¹ 2 Pet. The aor. inf. is usual after δύνασθαι (Blass, *Gr.* p. 197).

25. ἀλλ' εὐθὺς ἀκούσασα κτλ.] Cf. 6:33, 6:54 f. Even in Phoenicia He was recognised. Τὸ θυγάτριον, cf. 5:23, 5:42: another child-applicant for healing. Children as well as adults were liable to the inroads of unclean spirits, cf. 9:21. The phenomena and the belief which assigned them to the agency of evil spirits were, as it appears, not limited to Jews or to the land of Israel (Acts 16:16 f.). On ἥς ... αὐτῆς, cf. WM., p. 185; Blass, *Gr.* p. 175. Προσέπεσεν, see 3:11, 5:33.

26. Ἑλληνίς, Σύρα Φοινίκισσα τῷ γένει] Mt. Χαναναία. The woman was a Gentile (f, vg., *gentilis*), probably Greek-speaking, but descended from the old stock of the Phoenicians of Syria, who belonged to the Canaanites of the O.T. Ἕλλην in the Acts and Epistles is contrasted sometimes with Ἰουδαῖος (Acts 14:1, Rom. 1:16, 2:9 f. &c., 1 Cor. 1:24, Gal. 3:28), sometimes with βάρβαρος (Rom. 1:14), i.e. it represents either the Gentile as such, or the civilised and generally Greek-speaking Gentile (see Lightfoot's note on βάρβαρος, Col. 3:11). In the Gospels Ἕλλην, Ἑλληνίς occur only here and in Jo. 7:35, 12:20, and the word must in each case be interpreted by the context. The Phoenician language may have lingered in country places round Tyre and Sidon, as the Punic tongue was still spoken in Augustine's time by descendants of the old Phoenician colony in N. Africa (Aug. *ep.* 209). But in Ἑλλ., Σύρα Φ. τῷ γένει there is surely an implied contrast between Phoenician extraction and Greek speech; cf. Euth., who however partly misunderstands his text: Ἑλληνίς μὲν τὴν θρησκείαν, Σύρα δὲ τῇ διαλέκτῳ, Φοινίκισσα δὲ τῷ γένει: correct, Ἑ. μ. τ. θ. καὶ τὴν διάλεκτον, Σύρα Φοιν. δὲ τ. γ. The fem. of Ἕλλην occurs again in Acts 17:12; cf. 2 Macc. 6:8. Σύρα Φοινίκισσα (also Σ. Φοίνισσα, Συροφοινίκισσα, Συροφοίνισσα, see vv. ll.), an inhabitant (or as here, a descendant of the old inhabitants) of Syrian Phoenicia (ἡ Συροφοινίκη, Justin. *dial.* 78), so called in contrast to the Carthaginian seacoast (Strabo 17:19 ἡ τῶν Λιβυφοινίκων γῆ). Συροφοῖνιξ occurs in Lucian *deor. eccl.* 4, and *Syrophoenix* in Juv. *sat.* 8:159; on the late and rare form of the fem. see WSchm., p. 135 n., Blass, *Gr.*, p. 63. The Clementines (*hom.* 2:19, 3:73) name the mother Justa, and the daughter Bernice. With τῷ γένει cf. Acts 18:2, 18:24.

Euth Euthymius Zigabenus.

ἡρώτα ... ἵνα] Cf. παρεκάλει ... ἵνα, 5:10. Mt. gives the words: ἐλέησόν με, κύριε, υἱὸς Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται: cf. Mt. 9:27, 20:30, 20:31 (Mc. 10:47, 10:48). Such a formula as υἱὸς Δ. once used in public would soon become customary, but its occurrence in this narrative is remarkable; as yet, so far as we know, the title had been applied to Christ only once even in Galilee. On the contrast between this mode of addressing Him and that adopted by the δαιμόνια and, with an added ἀληθῶς, by the disciples, see Origen *in Mt.* t. 11:17: συνάγαγε δὲ ἀπὸ τῶν εὐαγγελίων τίνες μὲν αὐτὸν καλοῦσιν υἱὸν Δαβίδ ... τίνες δὲ υἱὸν θεοῦ ... τίνες δὲ μετὰ τῆς ἀληθῶς προσθήκης. καὶ γὰρ χρήσιμος, οἶμαι, ἔσται σοι ἡ τούτων συναγωγὴ πρὸς τὸ ἰδεῖν τὴν διαφορὰν τῶν προσιόντων.

27. ἄφες πρῶτον χορτασθῆναι τὰ τέκνα] The τέκνα are of course the Jews; cf. Isa. 1:2, Lc. 15:31. They had the first claim, and by this principle not only the Lord's ministry, but the subsequent mission of the Church was regulated; see Mt. 10:5, 10:23, Acts 1:8, 3:26, Rom. 1:16, 2:9, 2:10. To Marcion, in whose Gospel this incident had no place, Tertullian (*adv. Marc.* 4:7) well replies: "detrahe voces Christi mei, res loquentur." The conversation with this Phoenician woman merely calls attention to a rule which is everywhere apparent. Yet if the Jew justly claimed precedence, he had no exclusive right to the Gospel; πρῶτον implies that the Gentile would find his opportunity; cf. Mt. 8:11, Acts 13:46, 28:28. For ἄφες with the inf. cf. Mt. 8:22, Mc. 10:14; the subjunctive follows in Mt. 7:4, Mc. 15:36. For χορτάζεσθαι *saturari*, see note on 6:42.

Mt., who in the early part of this incident is on the whole much fuller than Mc., relates the circumstances which led to this reply (15:23, 15:24), but omits the words ἄφες ... τὰ τέκνα.

οὐ γὰρ ἐστὶν καλὸν κτλ.] So Mt., Mc. τὰ κυνάρια are τὰ κυνίδια τῆς οἰκίας (Origen)—the housedogs (τραπεζῆες κύνες Hom. *Il.* 22:69), as the dim. possibly indicates; though not children of the house, they have a place within its walls, and are fed, if not with the children's bread. Thus the term, which on Jewish lips was usually a reproach, is used by the Lord to open a door of hope through which the suppliant is not slow to enter (v. 28). On τὰ κυνάρια=τὰ ἔθνη see J. Lightfoot and Schöttgen on Mt. 15., and Bp Lightfoot on Phil. 3:1. Jerome, after observing that the relative positions of Jew and Gentile have been reversed, exclaims "O mira rerum conversio! Israel quondam filius, nos canes." Origen suggests that the saying may have its application still: τὰχα δὲ καὶ τῶν λόγων Ἰησοῦ εἰσὶ τινες ἄρτοι οὓς τοῖς λογικωτέροις ὡς τέκνοις ἔξεστι διδόναι μόνοις καὶ ἄλλοι λόγοι οἴονεϊ ψιχία ἀπὸ τῆς μεγάλης ἐστίας ... οἷς χρῆσιντ' ἄν τινες ψυχαι ὡς κύνες. Tertullian thinks (*de orat.* 6) of the Bread of life which only the faithful can receive: "cetera enim nationes requirunt ... ostendit enim quid a patre filii expectant."

28. ἡ δὲ ἀπεκρίθη καὶ λέγει] Her saying was in the strictest sense an answer: she laid hold of Christ's word and based her plea upon it. The usual phrase in the Synoptists is ἀποκριθεὶς λέγει (εἶπεν), or ἀπεκρίθη λέγων, but ἀπεκρίθη καὶ εἶπεν is common in St John. Λέγει, the historic present (Hawkins, *H. S.* p. 113 ff.); on its combination with an aor. see WM., p. 350.

ναί, κύριε, καὶ τὰ κυνάρια κτλ.] ‘True, Rabbi; even (Mt. καὶ γάρ, ‘for even’) the dogs (of the house) are fed with the crumbs which the children leave.’ Mt., τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν, ‘with the crumbs which their masters let fall’ (cf. Lc. 16:21). The woman accepts and affirms the Lord’s saying about the dogs; it serves her purpose; there is that in it on which she can build an argument; Euth., ἐπεὶ τοίνυν κυνάριον εἰμι, οὐκ εἰμὶ ἄλλοτρία. For ναί see 2 Cor. 1:20, Apoc. 1:7, 14:13, 22:20; καὶ is here simply ‘even,’ as in 1:27, not ‘and yet,’ ‘yet even’; for καὶ γάρ (the reading followed by A.V.) see Bp Ellicott on 2 Th. 3:10. Ἐσθίειν ἀπό=ܡܢ ܠܒܝܬܐ, a Hebraism common in Biblical Gk. from Gen. 2:16 onwards; cf. WM., p. 248 f. Two early variants are of interest; the Western text begins Κύριε, ἀλλὰ καὶ, *sed et*; at the end of the verse ‘Tatian’ and the earlier Syriac versions in Mt. add “and live.”

29. διὰ τοῦτον τὸν λόγον ὑπάγε κτλ.] Mt. ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Cf. Victor: ὁ μὲν οὖν Ματθαῖος τὸ τῆς πίστεως ἐσημήνατο ... ὁ δὲ Μάρκος τοῦ λόγου τὴν ἀρετὴν. Tatian gives both answers, placing Mt.’s first. Throughout the incident Mt. and Mc. seem to depend on different sources, the only strictly common matter being the saying οὐκ ἔστιν καλὸν κτλ. On. ἐξελήλυθεν τὸ δαιμόνιον· Bede remarks (with a reference to the baptismal exorcism of the Latin rite): “per fidem et confessionem parentum in baptismo liberantur a diabolo parvuli.”

30. καὶ ἀπελθοῦσα κτλ.] Mt. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. The result finds a parallel in the miracle of Jo. 4:46 ff. Βεβλημένον ἐπὶ τὴν κλίνην: the exhaustion had not yet spent itself, though the foul spirit was gone; cf. 9:26. On the place of this incident in the Ministry, see Hort, *Jud. Chr.* p. 34: “when at length the boon is granted her, nothing is said to take away from its exceptional and as it were extraneous character; it remains a crumb from the children’s table.” Euth. treats the incident as prefiguring the call of the Gentiles: προετύπου δὲ κατὰ ἀλληγορίαν ἡ Χαναναία αὕτη γυνὴ τὴν ἐξ ἐθνῶν ἐκκλησίαν κτλ. On the participle after εὗρεν see Blass, *Gr.* p. 246.

31–37. RETURN TO THE DECAPOLIS. HEALING OF A DEAF MAN WHO SPOKE WITH DIFFICULTY (Mt. 15:29, cf. 15:30, 15:31).

31. καὶ πάλιν ἐξελθὼν κτλ.] With πάλιν ἐξελθὼν cf. 2:13, 14:39, 14:40. The last incident took place in the neighbourhood of Tyre. The Lord now leaves the ὄρια Τύρου and following the coast-line northwards across the Leontes and perhaps through or within sight of Zarephath (Σάρεπτα τῆς Σειδωνίας, 3 Regn. 17:8, Lc. 4:26), passes through Sidon. Σιδὼν, Σειδὼν=ܣܝܕܐ, *Saida*, some 20 miles N. of Tyre on the Phoenician coast, first mentioned in Gen. 10:15; in N.T. cf. Mt. 11:21 f.=Lc. 10:13 f., 15:21=Mc. 7:24, 7:31, Mc. 3:8=Lc. 6:17, Acts 27:3. The traditional text avoids the reference to the Lord’s passage through a Gentile city (vv. 11.). He went through merely as a traveller *en route* (for this use of διὰ see Mc. 9:30, Jo. 4:4, 2 Cor. 1:16), and in so large and busy a place may easily have escaped notice. From Sidon and the Mediterranean coast He returned to (εἰς, for ἐπὶ or πρὸς, cf. Blass, *Gr.* p. 124) the Sea of Galilee, but to its eastern shore (ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως). A road led from Sidon across the hills (Merrill, p. 58, G. A. Smith, p. 426); it crossed the Leontes near

the modern Belfort, and climbing the ranges of the Lebanon, passed through the tetrarchy of Abilene, and eventually reached Damascus. The Lord probably left it where it skirted Hermon, and striking south kept on the east bank of the Jordan till He reached the Lake (see map). The long *détour* may have served the double purpose of defeating the immediate designs of His enemies and providing “for the Apostles the rest which He had desired to give them before” (Latham, p. 333; cf. 6:31). Ἀνὰ μέσον=יְמִינֵי (Gen. 1:4, &c.); the ὅρια τῆς Δ. are the districts under the influence of the cities of the Decapolis, see note on 5:20. No mention is made of a passage through, still less of a ministry in any of them; but in the country round these cities (G. A. Smith, p. 601) preaching and the working of miracles are resumed, probably among the Jewish or mixed population prepared by the work of the released demoniac (5:20). The Lord is again in the land of Israel, for Gaulanitis, though the towns were Hellenised, had belonged to the tribe of Manasseh (Jos. 13:29 f.), and still had a predominantly Jewish population (Schürer, 2. 1:3).

32. φέρουσιν αὐτῷ κωφὸν κτλ.] Mt. again is, at least in part, independent of Mc.; he locates the scene of the Lords work in the Decapolis among the hills (ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ: cf. Mt. 5:1), and he represents Him as surrounded by the usual crowd of applicants for relief from various disorders (ὄχλοι πολλοὶ ἔχοντες μεθ’ ἐαυτῶν χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ ἐτέρους πολλούς: cf. 4:24), but describes no case in detail. The recovery of hearing by the deaf was a note of the Messianic age (Isa. 35:5, 42:18), and had accompanied the Ministry in Galilee (Mt. 11:5). In this case deafness was attended by such an impediment in the speech that the man was practically dumb (v. 37 ἀλάλους: cf. 9:25 τὸ ἄλαλον καὶ κωφὸν πνεῦμα). Μογιάλος (here only in N.T.) is probably from Isa. 35:6 τρανὴ δὲ ἔσται γλῶσσα μογιγιάλων: the word occurs also in Exod. 4:11 (Aq., Symm., Th.=LXX. δύσκωφος), Isa. 56:10 (Aq.,=LXX. ἐνεοί, Symm., Th., ἄλαλοι), and in each case it=מְבִיט. Here the Vg. has *mutum*; Wycliffe follows with “a man deaf and dumble”; Tindale prefers “one that was deffe and stambled in his speech”; “had an impediment in his speech” (A.V., R.V.) begins with Cranmer. The stricter meaning is supported by ἐλάλει ὀρθῶς (v. 35). The variant; μογγιάλος, found also in MSS. of the LXX. (Isa. 35:6, cf. Ps. 55. (56.), tit., where the Quinta has τῆς περιστερᾶς τῆς μογγιάλου), is said to be a distinct word, a compound of μογγός, ‘thick-voiced’ (WSchm., p. 65, see Steph.-Hase, s.v.; *Exp* 7. 7. p. 566).

παρακαλοῦσιν ... ἵνα ἐπιθῇ κτλ.] The Lord’s ordinary sign of healing, familiar to every Jew through long use in Israel; cf. 5:23, 6:5. For some reason which does not appear other symbols are employed in this case, such as suggest the presence of unusual difficulties. Τὴν χεῖρα, usually τὰς χεῖρας: yet see Mt. 9:18.

33. ἀπολαβόμενος αὐτὸν ... κατ’ ἰδίαν] Cf. 2 Macc. 6:21, ἀπολαμβάνοντες αὐτὸν κατ’ ἰδίαν. Προσλαβέσθαι is used in nearly the same sense in 8:32, cf. Acts 18:26; in ἀπολ. the isolation of the person who is taken comes more strongly into view. The Lord takes the μογιάλος away with Him, because a crowd was gathered round them (ἀπὸ τοῦ ὄχλου, cf. Mt.), and He wished to be alone with the man (κατ’ ἰδίαν, 4:34, 6:31, 6:32, 9:2, 9:28, 13:3).

Vg The Latin Vulgate.

Exp The Expositor.

The miracles were usually wrought under the eyes of the crowd, but in special cases relative (5:37) or even absolute (cf. 8:23) privacy seems to have been necessary.

ἔβαλεν τοὺς δακτύλους κτλ.] The organs affected receive the signs of healing power; the ears are bored (ἔβαλεν εἰς), the tongue is touched. Πτύσας, see 8:23, Jo. 9:6 (Westcott). Saliva was regarded as remedial, but the custom of applying it with incantations seems to have led the Rabbis to denounce its use; see Wetstein and Schöttgen *ad l.* Possibly to this Decapolitan it appealed more strongly than any other symbol that could have been employed. The faith of a deaf man needed all the support that visible signs could afford. The use of the Lord's fingers and saliva emphasised the truth that the healing power proceeded from His own person (cf. 5:30). Victor: δεικνὺς ὡς πλουτεῖ τὴν τῆς θείας δυνάμεως ἐνέργειαν καὶ τὸ ἐνωθὲν αὐτῷ ἀπορρήτως σῶμα. On the remarkable variants in W^d, Syr.^{sin.} see Nestle, *Introd.* p. 264 f.

34. ἀναβλέψας ... ἐστέναξεν] For ἀναβλ. εἰς τὸν οὐρανόν see 6:41, Jo. 11:41, 17:1; St John's phrase is αἶρειν (ἐπαίρειν) τοὺς ὀφθαλμούς, cf. Lc. 28:13. Ἐστέναξεν: cf. 8:12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. In both cases perhaps the vast difficulty and long delays of His remedial work were borne in upon the Lord's human spirit in an especial manner. So His Church, or His Spirit in her, inwardly groans while waiting for the redemption of the body (Rom. 8:23, 8:26). Such a στεναγμὸς ἀλάλητος here proceeds from the Lord's humanity.

ἐφφαθά] Πῆϣϣ, by assimilation for Aram. Πῆϣῆϣ, the ethpeel of Πῆϣ (Dalman, p. 202, 222), Syr. ܥܦܦܬܐ. The earlier Syriac versions naturally omit Mc.'s explanatory ὅ ἐστιν Διὰν. (it is in Syr.^{hcl., hier.}): the Latin transliterations are *ephphetha*, *ephetha*, *effetha*, *effeta* and the like (Wordsworth and White, p. 225). For Mc.'s use of Aramaic words in the sayings of Christ, see note on 5:41. On the word as addressed to a deaf man Origen has some interesting remarks (*in Jo.* t. 20:20 (18)).

Both the word and the use of saliva passed at an early time into the Baptismal rite as practised at Milan and Rome: cf. Ambr. *de myst.*, “aperite igitur aures ... quod vobis significavimus cum apertionis celebrantes mysterium diceremus ‘*Ephphatha* quod est adaperire.’” The ceremony, which was known as *aurium apertio*, and immediately preceded the renunciation, is thus described in the ‘Gelasian’ Sacramentary (ed. Wilson, pp. 79, 115): “inde tangis (saliva otis sui cum digito tangit) et nares et aures de sprite et dicis ei ad aurem ‘*Effeta*, quod est adaperire, in odorem suavitatis’”; comp. the more elaborate ritual in the Sarum *ordo ad faciendum catechumenum* (Maskell, *rit.* 1:11) and the similar form in the modern Roman *Rituale*. Bede refers also to the versicle *Domine labia mea* (Ps. 50. (51.) 17).

For διανοίγειν cf. Lc. 24:31 f., 45, Acts 16:14.

35. ἡνοίγησαν αὐτοῦ αἱ ἀκοαί] On the late aor. ἡνοίγην cf. WH., *Notes*, p. 170, Deissmann, *B. St.* p. 189. It occurs again Mt. 20:33, Acts 12:10, Apoc. 11:19, 15:5, but ἡνέωχθην is more frequent. Ἀκοαί=ᾠτα, as in 2 Macc. 15:39; cf. Lc. 7:1, Acts 17:20, Heb. 5:11.

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

ἐλύθη ὁ δεσμός κτλ.] Cf. Lc. 13:16 οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου where the reference is to an infirm woman ἣν ἔδησεν ὁ σατανᾶς. It belonged to the office of the Messiah to release the captives of Satan (Isa. 42:7 ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους, 49:9 λέγοντες τοῖς ἐν δεσμοῖς Ἐξέλθατε. The phrase ἐλύθη κτλ. does not perhaps necessarily imply that the man was ‘tongue-tied’ (Vg. *solutum est vinculum linguae*); however caused, the impediment was a bondage from which he rejoiced to be set free. Ἐλύθη ... ἐλάλει: the momentary act of liberation gave birth to a new faculty of articulate speech.

36. καὶ διεστείλατο αὐτοῖς ἵνα κτλ.] Cf. 5:43. For some reason, special perhaps to the particular case, privacy was expedient after the miracle as well as during the act of release. But the charge seemed to defeat its own end; not only was it ineffectual, but its very vehemence increased the zeal of those who spread the story. Ὅσον ... μᾶλλον: fuller forms are καθ’ ὅσον ... κατὰ τοσοῦτο (Heb. 7:20 ff.); ὅσω ... τοσοῦτω (Heb. 10:25) followed by a comparative; cf. Vg. here, *quanto ... tanto magis*. The imperf. (διεστέλλετο) is apparently that of repeated action (Burton, § 24); the charge (διεστείλατο) was reiterated with the effect described. Μᾶλλον περισσότερον, cf. WM., p. 300; Vg. *magis plus*. The repetition of commands which experience shewed to be ineffectual (1:43 f.) is analogous to much in the ordinary dealings of GOD with man. Bede has the practical remark: “volebat ostendere quanto studiosius quantoque ferventius eum praedicare debeant quibus iubet ut praedicent.”

37. ὑπερπερισσῶς] Another ἄπ. λεγ.; ὑπερπερισεύειν occurs in St Paul twice (Rom. 5:20, 2 Cor. 7:4), but for the adv. he prefers the strengthened compound ὑπερεκπερισσοῦ (-σῶς). For ἐκπλήσσεσθαι see 1:22, 6:2, 11:18; it expresses the normal impression produced on the mass of the people by both the teaching and the miracles. Mt., describing the general effect of the miracles in Decapolis, uses the milder term μάζειν.

καλῶς πάντα πεποίηκεν] Mt. (but without special reference to this miracle), ἐδόξασαν τὸν θεὸν Ἰσραὴλ. The partly pagan crowd recognised in the miracles of Jesus the glory of the GOD of Israel, in Whose Name Jesus came; cf. 5:19, 5:20. To some it recalled Gen. 1:31, ἴδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ καλὰ λίαν: cf. Sir. 39:16. Πεποίηκεν ... ποιεῖ: the act continues in its abiding effects. The plurals κωφούς, ἀλάλους may include the classes represented by the case of the μογιᾶλος, or they may refer to other miracles of the same kind on the same occasion (cf. Mt., κωφούς λαλοῦντας). Ἀλάλους λαλεῖν, perhaps an intentional *paronomasia*; see WM., p. 793 f.; for a similar juxtaposition of κωφός and ἄλαλος cf. Ps. 37. (38.) 14. Καὶ ... καί, WM., p. 547; ἀλάλους, anarthr., the ἄλαλοι being usually identical with the κωφοί.

CHAPTER 8

8:1–9. FEEDING OF THE FOUR THOUSAND (Mt. 15:32–39).

1. ἐν ἐκείναις ταῖς ἡμέραις] During the period to which the preceding incident belonged (see note on 1:9), i.e. in the course of the Lord’s journey through the Decapolis (7:31). Πάλιν πολλοῦ κτλ. The crowd which followed Him was so great that it reminded the disciples of the crowds on the western shore (3:20, 4:1, 5:21), especially perhaps of the five thousand men who assembled near Bethsaida (6:34). Παμπόλλου (cf. vv. 11.) is probably due to a

misreading of παλινπολλου; for the opposite view see Burgon-Miller, *Causes of Corruption*, p. 34. The word, though classical, is unknown to Biblical Gk. Προσκαλεσάμενος τ. μ.: in 6:35 the disciples take the first step. For προσκαλεῖσθαι see note on 3:13.

2. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον] The Lord had known the pangs of hunger (Mt. 4:2). Even under ordinary circumstances there was something in the sight of an eager crowd which moved Him; see Mt. 14:14, Mc. 6:34. For σπλαγχνίζεσθαι see note on 1:41. This crowd was suffering through its attendance upon Him: ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι (Mt. Mc.). Προσμένειν τινί, to wait upon; see Sap. 3:9 οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ (sc. τῷ κυρίῳ), Acts 11:23, 13:43, and cf. προσκαρτερεῖν τινι Mc. 3:9 (note). The construction ἤδη ἡμέραι τρεῖς προσμ. is explained by treating ἤδη ἢ. τρ. as a parenthesis (WM., p. 704), but it is simpler to supply εἰσίν, and treat προσμένουσιν and ἔχουσιν as datives of the participle. The reading of D is an interpretation of a difficult phrase; the Vg. *iam triduo sustinent me* (q, *adherent mihi*) evades the difficulty; the singular reading of B appears to be a grammatical correction (cf. WM., p. 273).

οὐκ ἔχουσιν τί φάγωσιν: cf. ν. 1 μὴ ἐχόντων τί φ.. The supply of food was spent, for the stay had been longer than they anticipated. In the case of the Five Thousand, only a day seems to have passed, but no provision had been made for more than a few hours' absence from home. On τί φάγ. see 6:36.

3. ἐὰν ἀπολύσω αὐτοὺς νήσταις κτλ.] Mt. ἀπολύσαι ... οὐ θέλω μήποτε κτλ. The Lord anticipates the proposal with which the Twelve were doubtless again ready (6:36 ἀπόλυσον αὐτούς). Νῆστις, a classical word, occurs here only (Mt. Mc.) in Biblical Gk. Εἰς οἶκον αὐτῶν "to their home"; for εἰς οἶκον (ἐν οἴκῳ) in this sense see 2:1. For ἐκλύεσθαι of the faintness caused by want of food see Jud. 8:15 A (where B has ἐκλείπειν), 1 Regn. 14:28, Isa. 46:1, Thren. 2:19, 1 Macc. 3:7.

καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν] Mc. only. Gamala, Hippos, Gadara were perhaps the nearest centres of population. The towns and villages of the Decapolis were fewer, and at longer distances from each other than those of the populous western shore. Nothing is said here of κύκλῳ ἀγροὶ καὶ κῶμαι where bread could be bought. The Decapolitans, unlike the Five Thousand, were in their own country, and if dismissed would make their way home. For ἀπὸ μακρόθεν, Vg. *de longe*, see 5:6, note: on the variant ἦκασιν cf. WM., p. 106.

4. ἀπεκρίθησαν ... ὅτι Πόθεν κτλ.] For the 'recitative' ὅτι cf. 1:15, 1:37, 1:40, 2:12, 3:11, 3:21, 4:21, 5:23, 5:28, 5:35, 6:4, 6:14, 6:15 bis, 6:18, 6:35, 7:6, 7:20. The objection raised by the Twelve corresponds to the circumstances: at Bethsaida they had urged the want of means ἀγοράσωμεν δηναρίων διακοσίων ἄρτους;)—in this thinly populated region they plead the scarcity of food: cf. Mt. πόθεν ἡμῖν ἐν ἔρημίᾳ ἄρτοι τοσοῦτοι κτλ. Gould's remark, "the stupid repetition of the question is psychologically impossible," is doubly at fault. The question is not repeated exactly, and such stupidity as it shews is in accordance with all that we know of the condition of the Apostles at this period (cf. 8:17 ff.). For χορτάζειν see 6:42, note, and for the gen. cf. Ps. 131. (132.) 15, and Blass, *Gr.* p. 101. Ἐπ' ἐρημίας, on the surface of a desert, cf. WM., p. 468. Ἐρημία occurs in the Gospels only in this context, and not a dozen times in Biblical Gk.; the usual phrase is ἡ ἔρημος, ἔρημος τόπος or γῆ, see 1:3, 1:4, 1:12 f., 1:35.

5. πόσους ... ἑπτὰ] The question is the same as in 6:38. With the loaves, as before, there were a few small fishes, as a relish (Mt. καὶ ὀλίγα ἰχθύδια, see below, v. 7). For the use of fish with bread see note on 6:38.

6. παραγγέλλει] Mt. παραγγείλας—another trace of the dependence of Mt. on Mc., or of their use of a common Greek source. In the Feeding of the Five Thousand the direction is given to the Twelve; here apparently the Lord Himself addresses the crowd. No mention is made here of χλωρὸς χόρτος; the spring was now past, and the hills were bare.

λαβὼν ... εὐχαριστήσας ἔκλασεν καὶ ἐδίδου] See notes on 6:41. The insertion of καὶ παρέθηκαν τῷ ὄχλῳ here in Mc. seems to imply that the bread was blessed and distributed first—another detail which has escaped Mt. On εὐχαριστεῖν see Lob. *Phryn.* p. 18, Rutherford, *N. Phr.* p. 69.

7. καὶ εἶχαν ἰχθύδια ὀλίγα] See on v. 5. The form εἶχαν occurs again Acts 28:2 (παρεῖχαν), Apoc. 9:8 f., cf. εἶχαμεν, 2 Jo. 5, and elsewhere as a variant, see WH., *Notes*, p. 165, WSchm., p. 112. Ἰχθύδιον (Mt. also) is here a true diminutive; cf. A.V., R. V.

εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθ.] The blessing was probably distinct from that of the loaves (see note on v. 6), but similar; εὐλογεῖν and εὐχαριστεῖν are practically synonymous, see Mt. 15:36 τοὺς ἑπτὰ ἄρτους καὶ τ. ἰχθύας εὐχαριστήσας, and cf. Mc. 6:41; see *J. Th. St.* 3. p. 163. For εἶπεν ‘bade,’ cf. 5:43, Lc. 12:13, 19:15; and on παρατιθέναι and its variants see Blass, *Gr.* p. 230, who chooses the less definite παρατεθῆναι. Καὶ ταῦτα, these, as well as the loaves.

8. καὶ ἔφαγον καὶ ἐχορτάσθησαν] Cf. 6:42. Περισεύματα κλασμάτων, Mt. τὸ περισσεῦον τῶν κλ., as in 14:20, where Mc. has simply κλάσματα. Περίσσευμα is the opposite of ὑστέρημα (2 Cor. 8:13, 8:14), that which is left or remains over when all present needs are satisfied; an active form περισσεΐα also occurs (Eccl.¹³ Paul⁴ Jas.¹). Σπυρίς (in the N.T. σφυρίς, see WH., *Notes*, p. 148, WSchm., p. 63, Deissmann, *B. St.*, pp. 158, 185, a late form rejected by the Atticists, cf. Lob. *Phryn.* 43) is used by Herodotus and re-appears in comedy (Ar. *Pax* 1005) and in the later writers (Theophrastus, Epictetus, &c.). It is said to be akin to σπεῖρα, and to denote a basket of coiled or plaited materials, cord or reeds; in Ar. *I. c.* it is an eel-basket (Κωπάδων ἐλθεῖν σπυρίδας), in Athen. 365 A (δεῖπνον ἀπὸ σπυρίδος) a dinner-hamper. Sometimes baskets of this sort were of considerable size, cf. Acts 9:25, where Saul makes his escape in a σπυρίς (= σαργάνη, 2 Cor. 11:33). That the word is here not a mere synonym of κόφινος is clear from the distinction in v. 20, q.v. The Vg. renders σφ. by *sportas*: Wycliffe has “leepis,” reserving “coffyns” for κοφ.; ‘frails’ is the equivalent of σφ. in modern colloquial English (cf. Westcott on Jo. 6:13), but it has not been admitted by the Revisers of the English Bible. See art. *Basket* in Hastings, *D.B.* 1. p. 256. Probably the correspondence of the number of the σφυρίδες with that of the loaves is accidental, like the relation between the number of the loaves in the earlier miracle and that of the multitude (πέντε, πεντακισχίλιοι); to assign a σφυρίς to each pair of Apostles and the seventh to the Lord is as puerile as to infer from such a coincidence the untrustworthiness of the whole story.—Ἐπτὰ σφ. is in apposition to περισσεύματα (WM., p. 664); σφυρίδας is written inexactly for σφ. πλήρεις (Mt.), or σφυρίδων πληρώματα (*infra* v. 20).

9. ἦσαν δὲ ὡς τετρακισχίλιοι] Mt. ἦσαν τέτρ. ἄνδρες χωρὶς γυναικῶν καὶ παιδίων (as in 14:21). The number was probably ascertained as before by an orderly division of the crowd into συμπόσια of a certain size.

For a comparison of the details of the two miracles (Mc. 6:35 ff., 8:1 ff.) see Origen, Hilary, and Jerome on Mt. 15.; Jerome's quaint and terse summary may be quoted: "ibi v panes erant et ii pisces, hic vii panes et pauci pisculi; ibi super faenum discumbunt, hic super terram; ibi qui comedunt v millia sunt, hic iv millia; ibi xii cophini replentur, hic vii sportae." Each of these fathers adds a mystical interpretation of some interest.

10–13. FRESH ENCOUNTER WITH THE PHARISEES NEAR DALMANUTHA (Mt. 15:39 b—16:5).

10. εὐθὺς ἐμβάς κτλ.] After dismissing the crowd the Lord Himself at once left the neighbourhood by boat; cf. 6:45 f. His destination was Dalmanutha or Magadan (Mc. ἦλθεν εἰς τὰ μέρη Δ.=Mt. ἦλθ. εἰς τ. ὅρια Μαγαδάν; cf. Mc. 7:24 with Mt. 15:21). Neither name has been definitely identified, and the geographical question is complicated by the uncertainty of the text in both Gospels: in Mt. besides Μαγαδάν (or Μαγεδάν) we have the readings Μαγδαλά, Μαγδαλάν; in Mc., for Δαλμανουθά (B, Δαλμανουνθά), cod. D has Μελεγαδά (D*), Μαγαιδά (D¹)—a form which appears substantially in all true O.L. texts and in the Sinaitic Syriac. Dr J. R. Harris (*Cod. Bez.* p. 178) suggests that Δαλμανουθά represents the Syriac ܕܠܡܢܘܬܐ=εἰς τὰ μέρη, and Dr Nestle inclines to a similar view (*Philol. Sacr.*, p. 17); on the other hand see Chase, *Syriac element*, &c. p. 146 n. Dalman (*Gr.* p. 133), with perhaps slightly more probability, suggests that Δαλμανουθά is a corrupt form of Μαγδαλουθά: cf. *Worte Jesu*, p. 52 f. Assuming that both Magadan and Dalmanutha are genuine names, we may accept as a working hypothesis a modification of Augustine's opinion (*cons. ev.* 2:51 "non dubitandum est eundem locum esse sub utroque nomine"); both places must at least be sought in the same neighbourhood. Was it to another part of the eastern coast that the Lord sailed, or did He cross to the west side of the lake? Eusebius (*onomast.*), who read Μεγαιδάν in Mc., adds καὶ ἐστὶ νῦν ἡ Μαγαιδανὴ περὶ τὴν Γεράσαν. On the other hand it is usually assumed that Μαγαδάν is another form of Magdala, i.e. el Mejdal at the southern end of the plain of Gennesaret, and that εἰς τὸ πέραν (v. 13) implies a return from the western to the eastern shore; on the latter point cf. 6:45. Robinson (*B.R.* 3., p. 264) and Thomson (*Land &c.*, p. 393) mention a site known as ed-Delhemîyah near the junction of the Yarmûk with the Jordan, some five miles S. of the Lake (see map); if its territory ran down to the shore (cf. 5:1), the locality is consistent with Mc.'s account. Of a Magadan however in this neighbourhood there is as yet no trace: but the form like Μαγδαλά may represent ܡܓܕܠܐ, as in Jos. 15:37 where Μαγαδὰ Γάδ (B)=Μαγδὰλ Γάδ (A). On the whole question see *Encycl. Bibl.*, s.v., and Hastings, *D.B.* 3. art. *Magadan*.

11. καὶ ἐξῆλθον οἱ Φ.] Mt. adds καὶ Σαδδουκαῖοι—the only mention of the Sadducees as present at any interview with our Lord during the Galilean ministry; as the aristocratic and priestly party they resided principally at Jerusalem and in its neighbourhood. Some were possibly connected with the court of Herod (see on v. 15), residing at Tiberias. Their association with the Pharisees on this occasion indicates the extent to which the hostility of the latter was now carried. Ἐξῆλθον, i.e. from Dalmanutha (cf. Mt. 15:22), or possibly from the towns on the W. coast. Their appearance is an argument against locating Dalmanutha on

the S. of the lake, but not perhaps an insuperable one; the journey from Capernaum to the S. end was not a serious one for men who had been watching their opportunity to retaliate.

ἤρξαντο συνζητεῖν αὐτῷ κτλ.] Bengel: “ἤρξαντο ... post pansam.” Their plan was to tempt Him by a leading question to commit Himself to a damaging statement of His claims. Συνζητεῖν is a favourite word with Mc. (1:27, 9:10, 9:14, 9:16, 12:28), found also in Le.^{ev.2, act.2}; see note on 1:27.

ζητοῦντες ... σημεῖον ἀπὸ τοῦ οὐρανοῦ] In Lc. 11:16, 11:29 the incident occurs in another context; in Mt. it appears in both (12:38 f., 16:1 f.). The request may naturally have been repeated, but the substantial identity of the answer, especially the recurrence of the σημεῖον Ἰωνᾶ, is suspicious; that the conversation is here at least in its right place is attested by the agreement of Mt. and Mc. The demand was for σημεῖα of a higher order than the miracles (Bede: “signa quaerunt quasi quae viderant signa non fuerint”)—a visible or audible interposition of God (Mt. σημεῖον ἐπιδείξει). The manna is cited in Jo. 6:30 f. as such a sign; the Bath Qol might have been regarded as another. Such wonders had more than once signalled the ministry of Elijah (1 K. 18:38, 2 K. 1:10 ff.). The more fruitful but more human and less startling miracles of the Gospel appealed less forcibly to a generation which was possessed by a passion for display (1 Cor. 1:22, cf. Bp Lightfoot *ad l.*). As Thpht. suggests: ἐνόμιζον ... ὅτι οὐ δυνήσεται ἐξ οὐρανοῦ ποιῆσαι σημεῖον οἷα δὴ ἐν τῷ Βεελζεβούλ δυνάμενος ποιεῖν τὰ ἐν τῇ γῇ μόνα σημεῖα. On the two participles without intervening copula see WM., p. 433.

πειράζοντες αὐτόν] The second part. qualifies the first; the request had a purpose which did not appear on the surface of the words—it was of the nature of a test. Such a test or question may be friendly (Jo. 6:6), or hostile (Mc. 10:2, 12:15); in the present case the intention could scarcely have been doubtful to any who knew the men.

12. ἀναστενάξας τῷ πνεύματι] Ἀναστενάζειν, used here only in the N.T., occurs in the LXX. (Sir. 25:18, Thren. 1:4, 1:2 Macc. 6:29; cf. Sus. 22, Th.). Like ἀνακράζειν (Mc. 1:23, 6:49) and ἀναφωνεῖν (Lc. 1:42), it is more intense in meaning than the simple verb: the sigh seemed to come, as we say, from the bottom of the heart; the Lord's human spirit was stirred to its depths. On τῷ πνεύματι see 2:8, note. Bede: “veram hominis naturam, veros humanae naturae circumferens affectus, super eorum dolet et ingemiscit erroribus.” Obsolete sin drew from Christ a deeper sigh than the sight of suffering (see 7:34, and cf. Jo. 13:21), a sigh in which anger and sorrow both had a part (3:4, note).

τί ἡ γενεὰ αὕτη κτλ.] Mt. γ. πονηρὰ καὶ μοιχαλὶς ζ. ἐπιζητεῖ: on μοιχαλὶς, which occurs *infra* v. 38, see Orig. *in Mt.* t. 12. 4. The phrase ἡ γενεὰ αὕτη is used again v. 38, (9:19), 13:30, and is frequent in Mt. and Lc.; it appears to look back to the age of the Exodus, and to point to such passages as Deut. 32:5, Ps. 95. (94.) 10; cf. Acts 2:40, Phil. 2:15. As the generation which came out of Egypt resisted Moses, so the generation to which Jesus belonged resisted its greater Deliverer; see the parallel worked out, with a slightly different reference, in Heb. 4:7 ff. On the question whether γενεά bears in the Gospels the wider sense of γένος see 13:30, note. For ἀμὴν λέγω cf. 3:28, note.

εἰ δοθήσεται κτλ.] Mt. σημεῖον οὐ δ. εἰ μὴ τὸ σημεῖον Ἰωνᾶ κτλ. Cf. Orig. in *Ezech.* 14:20: ‘ἐὰν υἱοὶ καὶ θυγατέρες ὑπολειφθῶσιν’ ἀντὶ τοῦ ‘οὐχ ὑπολειφθήσονται’ ... οὕτω καὶ ὁ κύριος ἐν τῷ κατὰ Μᾶρκον εὐαγγελίῳ ‘εἰ δοθήσεται,’ τουτέστιν ‘οὐ δοθήσεται.’ The idiom is based on the use of **ⲙⲚ** to commence an imprecation which is in fact a solemn form of negation; for other exx. in the LXX., cf. Gen. 14:23, Deut. 1:35, 3 Regn. 1:51, Ps. 88. (89.) 36, 95. (94.) 11, Isa. 43:8. This is the only ex. of its employment in the N.T., except where Ps. 95. is cited (Heb. 3:11, 4:3, 4:5). See WM., p. 627, Burton § 272. The exception in Mt., εἰ μὴ τὸ σημεῖον Ἰωνᾶ (cf. Mt. 12:40, Lc. 11:30), points to the Resurrection as the supreme proof of the Divine mission of Jesus, and one which that generation was to receive: cf. Acts 2:32 ff.

13. καὶ ἀφεῖς αὐτούς κτλ.] Mt. καὶ καταλιπὼν αὐτούς ... His departure was significant, an anticipation of the end (Lc. 13:35); since there was no scope for His ministry among these men, He entered the boat again and crossed the Lake. Thpht.: ἀφίησι τοὺς Φαρισαίους ὁ Κύριος ὡς ἀδιορθώτους. Whether τὸ πέραν is here the western or the eastern shore, or merely a point on the same shore where He was, cannot be determined from the word (cf. 4:35, 5:1, 5:21, 6:45). The destination on this occasion was Bethsaida (v. 22); if “the parts of Dalmanutha” were near the exit of the Jordan, the boat must have traversed nearly the whole length of the lake, from S. to N.E.

14–21. THE LEAVEN OF THE PHARISEES AND THE LEAVEN OF HEROD (Mt. 16:5–12; cf. Lc. 12:1).

14. καὶ ἐπελάθοντο λαβεῖν ἄρτους] Mt. alters the setting of this incident by placing it on or after the arrival (ἐλθόντες ... εἰς τὸ πέραν); in Mc. the omission is discovered, as it appears, while they are crossing (cf. vv. 14, 22). Ordinarily, at least when in thinly peopled neighbourhoods, the Twelve carried the thin flat loaves of the country in their πήραι or κόφινοι—the direction given in 6:8 is clearly exceptional. It probably rested with Judas of Kerioth to purchase food for the party (Jo. 12:6), but owing perhaps to the sudden departure (v. 13), or under the impression that the fragments of the seven loaves were amply sufficient, the matter had been overlooked. When they came to search their bread baskets only one cake could be found (Mt. omits this detail). Ἐπελάθοντο is rendered by the English pluperfect in all the English versions except Wycliffe, Rheims, and R.V.; cf. Burton § 48, and see Field, *Notes*, p. 11. The form ἐπελάθεντο (B*) is not uncommon in the best MSS. of the LXX.; see Jud. 3:7 (A), Ps. 77. (78.) 11 (B*), Hos. 13:6, Jer. 13:21 (B* **Ⲛ**). Μεθ’ ἑαυτῶν: cf. 9:8, 14:7.

15. διεστέλλετο] Either ‘during the crossing He charged them’; or, ‘He charged them more than once’ (Burton §§ 21, 24; cf. 7:36). Βλέπετε ἀπὸ κτλ., Mt. προσέχετε ἀπὸ ... ‘keep your eye (mind) upon it with the view of avoiding it’; cf. 12:38 (WM., p. 280), and see Wilcken in *Archiv f. Papyrusforschung*, 4. p. 568; other constructions are βλέπειν τινά (13:9, Phil. 3:2), βλ. μή (13:5, Col. 2:8). Ζύμη is used with an ethical reference in two other contexts of the N.T., (1) in the parable of the leaven (Mt. 13:33, Lc. 13:21), (2) in the Pauline proverb μικρὰ ζ. ὅλον τὸ φύραμα ζυμοῖ (1 Cor. 5:6 ff., Gal. 5:9); on both these uses see Bp Lightfoot’s notes). The word represents a tendency working invisibly, and, except in the Parable of the leaven, an evil tendency, partly because ἡ ζ. γέγονεν ἐκ φθορᾶς (Plutarch, cited by Lightfoot), partly owing to the rigid exclusion of leaven during the Passover and in certain other sacrificial rites (Lev. 2:11 πᾶσαν θυσίαν οὐ ποιήσετε ζυμωτόν) In the present case the ζ. was (Mt. 15:12) the teaching of the Pharisees, or (acc. to Lc. 12:1) the spirit of

hypocrisy which their teaching encouraged. Once admitted into the heart or into a society, this principle would spread until it rendered the spiritual service of GOD impossible.

καὶ τῆς ζύμης Ἡρώδου] The repetition of the art. implies the distinctness of the two tendencies indicated; in Mt. this point is overlooked (τῆς ζ. τῶν Φαρισαίων καὶ Σαδδουκαίων). Τῶν Σαδδουκαίων (Mt.) appears to answer to Ἡρώδου (Mc.). Herod was not formally a Sadducee, i.e., he did not reject the Pharisaic doctrine of a resurrection (cf. 6:16). But the worldliness of the Herod family and of Antipas's court was not far removed from the temper of the Sadducean aristocrats; and the supporters of the Herod dynasty were probably disposed to Sadducean rather than Pharisaic views. Mt. seems to have used Σαδδουκαῖοι in this passage as roughly equivalent to Ἡρώδιανοί (Mc. 3:6, Mt. 22:16). 'The leaven of Herod' was doubtless the practical unbelief which springs from love of the world and the immoralities to which in a coarser age it led. Bede: "fermentum Herodis est adulterium, homicidium, temeritas iurandi, simulatio religionis." There are occasions when this tendency can ally itself with punctilious externalism in religious practice; the two are never perhaps fundamentally at variance. Both were to be carefully shunned by the Twelve and the future Church.

16. διελογίζοντο πρὸς ἀλλήλους κτλ.] The mention of leaven led to a discussion among the Twelve as to their mistake—how it arose, who was to blame, how it could be rectified. For διελογ. cf. 2:6, 2:8; with πρὸς ἀλλ. (Mt., ἐν ἑαυτοῖς) cf. πρὸς ἑαυτούς, 11:31. Ὅτι ἄρτους κτλ.: Mt., λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν. Ὅτι is 'recitative'; their conversation turned on the omission to provide themselves with loaves.

17. γνοὺς λέγει] When He became aware what they were saying, and what had led to it; see 2:8, note; 9:33. On γινώσκειν see 4:13; γνοὺς is the aor. part. of antecedent action (Burton, § 134). Ὅτι may again be recitative: 'why discuss such a subject?' Mt. adds ὀλιγόπιστοι, perhaps as the equivalent of what he afterwards omits (see below).

οὕπω νοεῖτε οὐδὲ συνίετε;] Have ye not yet learnt the habit of attending to and reflecting upon the facts that pass under your observation from day to day? For similar questions implying censure comp. Mc. 4:13, 4:40, 7:18, Jo. 14:9; for νοεῖν see 7:18, 13:14, and for συνιέναι, 4:12, 6:52, 7:14. Οὐδὲ συνίετε has no place in Mt. who passes on to καὶ οὐ (οὐδὲ) μνημονεύετε (v. 18). For the sequence οὐ ... οὐδέ see WM., p. 613.

πεπωρωμένην ἔχετε κτλ.] Wanting in Mt. On πεπωρ. (Wycliffe, Tindale, Cranmer, "blinded") see 3:5, 6:52; as to the reading of D here cf. Chase, *Syro-Latin text*, p. 42. The train of thought is well explained by Bengel: "ex corde induratio manat in visum auditum et memoriam." For the predicative use of the participle see Blass, *Gr.* p. 158.

18. ὀφθαλμοὺς ἔχοντες κτλ.] They were as men who possessed organs of sight and hearing which they could not or would not use. The words are adapted from Jer. 5:21 ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσιν Ezech. 12:2 ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσιν καὶ ὦτα ἔχουσιν τοῦ ἀκούειν καὶ οὐκ ἀκούουσιν The condition of the Twelve was perilously near to that of the judicially blinded multitude (4:12 note), Οὐ μνημονεύετε; the Lord blames a lapse of memory which was due to heedlessness and lack of spiritual vision. Their forgetfulness needed and found a spiritual remedy (Jo. 14:26 ὁ δὲ παράκλητος ... ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ). With the

whole saying compare *Oxyrh. Logia* 3, 8, and see Salmon's *Cath. and Univ. Sermons*, 7. (on 'Colour-blindness').

19, 20. ὅτε τοὺς πέντε ἄρτους κτλ.] Cf. 6:41 κατέκλασεν τοὺς ἄρτους ... αὐτοῖς, 8:6 ἔκλασεν ... τῷ ὄχλῳ. The ministerial action of the Twelve passes out of sight in this review of the two miracles (ἔκλασα εἰς ...); the Lord's breaking of the loaves was symbolical of the munificence which fed the multitudes; cf. Isa. 58:7 διάθρυπτε πεινῶντι τὸν ἄρτον σου. For εἰς in this reference see WM., p. 267, and esp. Deissmann, *B. St.*, p. 117 f.; κλᾶν τινι is the more obvious construction, cf. Thren. 4:4 ὁ διακλῶν οὐκ ἔστιν αὐτοῖς (ⲙⲉⲛⲧⲉ). Κοφίνους κλ.πλήρεις = κλάσματα ... κοφίνων πληρώματα (6:42); σφυρίδων πληρώματα κλασμάτων = περισσεύματα κλασμάτων ... σφυρίδας (8:8). For exx. of the double gen. σφυρίδων ... κλασμάτων see WM., p. 239; in this instance the construction may perhaps be more conveniently explained by regarding σφυρίδος πλήρωμα in the light of a single noun—'a basketful,' on which κλασμάτων depends as the gen. of content (WM., p. 235). Lightfoot (*Colossians*, p. 326) compares Eccl. 4:6 πλήρωμα δρακὸς ἀναπαύσεως ... μόχθου, 'a handful of rest ... of toil'; Fritzsche points to Eur. *Ion* 1069 κρατήρων πληρώματα. Κοφίνους ... σφυρίδων. Wycliffe, "coffyns ... leepis"; cf. v. 8, note.

λέγουσιν αὐτῷ Δώδεκα ... Ἑπτά] Their memory does not fail them as regards their own part in the transaction, so far at least as it had its immediate reward.

21. καὶ ἔλεγεν αὐτοῖς Οὕτω συνίετε;] Even now their powers of reflexion were not in exercise. Mt. represents the Lord as anticipating their riper thoughts (πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φ. καὶ Σ.), and adds that upon this they understood that tiao teaching of the Pharisees and Sadducees was the leaven of which they must beware. But Mc.'s stimulating question, which leaves the Twelve to think out the matter for themselves, is certainly more characteristic of our Lord's method of dealing with souls. Nor does the equation ζύμη = διδαχή at all exhaust the purpose of His reference to the two miracles of the loaves. The inability to understand a metaphor was but a part of their offence; their anxiety about the want of bread had shewn a distrust of His power to provide which the experience of baskets twice refilled ought to have made impossible. It is ὀλιγοπιστία and not mere want of intelligence which He censures (Mt. 16:8).

22–26. ARRIVAL AT BETHSAIDA. A BLIND MAN RECOVERS SIGHT. (Mc. only.)

22. ἔρχονται εἰς Βηθσαιδάν] From Dalmanutha (8:10 q.v.). Bethsaida, sc. Julias; see note on 6:45. The remarkable reading of D and some other O.L. authorities (Βηθανίαν) either refers to an unknown Bethany on the Lake, or has arisen from a confusion of Bethsaida with the Bethany beyond Jordan (Jo. 1:28) where John baptized; the latter locality is excluded by its inland position. Bethsaida Julias was at this time more than a κώμη (vv. 23, 26, cf. Jo. 1:45), but it may have kept its old style in the popular speech; or one of the villages in its territory may be intended in the sequel (cf. 6:36).

φέρουσιν αὐτῷ τυφλόν κτλ.] A second miracle recorded only by Mc. (cf. 7:32 ff.). There are some remarkable coincidences between the two narratives, both of language and of detail. The words φέρουσιν αὐτῷ ... καὶ παρακαλοῦσιν ἵνα ... πτύσας ... ἀναβλέψας are common to both; cf. also ἐπιλαβόμενος (8:23) with ἀπολ. (7:33). Both again agree in many of the circumstances: the withdrawal from the crowd, the touching of the organs affected, the strict charge to keep the matter close. Yet there is no room for suspecting either of the two

miracles. Similarity of surroundings may have led to partial similarity of circumstances; but the narratives are at the heart of the facts distinct.

τυφλόν] The first mention in Mc. of blindness as an infirmity for which a cure was sought from Christ: a second case occurs in 10:46 ff.; for cases in the other Gospels see Mt. 9:27, 11:5, 12:22, 15:30, 21:14, Jo. 9:1 ff. Παρακ. αὐτ. ἵνα αὐτοῦ ἄψηται; cf. 1:41, 10:13; and for the converse, 3:10, 5:27 ff., 6:56. Παρακαλεῖν ἵνα: cf. 5:10, 5:18 (note). Αὐτοῦ = τοῦ τυφλοῦ, cf. WM., p. 186. Ἀπτεσθαι= nearly ἐπιτιθέναι τὰς χεῖρας: in Job 1:12 it is the LXX. rendering of תִּי נִלְחָץ: cf. Mc. 1:41, 10:13.

23. ἐπιλαβόμενος τῆς χειρός κτλ.] Cf. κρατήσας τῆς χειρός, 1:31, 5:41, 9:27: ἐπιλαβέσθαι (τινός, τινά) occurs in Lc.^{ev.5, act.7}, 1 Tim.², Heb.², but in the other Gospels only here and Mt. 14:31. Like the κωφὸς μογιλάλος the blind man is taken apart (ἀπολαβόμενος, 7:33), but since he cannot follow, the Lord leads him by the hand (Bengel: “ipse ducebat: magna humilitas”). For the double gen. (τῆς χειρός τοῦ τυφλοῦ) see WM., p. 252, Blass, *Gr.* p. 101; as Blass observes, the reading of D is in the style neither of classical nor of N.T. Greek; R.V. rightly, “he took hold of the blind man by the hand.”

ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης] ‘He brought him outside the village’ (Wycliffe: “out of the streete”); the appeal had evidently been made in one of the thoroughfares or open spaces where a concourse might be expected. For this use of ἔξω cf. 1:45, 11:19. The isolation was probably for the sake of the blind man himself. Euth. remarks: οὐ γὰρ ἦσαν οἱ τῆς κώμης ταύτης οἰκήτορες ἄξιοι θεάσασθαι γινόμενον τὸ τοιοῦτον θαῦμα. But there is no ground for this supposition. Cf. v. 26.

πτύσας εἰς τὰ ὄμματα αὐτοῦ] Cf. 7:33, note. The Lord condescends to use a popular remedy as a symbol of the healing power which resided in His own humanity. Suetonius ascribes a similar miracle to Vespasian: *Vesp.* 7 “e plebe quidam luminibus orbatus, item alius debili crure sedentem pro tribunali pariter adierunt ... ‘restituturum oculos si inspuiisset, confirmaturum crus si dignaretur calce contingere’ ... utrumque temptavit, nec eventus defuit”. See also Tac. *hist.* 4:81. The poetical word ὄμμα is rare in Biblical Gk. (Prov.⁵ Sap.² 4 Macc.³ Mt.¹ Mc.¹). Ἐπιθεῖς τὰς χεῖρας αὐτῷ: the laying on of hands is vouchsafed as an additional help to the blind man’s faith. In some cases it seems to have been the only sign of healing used (6:5, Lc. 4:40, 13:13).

ἐπηρώτα αὐτόν Εἴ τι βλέπεις;] For the imperf. cf. 5:9, 8:27, 8:29. The question is regarded as a factor in a process which is passing before the reader’s mind. On εἰ as a direct interrogative see WM., p. 639; the traditional text softens but at the same time weakens the sentence (see vv. 11.). The Lord recognises that the recovery of sight in this case will be gradual; Victor: σημαίνων ὡς ἀτελὴς τῶν προσαγόντων ἡ πίστις καὶ αὐτοῦ τοῦ πεπηρωμένου τὰς ὄψεις.

24. ἀναβλέψας ἔλεγεν κτλ.] At the question the man involuntarily raised his eyes. Ἀναβλέπειν is either (a) to look up (6:41, 7:34, 16:4) or (b) to recover sight (10:51, 10:52); the context determines the meaning in each case. The same ambiguity appears in certain other verbs compounded with ἀνά e.g. ἀνάγειν, ἀναδιδόναι, ἀναδύεσθαι, ἀνακαλεῖν. Βλέπω τοὺς ἀνθρώπους κτλ., “I see men, for I perceive objects like trees walking.” As yet he can discriminate a man from a tree of the same height only by his movements; the image reflected on the retina is still indistinct; “nec caecus est nec oculos habet” (Jerome). Cf. Jud. 9:36 τὴν

σκιὰν τῶν ὀρέων σὺ βλέπεις ὡς ἄνδρας: Field compares the proverb οὐδὲ ἀνθρώπους ἐώρων τοὺς ἀνθρώπους. The reading of the R.T. which omits ὅτι and ὀρῶ—"I see men like trees, walking"—is easier, but comparatively pointless. On the distinction between βλέπω and ὀρῶ see 4:12, note.

25. εἶτα πάλιν ἔθηκεν κτλ.] A second application of the Lord's hand completes the cure. Διέβλεψεν, ἀπεκατέστη, ἐνέβλεπεν represent the completeness of the recovery in three aspects; the man saw perfectly, his faculty of sight was from that hour restored, he was able henceforth to examine every object and interpret the phenomena correctly. The reading of D latt. (ἤρξατο ἀναβλέψαι), while it aims at removing a tautology, misses the point of Mc.'s description; the second imposition of hands, unlike the first, was followed by perfect restoration. Διαβλέπειν, to see clearly, does not occur in the LXX., but. Aq. substitutes διάβλεψις for ἀνάβλεψις in Isa. 61:1; in the N. T. its meaning is well illustrated by Mt. 7:5 = Lc. 6:42 ἔκβαλε ... τὴν δοκὸν καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος, 'thou shalt gain clearness of vision.' Ἐμβλέπειν, to turn and fix the eyes upon (cf. Jud. 16:27 (A), 1 Esdr. 4:33 (A), Mt. 19:26, Mc. 10:21, 10:27, 14:67, Jo. 1:36, 1:43), implies the power to concentrate the attention on a particular object: the construction is usually ἐμβλ. τινί or εἰς, but ἐμβλ. τινά occurs in Jud. l.c., Isa. 5:12. Τηλαυγῶς, 'clearly, though at a distance'; his sight served for distant objects as well as for those near at hand, so completely was it restored; cf. Strabo 17:30 ἀφορῶνται δ' ἐνθὲνδε τηλαυγῶς αἱ πυραμίδες. The adv. is ἅπ. λεγ. in the N. T.; the LXX. use τηλαυγῆς (Lev. 13:2, 13:4, 13:19, 13:24, Job 37:21, Ps. 18. (19.) 8), τηλαύγημα (Lev. 13:23), τηλαύγησις (Ps. 17. (18.) 12). Δηλαυγῶς (vv. 11.), besides being a word of doubtful authority, misses an important point.

As Gould rightly remarks (in opposition to Weiss): "we have no right to argue from this single case that gradualness was the ordinary method" of the Lord's working. On the contrary, the abnormal character of this incident is probably the cause of its being selected by the Evangelist or St Peter. Euth. is probably not far from the truth in his explanation of the slowness of the recovery: ἀτελῶς δὲ τὸν τυφλὸν τοῦτον ἐθεράπευσεν ὡς ἀτελῶς πιστεύοντα. For homiletic treatment cf. Bede: "paullatim et non statim repente curat quem uno mox verbo si vellet poterat curare, ut magnitudinem humanae caecitatis ostenderet, quae quasi pedetentim et per quosdam profectuum gradus ad lucem divinae visionis solet pervenire."

26. εἰς οἶκον αὐτοῦ] Our Lord seems to have desired that those who had been recently healed should seek the retirement of their own homes, cf. 2:11, 5:19. The house was apparently away from the town: see next note.

μηδὲ εἰς τὴν κώμην εἰσέλθης] 'So far from holding any conversation with the people of the village, do not even enter it for the present: go straight home.' The reading is discussed at some length in WH., *Intr.*, § 140; a defence of the traditional text is attempted by Burgon-Miller, *Causes of Corruption*, p. 273 f. Dr Heft points out that "the peculiar initial μηδέ has the terse force of many sayings as given by St Mark." Μηδέ is used with the imperative in the same sense (= *ne quidem*) in Eph. 5:3, 5:2 Thess. 3:10, and with the infinitive by Mc. (2:2, 3:20); but there is no precise parallel in the N. T. Jerome's mystical interpretation is curious: "vade in demure tuam, h. e. in demure fidel, h. e. in ecclesiam; ne revertaris in viculum Iudaeorum."

27–30. JOURNEY TO NEIGHBOURHOOD OF CAESAREA PHILIPPI. QUESTION AS TO THE LORD’S PERSON (Mt. 16:13–20, Lc. 9:18–21).

27. καὶ ἐξῆλθεν ὁ Ἰησοῦς κτλ.] From Bethsaida the Lord and the Twelve moved northwards, following the course of the Jordan till they reached the neighbourhood of its sources; the road may have lain entirely on the E. bank, or the party may have crossed the river below the waters of Merom where the bridge known as *Jisr benât Yakûb* joins the Jaulân to Galilee. The Caesarea to whose ‘villages’ they came was distinguished from that upon the coast of the Mediterranean (the Caesarea of the Acts, K. ἡ παράλιος, at an earlier time Στράτωνος πύργος as Caesarea Philippi: it was in Philip’s tetrarchy (Lc. 3:1), and had been recently rebuilt in part by Philip’s munificence, and named after Augustus, as Bethsaida had been renamed Julias after the daughter of the Emperor; Joseph. *ant.* 18. 2. 1 Φίλιππος δὲ Πανεάδα τὴν πρὸς ταῖς πηγαῖς τοῦ Ἰορδάνου κατασκευάσας ἀνομάζει Καισάρειαν· κώμην δὲ Βηθσαιδὰ πρὸς λίμνῃ τῇ Γεννησαρίτιδι πόλεως παρασχὼν ἀξίωμα ... Ἰουλίᾳ θυγατρὶ τῇ Καίσαρος ὁμώνυμον ἐκάλεσεν. In passing from one of Philip’s new cities to the other the Lord found Himself in a more distinctly and aggressively Hellenised country. The old name of the town—Paneas, now Bînias—marked it as sacred to the worship of Pan; its second name connected it with the worship of the Emperor, in whose honour a temple had been erected close to the old shrine of Pan (Joseph. *ant.* 15. 10. 3). The population was chiefly Gentile (cf. Schöerer 2. 1:133 ff.), yet, as this context shews, not exclusively so, especially in the suburbs, to which the Lord seems to have confined Himself. The physical surroundings of Caesarea are graphically described by Stanley, *S. and P.* p. 397: “over an unwonted carpet of turf ... through a park-like verdure ... the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness, and again there is a rush of waters through deep thickets, and the ruins of an ancient town ... rise on the hill side: in its situation, in its exuberance of water, its olive groves, and its view over the distant plain, almost a Syrian Tivoli”; cf. G. A. Smith, *H. G.*, p. 473 f. For the Talmudic name, קְסָרֵי פִילִיפּוֹס or פִּילִיפּוֹס, see Neubauer, *Geogr. du Talm.*, p. 237. Αἱ κῶμαι Καισαρίας (Mt. τὰ μέρη: cf. note on 7:24) are the villages and small towns that clustered round Caesarea, and belonged to its territory (WM., p. 234)—its ‘daughter towns’; so the phrase is used repeatedly in the LXX. of Joshua and 1, 2 Chronicles.

ἐν τῇ ὁδῷ ἐπηρώτατοὺς μαθ.] Probably one of the chief purposes of the long journey over a relatively unfrequented road was to afford opportunities for the instruction of the Twelve. The Lord begins by eliciting their views with regard to Himself. The Galilean ministry was now practically at an end; the way to the Cross was opening before Him. Thus the moment had come for testing the result upon the Twelve of what they had seen and heard, and preparing them for the future. It was felt by Jesus Himself to be a crisis of great moment, and He prepared for it by prayer (Lc. 9:18), as He had prepared for the first circuit of Galilee (Mc. 1:35), and for the selection of the Twelve (Lc. 6:12). For another important conversation ἐν τῇ ὁδῷ cf. 10:32.

τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;] Mt. τ. λ. οἱ ἄνθρ. εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; Lc. τ. με οἱ ὄχλοι λ. εἶναι; He asks for information, perhaps in order to lead them to the further question which follows, or it may have been from a desire to ascertain by the ordinary methods of human knowledge what they would have had opportunities of knowing, which

were denied to Him by the circumstances of His position (cf. 5:30 *b*, note). Not even the Pharisees ventured to discuss the Master in His presence.

28. Ἰωάννη τὸν βαπτιστὴν κτλ.] Sc. λέγουσιν οἱ ἄνθρωποι σε εἶναι. These conjectures have already been mentioned (6:14, 6:15, where see notes). Matthew adds that some had singled out the prophet Jeremiah—possibly (Edersheim, 2:79) on account of the denunciatory character of one side of our Lord's teaching, possibly (J. Lightfoot on Mt. 27:9) because Jeremiah occupied the first place in the order traditionally assigned to the 'Latter Prophets' (cf. Ryle, *O. T. Canon*, p. 225 ff.). Cf. the references to Jeremiah in 2 Macc. 2:5 ff., 15:14 f.; in 4 Esdr. 2:18 the return of both Isaiah and Jeremiah is anticipated, "mittam tibi adiutorium pueros races Isaiam et Hieremiam"; see Weber, *Jüd. Theologie*², p. 354. Few in Galilee, it seems, had spoken of Jesus as Messiah (see however Mt. 9:27), though in Judaea this possibility had been freely discussed (Jo. 7:28–31, 41, 9:22), and even in Samaria (Jo. 4:29), and perhaps in Phoenicia (Mt. 15:22). Perhaps the advent of a national deliverer was not so anxiously awaited in a country where members of the Herod family were in power as in Judaea under Roman sway; yet see Jo. 6:15.

29. καὶ αὐτός] Αὐτός is not emphatic, but, like ὁ δέ, serves to shew that the previous speaker takes up the conversation again. Ὑμεῖς δὲ τίνα κτλ. 'but ye'—in contrast to men in general—'those without' (cf. 4:11). Λέγετε, in your ordinary conversation, among yourselves or with others. Ἀποκριθεὶς ... λέγει: an instance of the aor. part. of identical action coupled with a pres., cf. Burton, § 141; Mt., ἀποκρ. εἶπεν. All the Synoptists attribute the answer to Peter, but they report it differently. Mc.'s brief σὺ εἶ ὁ χριστός becomes in Lc. τὸν χριστὸν τοῦ θεοῦ and in Mt., σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. But in each of the forms the essence of the confession is the same. In the O.T. the priest or king is GOD's Anointed: 1 Regn. 26:9, 26:11 χριστὸν Κυρίου (מְשִׁיחַ יְהוָה), 2 Regn. 23:1 χρ. θεοῦ Ἰακώβ (מֶלֶךְ אֱלֹהֵי יַעֲקֹב), and the ideal King of the Psalms is also son of God (Ps. 2:7, 89:26, 89:27); cf. Enoch 105:2, and on the import of the last ref. Stanton, *J. and Chr. M.*, p. 288. For a discussion of the title as applied to Christ in the Gospels see Dalman, *Worte*, 1. p. 219 ff., and art. *Son of God* in Hastings, *D.B.* 4. The epithet ὁ ζῶν is possibly suggested by the pagan surroundings of Caesarea; for its use in the O.T. cf. Esth. 6:13, 8:13, Sir. 18:1, Dan. 5:23 (LXX.), 6:20 (21) (Th.), and the constant phrases ζῆ Κύριος, ζῶ ἐγώ, λέγει Κύριος: in the N. T. it occurs again in Mt. 26:63, Jo. 6:57 (ὁ ζῶν πατήρ), Rom. 9:26, 2 Cor. 6:16, 1 Th. 1:9, 1 Tim. 3:15, 4:10, Heb. 3:12, 9:14, 10:31, 12:22, 1 Pet. 1:23, Apoc. 7:2, 10:6, 15:7 (ὁ ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων).

According to Mt. 14:33 (ἀληθῶς θεοῦ υἱὸς εἶ) Jo. 6:69 (σὺ εἶ ὁ ἅγιος τοῦ θεοῦ), this was not the first occasion upon which the Messiahship of the Lord had been confessed by the Twelve. Peter in particular had known who He was from the first (Jo. 1:41). But his belief is now solemnly and formally professed, and the Lord rewards this act of recognition on the part of His Apostle with a remarkable promise which Mt. alone has preserved (Mt. 16:17 ff., cf. Herr, *Ecclesia*, p. 10 f.). On Mc.'s omission of the reward cf. Victor: τὴν γὰρ ἀκριβεστέραν περὶ τούτου διήγησιν παρεχώρησεν ὁ παρὼν εὐαγγελιστὴς τῷ Ματθαίῳ ... ἵνα μὴ δόξη Πέτρῳ τῷ ἑαυτοῦ χαρίζεσθαι διδασκάλῳ. Eusebius (*D.E.* 3:3) is perhaps more accurate: ταῦτα μὲν οὖν ὁ Πέτρος εἰκότως παρασιωπᾶσθαι ἤξιον· διὸ καὶ Μάρκος αὐτὸ παρέλιπεν.

30. καὶ ἐπετίμησεν αὐτοῖς κτλ.] Lc., ἐπιτιμήσας αὐτοῖς παρήγγειλεν. On this use of ἐπιτιμᾶν cf. 1:25. The censure which the word implies belongs here only to the disobedience which the Lord has reason to anticipate (cf. 1:45, 7:36); Vg. *comminatus est eis ne cui dicerent*. Περὶ αὐτοῦ, i.e. as Mt. explains, ὅτι αὐτός ἐστιν ὁ χριστός. The spread of such a rumour would have either precipitated the Passion, or prevented it at the cost of substituting a national and political movement for one which was spiritual and universal.

31–33. THE PASSION FORETOLD; PETER REPROVED (Mt. 16:21–23, Lc. 9:22).

31. ἦρξάτο διδάσκειν] Mt. ἀπὸ τότε ἦρξάτο Ἰησοῦς Χριστὸς δεικνύειν. It was a new departure, beginning with the moment when by the confession of the Twelve he was acknowledged to be the Christ. The Christ must suffer (Lc. 24:26, Acts 26:23 παθητὸς ὁ χρ.); so prophecy had clearly foretold (Acts 8:32–35). But the idea was nevertheless strange and repulsive to the Jewish mind; see Westcott, *Study of the Gospels*, p. 141, Stanton, p. 125 ff., Schürer 2. 2. p. 184 ff.; quite other thoughts were associated with the name of Messiah. The Lord therefore does not say as yet δεῖ τὸν χριστὸν πολλὰ παθεῖν, but calls Himself as heretofore τὸν υἱὸν τοῦ ἀνθρώπου (Mc. Lc.). Irenaeus (3:16. 3:5) quotes this passage against the Docetic notion of an impassible Christ. For δεῖ cf. 9:11, 13:7, Lc. 24:26, Acts 23:11, 27:24, 1 Cor. 15:25, Apoc. 1:1. Πολλὰ παθεῖν: a frequent phrase in reference to the Passion, cf. Mt. 16:21, Mc. 9:12, Lc. 9:22, 17:25; the Lord suffered πολλά but not πολλάκις, Heb. 9:26.

ἀποδοκιμασθῆναι ... ἀποκτανθῆναι ... ἀναστῆναι] A remarkably complete outline of the Passion in its three stages: (1) the official rejection of the Messiah by the Sanhedrin, (2) His violent death, (3) His victory over death. Καὶ ἀποδοκιμασθῆναι (Mc., Lc., omitted by Mt.) looks back to Ps. 117. (118.) 22; cf. 22:10, 1 Pet. 2:4 ff.; ἀποδοκιμάζειν (=סָדַף Ps *l.c.*) is to reject after scrutiny, and implies an official testing and rejection of His claims. This was to be conducted by the three factors in the national council acting together (ὑπὸ τῶν πρ. καὶ ἀρχ. καὶ γρ. Mt., so Lc.), but each severally responsible and consenting to the verdict (ὑπὸ τῶν πρ. καὶ τῶν ἀρχ. καὶ τῶν γρ., Mc.). The words distinctly contemplate Jerusalem as the scene of the rejection, for there only could the ἀρχιερεῖς be found, or the three classes take common action. The three are mentioned together again 11:27, 14:43, 14:53 (οἱ ἀρχ. κ. οἱ γρ. κ. οἱ πρ.), 15:1 (οἱ ἀρχ. μετὰ τῶν πρ. καὶ γρ.). For the γρ. see note on 1:22; the ἀρχιερεῖς (Vg. *summi sacerdotes*, A. V. and R. V., “chief priests”) are the heads of the priestly class, High Priest and ex-High Priests, and other leading members of the sacerdotal aristocracy; cf. Acts 4:6 ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ, and see Blass *ad l.* and Schürer 2. 1. p. 177 ff. The πρεσβύτεροι (to be distinguished of course from the elders of 7:3, 7:5) appear to have been the non-professional or lay element in the Council—a survival apparently of the γερούσια of Maccabean times (1 Macc. 12:6, 12:3 Macc. 1:8) and of the primitive לְזִקְנֵי יִשְׂרָאֵל (Exod. 17:5).

καὶ ἀποκτανθῆναι] So also Mt., Lc.; this late pass. aor. occurs in 1 Macc. 2:9, and again in Mc. 9:31 (cf. WSchm., p. 128). Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι: Mt., Lc., Lc., καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Ἐγείρομαι is used of the Resurrection in Mc. (WH.) exclusively, in Mt. and Lc. the two verbs appear to be employed indiscriminately; in doctrinal passages ἐγείρομαι as a pass. in form suggests the thought of ὁ ἐγείρας (Rom. 4:24 f., 8:11, 8:34, 1 Cor. 15:14, 15:15, cf. Ign. *Trall.* 9), but this is hardly present to the writers of the Gospel

narrative. Μετὰ τρ. ἡμ.; so Mc. always (9:31, 10:34), except when he uses διὰ τριῶν ἡμερῶν (13:2, *v.l.*, 14:58) in reference to the saying of Jo. 2:19. Mt. also has μετὰ τρ. ἡμ. in 27:63, but elsewhere he writes τῇ τρίτῃ ἡμέρᾳ (16:21, 17:23, 20:19), and so Lc. 9:22, 18:33 (τῇ ἡμ. τῇ τρ.), 24:7, 24:46, Acts 10:40, and Paul (1 Cor. 15:4, τῇ ἡμ. τῇ τρ.). Mc.'s phrase occurs also, with another reference, in Acts 25:1; cf. μετὰ τρεῖς ἡμέρας (Acts 28:11); μετὰ τρία ἔτη Gal. 1:18; τῇ τρίτῃ Acts 27:19. Both phrases were perhaps suggested by Hos. 6:2, ὑγιᾶσιν ἡμεῖς μετὰ δύο ἡμέρας· ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἀναστησόμεθα. The earliest tradition seems to have inclined to the former, modifying it however so as to retain a reference to the third day. That μετὰ τρεῖς ἡμέρας in this connexion is equivalent to ἐν τῇ τρίτῃ ἡμέρᾳ is clear from the explanatory ἕως τῆς τρίτης ἡμέρας in Mt. 27:64; cf. Mt. 12:40 where the stay of the Lord in the grave is described as “three days and three nights”; see also Field, *Notes*, p. 11. The easier phrase however soon superseded the harder, and is almost universal in early citations from the Gospels (Resch, *aussercan. Par. zu Lc.* p. 147 ff.), and in Creeds it is varied only by the equivalent διὰ τριῶν ἡμερῶν or τριήμερον (Caspari, *Quellen*, 3. p. 70 f.). On the singular renderings of some O. L. texts see J. R. Harris, *Codex Bezae*, p. 91. The Sinaitic Syriac substitutes ‘on the third day’ in Mc., but in Mt. 27:63 retains ‘after three days.’

32. παρρησίᾳ τὸν λόγον ἐλάλει] He spake the saying (so probably here, but cf. 1:45) without reserve (Wycliffe, “pleynli,” “openli”), in the presence of all the Twelve (Euth. φανερώς καὶ ἀπαρακαλύπτως), and in plain, direct words. Παρρησίᾳ (here only in the Synoptists) is contrasted with ἐν κρυπτῷ (Jo. 7:4): ἐν παροιμίαις (Jo. 16:25, cf. 29). The more usual forms are μετὰ παρρησίας (Prov. 10:10, Acts 2:29), ἐν παρρησίᾳ (Sap. 5:1, Jo. 16:29); παρρησίᾳ is specially frequent in Jo. (7:13, 7:26, 10:24, 11:14, 11:54, 16:25, 18:20). For the general sense and use of the word see Lightfoot on Col. 2:15.

προσλαβόμενος ὁ Πέτρος αὐτόν κτλ.] To Peter such frankness seemed to be indiscreet; such premonitions of failure were at variance with all his conceptions of the Christ. The Master had manifested a momentary weakness; it was his duty as senior of the Twelve to remonstrate. He took the Lord aside a little, as if to ask a question or to give some information privately, perhaps in order to spare the Master the pain of a public remonstrance, ‘as if sparing Him,’ Syr.^{sin.} (Bede: “he praesentibus ceteris condiscipulis magistrum videatur arguere”). Προσλαβέσθαι (Mt. Mc.) is used of the stronger or wealthier coming to the help of the weaker or poorer (Ps. 17. (18.) 17 (8A), 26. (27.) 10, Acts 18:26, Rom. 14:1, 14:3, 15:7), and carries here an air of conscious superiority (cf. Hastings, *D. B.*, 3. p. 760 *a*). Something of this officiousness had shewn itself already in Simon Peter’s relations to his Master (1:36); the tension of his recent act of faith and the exaltation of feeling which followed it probably exaggerated a fault of natural character, and led to the astounding conduct described in the next words.

ἤρξατο ἐπιτιμαῖν αὐτῷ] Mt. gives the words: ἰλεώς σοι (1 Macc. 2:21), Κύριε, οὐ μὴ ἔσται σοι τοῦτο.

33. ὁ δὲ ἐπιστραφεὶς κτλ.] The Lord turned sharply round as if to face the speaker—a characteristic act, see 5:30, Mt. 9:22, Lc. 7:9, 7:44, 9:55, 10:23, 14:25, 22:61, 23:28, Jo. 1:38; for ἐπιστρέφειν (ἐπιστρέφειν) in this sense cf. 5:30, Jo. 21:20, Acts 9:40, Apoc. 1:12. On this, as on a later occasion (Lc. 22:61), a mere look might have sufficed to bring Peter to repentance; but Jesus as He turned caught sight of the rest of the Twelve (ιδὼν τοὺς μαθητάς

αὐτοῦ), who were probably watching the scene with interest, and perhaps shared Peter's views. A public reproof was therefore necessary, and the Lord did not spare His first Apostle; ἐπετίμησεν Πέτρῳ, so Mc. only, apparently in reference to v. 32, ἤρξατο ἐπιτιμᾶν, cf.

Bengel: "dum increpat, increpationem meretur," a point which the Vg. misses—*coepit increpare ... comminatus est*. Mc., who does not record the Lord's commendation of Peter, accentuates the reproof.

ὑπάγε ὀπίσω μου, Σατανᾶ] Cf. Mt. 4:10 ὑπάγε, Σατανᾶ—the words in which the Lord before the beginning of His public work dismissed the Tempter, when he offered the kingdoms of the world on condition of receiving homage for them. This temptation was now renewed by Satan in the person of the Apostle who desired his Master to put from Him the prospect of the Cross. It is unnecessary to suppose either that Peter is here called 'Satan' (cf. Jo. 6:70), or that the word is to be understood simply in its etymological sense, adversary' (Victor, ὃ ἐστὶν ἀντικείμενε: see note on 1:13). The Lord recognises His great adversary in Peter, who for the moment acts Satan's part. Thpht.: ὁ σατανᾶς μόνος οὐ θέλει αὐτὸν παθεῖν ... Σατανᾶν ὀνομάζει τὸν Πέτρον ὡς τὰ Σατανᾶ φρονοῦντα, cf. Macar. Magn. 3:27 οὐ Πέτρου τὸ ῥῆμα ἀλλ' ὑποβολὴ τοῦ σατανᾶ τὸ λεχθέν. Ὑπάγειν ὀπίσω τινός (Mt., Mc. here: not in the true text of Mt. 4:10) is interpreted by Origen in a favourable sense as = ἀκολουθεῖν ὁ. τ.: διὰ μὲν τὴν πρόθεσιν, οὕσαν δεξιάν, λέγει αὐτῷ Ὑ. ὁ. μ., οἶονεὶ καταλιπόντι τὰ δι' ὧν ἡγνόει ... ἀκολουθεῖν τῷ Ἰησοῦ. But ὑπάγειν is not = ἐλθεῖν (5:34); it implies removal, not approach, and ὀπίσω μου in this connexion represents defeat and banishment from the sight of the conqueror, not a closer attachment to the company of the Master; cf. Ps. 6:11 (8A), 9:4, 49. (50.) 17, Isa. 38:17. If Peter identified himself with Satan, he must share Satan's repulse and exile.

ὅτι οὐ φρονεῖς κτλ.] It is not merely the officiousness of Peter which is rebuked, but the graver error which led him to interfere. His resistance to the thought of the Passion revealed a deep cleavage between his mind and the mind of GOD. The illumination which had enabled him to apprehend the Messiahship of Jesus (Mt. 16:17) left him still unable to assimilate the λόγος τοῦ σταυροῦ. On this fundamental point he was not in sympathy with the Divine order of things. Φρονεῖν τὰ τοῦ θεοῦ = φρ. τὰ τοῦ πνεύματος, the opposite of φρ. τὰ τῆς σαρκός (Rom. 8:5) or τὰ ἐπίγεια, τὰ ἐπὶ τῆς γῆς (Phil. 3:19, Col. 3:2); such conformity with the Divine Mind distinguished the Master and is the aim of the true disciple (Phil. 2:5). It is interesting to see how this Gospel phrase reflects and expands itself in the Pauline Epistles. For earlier instances of φρονεῖν τὰ τινος cf. Esth. 8:13, 1 Macc. 10:20, and in non-Biblical Gk., Dem. in Phil. 3 οἱ τὰ Φιλίππου φρονοῦντες, Dion. H. 2. οἱ φρονοῦντες τὰ τῆς ὀλιγαρχίας; and for a practical application of the present passage see Orig. in Mt. t. 12:23 μὴ νομίσωμεν τοίνυν τὸ τυχὸν εἶναι ἀμάρτημα φρονεῖν τὰ τῶν ἀνθρώπων, δέον ἐν πᾶσι φρονεῖν τὰ τοῦ θεοῦ. Cf. Iren. 3:18. 4. Mt. prefixes σκάνδαλον εἰ μου—words that reveal the reality of the temptation which such a suggestion as Peter's presented to our Lord, and serve to explain the warmth with which he repels it.

34–9. 1. PUBLIC TEACHING ON SELF-SACRIFICE (Mt. 16:24–28, Lc. 9:23–27).

34. προσκαλεσάμενος τὸν ὄχλον κτλ.] Mt. εἶπεν τοῖς μαθηταῖς αὐτοῦ, Lc. ἔλεγεν δὲ πρὸς πάντας. Only Mc. calls attention to the unexpected presence of a crowd. Even in the villages of Caesarea the Lord was recognised and followed by the Jewish population. The

prediction of the Passion was for the Twelve alone; but the crowd could share with them the great practical lessons which it suggested, and it needed them at this moment when it was pressing with too light a heart into the Kingdom of God. Bengel: “doctrina catholica.”

εἴ τις θέλει ὀπίσω μου ἔλθεῖν κτλ.] The words are identically the same in Mt. down to ἔνεκεν ἐμοῦ, and with one exception there is no important variation in Lc. Such a saying uttered on such an occasion would naturally impress itself verbally on the Twelve, and gain currency in an identical form. The phrase ἔλθεῖν ὀπ. μου is not suggested by the ὑπάγε κτλ. of v. 33 but by the eagerness of the crowd or the presence of the Twelve: see note on 1:17. To constitute a loyal disciple three things were necessary. (1) Ἀπαρνήσασθαι ἑαυτόν, to deny, i.e. to refuse to recognise, to ignore, oneself. The verb occurs in Isa. 31:7 ἀπαρνήσονται (יִסְדְּמוּ) οἱ ἄνθρωποι τὰ χειροποίητα αὐτῶν; in the N. T., besides this context, it is used in reference to the disciple who denies all knowledge of his master (Lc. 22:34), or the master who refuses to recognise the unworthy disciple (Lc. 12:9): ἀρνέσθαι is similarly employed by Mt., Lc., Jo., Jude, Paul. The idea is very inadequately represented by the current notions of ‘self-denial’ which regard it as the abnegation of a man’s property or rights rather than of himself: the true interpretation is given by St Paul, Gal. 2:19 f. ἀπέθανον, ἵνα θεῶ ζήσω· Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός. Cf. Thpht.: τί δέ ἐστι τὸ ἀπαρν. ἑαυτόν οὕτως ἂν μάθοιμεν ἔαν γνῶμεν τί ἐστὶ τὸ ἀρνήσασθαι ἕτερον. ὁ ἀρνούμενος ἕτερον ... οὐκ ἐπιστρέφεται, οὐ συμπάσχει, ἅτε ἅπαξ ἀλλοτριωθείς. οὕτως οὖν καὶ ἡμεῖς βούλεται τοῦ ἡμετέρου σώματος ἀφειδεῖν. Bede: “pensemus quomodo se Paulus abnegaverat qui dicebat, ‘Vive autem iam non ego.’” (2) Ἄραῖ τὸν σταυρὸν αὐτοῦ, to put oneself into the position of a condemned man on his way to execution, i.e. to be prepared to face extreme forms of shame and loss. This reference to crucifixion was perhaps not new to the Twelve (Mt. 10:38); to the crowd at least it must have been deterrent in a high degree, suggesting a procession of *furciferi* headed by Jesus and consisting of His followers. Such wholesale crucifixions had occurred within memory (Schörer, 11. 1. p. 5) and might be expected in case of a revolt. Lc. adds καθ’ ἡμέραν in view of Christian experience, which had learnt to see the Cross in ordinary trials, but the Lord’s words were doubtless intended also to prepare His followers for the supreme trial of faith. (3) Ἀκολουθεῖν, to persevere in the exacting course of a personal following (cf. 1:18). Without this martyrdom itself would be insufficient; cf. Victor: ἐπειδὴ γάρ ἐστι καὶ πάσχοντα μὴ ἀκολουθεῖν ὅταν μὴ δι’ αὐτόν τι πάθῃ, ἵνα μὴ νομίῃς ὅτι ἀρκεῖ τῶν κινδύνων ἢ φύσις, προστίθῃσι καὶ τὴν ὑπόθεσιν ἵνα ταῦτα ποιῶν αὐτῷ ἀκολουθῇς. The following is to be habitual and permanent (ἀκολουθεῖτω, pres., cf. ἀπαρνησάσθω, ἀράτω).

35. ὃς γὰρ ἐὰν θέλῃ κτλ.] A saying attributed to our Lord on more than one other occasion (Mt. 10:39, Lc. 17:33, Jo. 12:25). The key to its interpretation lies in the Biblical use of ψυχή. In the O. T. ψ. is the usual equivalent of נֶפֶשׁ, the conscious life of feeling and desire (Schulz, 2. p. 246). The N. T. distinguishes this life from merely physical animation on the one hand (Mt. 10:28, cf. 4 Macc. 13:14), and from the higher life of the πνεῦμα on the other (1 Cor. 10:14, 15:45, 1 Thess. 5:23, Heb. 4:12). Thus the ψυχή holds a mediating position between σῶμα and πνεῦμα (see Ellicott, *Destiny of the creature* v.; Lightfoot on 1 Thess. 1. c.), and the word is used with a lower or higher reference in different contexts; for exx. of the former see Mt. 2:20, 6:25, Jo. 10:15 ff., Rein. 11:3, Phil. 2:30, and for the latter,

Mt. 11:29, Mc. 14:34, Jo. 12:27, Heb. 6:19, 1 Pet 1:22; the English versions seek to distinguish the two uses by the double rendering 'life' and 'soul.' In the present saying both meanings are in view, and an adequate translation is perhaps impossible. We may paraphrase: 'the man whose aim in life is to secure personal safety and success, loses the higher life of which he is capable, and which is gained by those who sacrifice themselves in the service of Christ.' The immediate reference is doubtless to the alternative of martyrdom or apostasy, but the saying admits of wider application; cf. the form which it takes in Jo. 12:25, and the variations here in Mt., Lc. All self-seeking is condemned as self-destruction, all true self-sacrifice is approved as self-preservation. Victor: ὁ δὲ λέγει τοιοῦτον ἐστὶν οὐκ ἀφειδῶν ὕμῶν ἀλλὰ καὶ σφόδρα φειδόμενος ταῦτα ἐπιτάττω. Bede: "ac si agricolae dicatur, 'Frumentum si servas, perdis; si seminas, renovas.'"

"Ὅς δ' ἂν ἀπολέσει (Mt., Lc., ἀπολέσῃ) is a construction which appears occasionally in Biblical Gk., cf. Jud. 11:24 ἃ ἔὰν κληρονομήσῃ σε (B), Jer. 49. (42.) 4 ὁ λόγος ὃν ἂν ἀποκριθῇσεται; for N. T. exx. see WH., *Notes*, p. 172, WM., p. 385, Blass, *Gr.* p. 217. Ἐνεκεν ἐμοῦ (omitted in 'Western' texts) is one of those striking claims upon the absolute devotion of His followers which reveal our Lord's consciousness of a Divine right. The addition καὶ τοῦ εὐαγγελίου is characteristic of Mc.; cf. 1:1, 1:15, 10:29. Mc. alone of the Evangelists uses τὸ εὐαγγέλιον absolutely; cf. Salmon, *H. E.* p. 37. For the contrast of σῶζειν and ἀπολλύναι comp. 1 Cor. 1:18, 2 Cor. 2:15, James 4:12; similarly σωτηρία is opposed to ἀπώλεια, Phil. 1:28. Salvation is predicated of the soul in Jas. 1:20, 5:15, 1 Pet. 1:9.

36. τί γὰρ ὠφελεῖ ἄνθρωπον κτλ.] Self-sacrifice is the truest self-interest, for (γὰρ) a man gains nothing by the acquisition of the whole world if the penalty is his own personal life. "The question is ... between that life which consists mainly in having, and that which consists in being" (Gould). The Lord seems to have still in view the temptation described in Mt. 4:8 (see note on v. 33). For τί ὠφελεῖ or ὠφελήσῃ cf. Hab. 2:18 (לֹא יִנְהִיגָהּ), Sap. 5:8, 1 Cor. 14:6, Heb. 4:2; Mt., Lc., τί γὰρ ὠφελήσῃσεται (ὠφελεῖται) Clem. Al *strom.* 6:13, Ps.-Clem. *hom.* 6 τί τὸ ὄφελος; see Resch, p. 150 ff. Κερδῆσαι ... ζημιωθῆναι: for the contrast cf. Phil. 3:8. The population of the northern towns, esp. perhaps of such a town as Caesarea, was deeply occupied in the pursuit of wealth (cf. Merrill, cc. 8., 16.), as the frequent references in the Gospels to wealth and worldly care suggest. The Lord saw that the penalty was too often the loss of the higher personal life (ἐαυτὸν ζημιωθείς, Lc.). Ζημιοῦν is properly to confiscate or fine (1 Esdr. 1:36, 8:24), but also to inflict a penalty of any kind (e.g. death, 2 Macc. 4:48; loss of one's handiwork, 1 Cor. 3:15); for ζ. τὴν ψ. cf. Prov. 19:16 κακόφρων ἄνθρωπος ζημιωθήσεται· ἔὰν δὲ λοιμεύηται, καὶ τὴν ψυχὴν αὐτοῦ προσθήσει: Philo, *ebr.* 3 ζημιουμένους δὲ πάντα, χρήματα, σώματα, ψυχάς. Lightfoot on Phil. *l.c.* cites a line from Menander which is a partial parallel to this saying of Christ: κέρδος πονηρὸν ζημίαν ἀεὶ φέρει. Cf. Origen *in Mt.* t. 12:28 κερδαίνει τὸν κόσμον ὃ ὁ κόσμος οὐ σταυροῦται· ὃ δὲ κόσμος οὐ σταυροῦται ἐκείνῳ ἔσται ζημία τῆς ψυχῆς αὐτοῦ. The κόσμος is the external considered as a counter attraction to the spiritual and eternal: cf. 1 Jo. 2:15 ff., with Westcott's notes. For an early comment on this saying of Christ see Ps.-Clem. *hom.* § 6.

37. τί γὰρ δοῖ κτλ.] Another link in the chain of reasoning. The man is not a gainer by his transaction, for (γὰρ) the loss he has suffered is irreparable. Ἀντάλλαγμα, *commutatio*, is the price received in exchange for an article of commerce; cf. Ruth 4:7, 3 Regn. 20. (21.) 2 δώσω

σοι ἀργύριον ἀντάλλαγμα (A; B, ἄλλαγμα) ἀμπελῶνος, Job 28:15 οὐ σταθήσεται αὐτῇ (sc. τῇ σοφίᾳ) ἀργύριον ἀντάλλαγμα αὐτῆς (cf. ν. 17), and esp. Sir. 26:14 οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς, “no money can purchase (i.e. there is nothing so valuable as) an instructed, disciplined soul.” The saying before us carries the thought of Jesus ben Sira further: there is nothing which can take the place of the soul in any man: comp. the fine lines in Eur. *Or.* 1155 οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφής, | οὐ πλοῦτος, οὐ τυραννίς· ἀλόγιστον δέ τι | τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου. The idea of the irredeemableness of the lost soul (Wycliffe, “what chaungyng schal a man þyve for his soule?” Tindale, “what shall a man geve to redeme his soule agayne?”), to which expositors usually refer, does not lie in the word, even if it is in the background of the thought; for a redemptive price Mc. uses λύτρον, see 10:45, note. On the form δοῖ=δῶ conj. cf. 4:29, 5:43, notes.

38. ὃς γὰρ ἐὰν ἐπαισχυνηθῇ κτλ.] This final γὰρ carries us on to the issue of human life, and places the whole struggle between self-seeking and self-sacrifice in the light of the eternal order. The words retain their Marcan form in Lc.; in Mt. they are more general and at the same time more dogmatic (μέλλει ἔρχεσθαι ... καὶ τότε ἀποδώσει κτλ.). “Ὁς γὰρ ἐὰν ἐπαισχυνηθῇ) corresponds to ὃς γὰρ ἐὰν θέλῃ ... σῶσαι of ν. 35; μὲ καὶ τοὺς ἐμοὺς λόγους looks back to ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου. If some would lack physical courage to face death, more would fail through want of moral courage, as St Peter himself did more than once (14:66 ff., Gal. 2:11 ff.; contrast Rom. 1:16, Gal. 6:14, 2 Tim. 1:12, 1:16, 1 Pet. 4:16). On the σκάνδαλον τοῦ σταυροῦ in the first age see 1 Cor. 1:18 ff.; and for a magnificent instance of the spirit in which it could be met cf. Tert. *de carne Chr.* 5, “salvus sum si non confundar de domino meo; ‘qui mei (inquit) confusus fuerit, confundar et ego eius.’ alias non invenio materias quae me per contemptum ruboris probent bene impudentem et feliciter stultum.” For the compound ἐπαισχύνεσθαι cf. Job 34:19, Ps. 118. (119.) 6 (8^{*}A), Isa. 1:29 (A); it occurs also in the parallel passage of Lc., and seven times in the Pauline Epp. and Hebrews. The construction ἐπαισχ. τινά (τί) is found in Job *l.c.*, Rom. 1:16, 2 Tim. 1:8, 1:16, Heb. 11:16.

ἐν τῇ γενεᾷ ταύτῃ τῇ κτλ.] On γενεά see 8:12, note; for μοιχαλὶς, Mt. 12:39, 16:4. The comparison of Israel to a μοιχαλὶς is adopted from the prophets, esp. Hosea (2:2 (4) ff.), and Ezekiel (16:32 ff.); for ἁμαρτωλός cf. Isa. 1:4 οὐαὶ ἔθνος ἁμαρτωλόν, but the word is perhaps used here as equivalent to πόρνη (Isa. 1:21, Jer. 3:3). In either case the sin laid to the charge of the Lord’s own generation is spiritual: their attitude towards the Christ was evidence of apostasy from GOD.

καὶ ὁ υἱὸς τ. ἀ. ἐπαισχυνηθήσεται] i.e. ‘shall disown him’; cf. Lc. 12:9 ὁ δὲ ἀρνησάμενος ... ἀπαρνηθήσεται, and the λόγος of 2 Tim. 2:12, 2:13 εἰ ἀρνησόμεθα, κάκεῖνος ἀρνήσεται ἡμᾶς. For the converse see Lc. 12:8, Apoc. 3:8 ff.

ὅταν ἔλθῃ ἐν τῇ δόξῃ κτλ.] The earliest announcement of a glorious παρουσία (excepting perhaps Mt. 10:32, 10:33). The δόξα anticipated is clearly that of the Divine Presence, not of a temporal kingdom; there is perhaps an implied contrast to the δόξα τῶν βασιλειῶν τοῦ κόσμου (Mt. 4:8). For τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων (Mt. αὐτοῦ), Lc. substitutes αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγ. ἁγγ., perhaps a later form of the tradition (Dalman, *Worte*, 1. p. 158): yet cf. Mt. 19:28, 25:31, Mc. 10:37, and esp. Jo. 17:5, 17:22, 17:24; Bengel: “gloria ... ut unigeniti.” For the angelic manifestation at the παρουσία see Mt.

13:41, 24:31, 25:31, Mc. 13:27, 2 Thess. 1:7; and for the relation of the angels of GOD to the Son of Man, Jo. 1:51, Heb. 1:6, Apoc. 1:1, 22:16.

CHAPTER 9

9:1. καὶ ἔλεγεν αὐτοῖς κτλ.] A separate note in Mc. (cf. 4:21 ff.), which in Mt. and Lc. has been fused with the preceding context. The words were probably spoken to the Twelve privately after the crowd (8:34) had dispersed.

ἀμὴν λέγω ὑμῖν: cf. 3:28, note. So Mt.; Lc., λέγω δὲ ὑ. ἀληθῶς. Jerome: “iurat Christus: debemus Christo iuranti credere. quod enim in V.T. dicitur, ‘Vivo ego, dicit Dominus,’ in N.T. dicitur, ‘Amen amen dice vobis.’”

εἰσὶν τινες ὧδε τῶν ἐστηκότων κτλ.] The statement was very possibly an answer to some such enquiry, expressed or anticipated, as we find in 13:4(πότε ἔσται ταῦτα;). The prospect of seeing the Son of Man in His glory must have excited the liveliest hopes; the Lord at once encourages and guides this new enthusiasm by a prophecy which events alone could fully interpret. Τινὲς ὧδε τῶν ἐστ. “some here of those that stand by”; for this use of οἱ ἐστ. cf. Mt. 26:73, Jo. 3:29, Acts 22:25. In Mt. the phrase has been changed into τ. τῶν ὧδε ἐστ., whilst for ὧδε Lc. writes αὐτοῦ. For the phrase γεύεσθαι θανάτου cf. Jo. 8:52 (Westcott), Heb. 2:9; the phrase is not found in the O.T., but the Talmud has the corresponding **הַתִּיבָה עֵשׂוּ** (Schöttgen, 1. p. 148), and the metaphorical use of γεύεσθαι occurs in Job 20:18, Ps. 33. (34.) 9, Prov. 29:36 (31:18). Origen seeks (on Jo. 1. c.) to distinguish between γ. θανάτου and θεωρεῖν θάνατον (Jo. 8:51): ἄλλη μὲν τις ἂν εἴη ὁρατικὴ τῆς ψυχῆς δύναμις καὶ θεωρητικὴ, ἄλλη δὲ ἡ γνωστικὴ καὶ ἀντιληπτικὴ τῆς ποιότητος κτλ.; but the distinction can hardly be pressed in a context where the words are not contrasted. “Ἔως ἂν ἴδωσιν κτλ., Vg. *donec videant* (cf. 6:10, 12:36, and see Burton § 322) regnum dei veniens in virtute; for the participle see 5:30, 5:36, notes; the perf. implies that the event described is at once a (potentially) realised fact, and one which, when realised, will abide; in one at least of its aspects the prayer ἐλθάτω ἡ βασιλεία σου will have been fulfilled.

The question remains in what sense these words were accomplished in the lifetime of any who heard them. Mt.’s substitution of τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον ἐν τῇ βασιλείᾳ for τὴν βασιλείαν ... ἐν δυνάμει (cf. Lc.) perhaps indicates that the first generation looked for a fulfilment in the παρουσία (cf. 1 Thess. 4:15). When the event rendered that view untenable, it was natural to connect the promise with the vision which three of the Twelve were privileged to see a week after (v. 2 ff.). This interpretation occurs already in the *excerpts Theodoti* ap. Clem. Al. § 4 εἶδον οὖν καὶ ἐκοιμήθησαν ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης. Origen (*in Mt.* t. 12:31 ταῦτα ἀναφέρουσί τινες ἐπὶ τὴν μεθ’ ἡμέρας ἕξ ... ἀνάβασιν τῶν τριῶν ἀποστόλων κτλ.) dismisses it in favour of a mystical sense which is not wholly satisfactory; but the old Gnostic explanation survives in most of the patristic interpreters (Chrys., Thpht., Euth., etc.). Many post-Reformation expositors have thought of the fall of

Vg The Latin Vulgate.

Burton E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

Thpht Theophylact.

Jerusalem as the fulfilment of the Lord's words. A more satisfactory solution is that which finds it in the coming of the Spirit and the power manifested in that triumphant march of the Gospel through the Empire which was already assured before the death of at least some of the original apostolate: cf. Jo. 14:18, 14:19, 16:16 ff., Acts 1:8, Rom. 15:17 ff., Col. 1:6. Yet this view need not exclude a secondary reference to the anticipation of the Lord's glory which was to be vouchsafed almost immediately to some of the Twelve. Mc., by detaching the saying from the previous conversation (καὶ ἔλεγεν), seems to suggest that it forms a link between the conversation and the event which follows.

2–8. THE TRANSFIGURATION (Mt. 17:1–8, Lc. 9:28–36; cf. 2 Pet. 1:16 ff.).

2. μετὰ ἡμέρας ἕξ] So Mt.; Lc., μετὰ τοὺς λόγους τούτους ὥσεὶ ἡμέραι ὀκτώ. The discrepancy is usually explained by assuming that Lc.'s formula means 'on the octave' — αὐτὴν τὴν ἡμέραν καθ' ἣν ἐφθέγγατο κάκεινην καθ' ἣν ἀνήγαγεν εἶπεν (Victor). But according to the analogy of 8:31 Mark's μετὰ ἡμ. ἕξ should mean 'on the sixth day,' not on the eighth. Perhaps a truer explanation is to be found in Lc.'s ὥσεί: limits of time were less distinctly marked in his later form of the tradition: cf. Lc. 3:23, 9:14, 22:59. The Transfiguration is usually commemorated in both Eastern and Western Calendars on Aug. 6; the Armenian Calendar however places it on the 7th Sunday after Pentecost. No inference as to the exact day or month can be drawn from the Gospels; but the circumstances point to the summer. On the relation of this event to the revelations of the preceding chapter cf. Victor: ἐπεὶ πολλὰ περὶ κινδύνων διελέχθη καὶ θανάτου καὶ τοῦ πάθους τοῦ ἑαυτοῦ ... δείκνυσιν αὐτοῖς καὶ ἀποκαλύπτει ταύτην [τὴν δόξαν αὐτοῦ], ἵνα μήτε ἐπὶ τῷ οἰκείῳ θανάτῳ μήτε ἐπὶ τῷ τοῦ δεσπότης λοιπὸν ἀλγῶσιν.

παραλαμβάνει ὁ Ἰ. τὸν Πέτρον κτλ.] For παραλαμβάνειν in this sense cf. 6:36, 5:40, 10:32. The Lord takes with Him three witnesses (Tert. *adv. Marc.* 4:22 "tres do discentibus arbitros futurae visionis et vocis assumit ... 'in tribus,' inquit, 'testibus stabit omne verbum'"); for other instances of the choice of these three see 5:37, 14:33. Τὸν Ἰάκ. καὶ Ἰωάν.: the single article contrasts the two, as brothers, with Peter; for other groupings see note on 5:37. Lc.'s order Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον is that which the three held in the light of history: comp. Acts 12:2 with Mc. 3:17, 5:37.

ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλόν] For ἀναφέρειν in this sense see 1 Esdr. 2:15, Dan. 6:23, Lc. 24:51. Lc. ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. The prevalent tradition, which identifies the mountain of the Transfiguration with Tabor, is perhaps based on the singular saying in the *Gospel according to the Hebrews* cited by Orig. in Jo. t. 2:12, ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μιᾷ τῶν τριχῶν μου καὶ ἀπένεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ (cf. Resch, *Agrapha*, p. 383). The truth of this tradition is assumed by Cyril of Jerusalem *cat.* 12:16, and by Jerome *epp.* 46, 108; and the festival of the Transfiguration is known to Eastern Christians as τὸ Θαβώριον. If the locality was suggested by Ps. 88. (89.) 13 (Θαβώρ καὶ Ἑρμωνιεῖμ τῷ ὀνόματί σου ἀγαλλιάσονται, cf. Euseb. *ap. Corder. caten. l.c.* ἐν τούτοις γὰρ οἶμαι τὰς παραδόξας τοῦ σωτῆρος ἡμῶν γεγονέναι μεταμορφώσεις) the choice

of Tabor was unfortunate; this relatively low rounded knoll (not 1000 feet above the plain) was crowned by a fortress (Joseph. *B. J.* 4. 1, 8), and at the southern end of Galilee (cf. Ps. *l. c.*); whilst Hermon, which rises to the height of 9200 feet, overlooked Caesarea and offered a perfect solitude (κατ' ἰδίαν μόνους, cf. 4:34, 6:31). One of its southern spurs became the ὄρος ἅγιον of the Gospel (2 Pet. 1:18).

μετεμορφώθη ἔμπροσθεν αὐτῶν] Mt., Mc.; Lc., ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν (cf. Lc. 3:21) τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον. Μεταμορφοῦν occurs in Ps. 33. (34.) tit., Symm. (=ἀλλοιοῦν, LXX., cf. Dan. 7:28 Th. ἡ μορφή μου ἡλλοιώθη), and is adopted by St Paul with an ethical reference (Rom. 12:2, SH., 2 Cor. 3:18) and in partial contrast to μετασχηματίζειν. The latter verb might perhaps have been expected here, but “μεταμ. alone is adequate to express the completeness and significance of the change” (Lightfoot, *Philippians*, p. 129). “Was transfigured” (Vg. *transfiguratus est*) has held its place in all the English versions of Mc. from Wycliffe onwards, though ‘transformed’ is the rendering in Rom., 2 Cor. (Vg. *reformamini, transformamur*). An O.T. archetype of the Transfiguration is to be found in Exod. 34:29 δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ (sc. Μωυσέως) ἐν τῷ λαλεῖν αὐτὸν αὐτῷ (cf. 2 Cor. 3:7 ff.). Ἐμπροσθεν αὐτῶν: cf. 2 Pet. *l. c.* ἐπόπτει γεννηθέντες τῆς ἐκείνου μεγαλειότητος. For a mystical yet practical application see Orig. in Mt. t. 12:36 sq. διαφοροὺς ἔχει ὁ Λόγος μορφάς, φαινόμενος ἐκάστῳ ὡς συμφέρει τῷ βλέποντι ... εἰ δὲ θέλεις τὴν μεταμόρφωσιν τοῦ Ἰησοῦ ἰδεῖν ἔμπροσθεν τῶν ἀναβάντων εἰς τὸ ὑψηλὸν ὄρος κατ' ἰδίαν σὺν αὐτῷ, ἴδε μοι τὸν ἐν τοῖς εὐαγγελίοις Ἰησοῦν ... θεολογούμενον ... καὶ ἐν τῇ τοῦ θεοῦ μορφῇ κατὰ τὴν γνῶσιν αὐτῶν θεωρούμενον. τούτων γὰρ ἔμπροσθεν μεταμορφοῦται ὁ Ἰησοῦς καὶ οὐδενὶ τῶν κάτω. Cf. *Philoc.* 15. ed. Robinson, p. 83 f., and Jerome *tr. in Mc.*: “vere enim in monte consistimus quando spiritaliter intellegimus.” On the Synoptic narrative of the Transfiguration and the significance of the event see *Biblical and Semitic Studies* (N. Y. 1901), pp. 159–210.

3. καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα] Cf. Dan. 7:9 Th. τὸ ἔνδυμα αὐτοῦ ὥσεὶ χιῶν λευκόν, Mt. 28:3, Apoc. 1:13 f., 12:1. Στίλβειν is used in the LXX. of the flashing of burnished brass or gold (1 Esdr. 8:56, 2 Esdr. 8:27) or steel (Nah. 3:3) or of sunlight (1 Macc. 6:39): cf. Joseph. *ant.* 19. 8. 2 ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε. In the N.T. it does not occur again; Mt.'s equivalent here is ὡς τὸ φῶς, Lc. substitutes ἐξαστράπτων. The reading ὡς χιῶν (vv. 11.) is attractive, especially in view of the perennial snows on the summit of Hermon; but it is probably borrowed from Dan. *l. c.*, or from Mt. 28.

λευκὰ λίαν οἷα γναφεύς κτλ.] No earthly fuller could have produced such a dazzling whiteness. On γναφεύς see 2:21, note, and for λευκαίνειν in reference to clothing, cf. Isa. 1:18, Apoc. 7:14, whence *candidati martyres* in the ‘Te Deum.’ This is Mc.'s special contribution to the picture; he makes no direct reference to the glory of the Lord's Face (Mt. ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, cf. Lc.).

4. ὥφθη αὐτοῖς Ἡλειαῖος σὺν Μωυσεῖ] The vision was for the benefit of the disciples (αὐτοῖς, cf. ἔμπρ. αὐτῶν, v. 2). Ὁφθη is used not only for angelic (Jud. 6:12, Lc. 1:11, 22:43) and Divine (Gen. 12:7, Acts 7:2, 7:30) appearances, but in reference to the Lord's self-revelations after the Resurrection (Lc. 24:34, Acts 9:17). The word does not imply either an

illusion or a dream; the three, acc. to Lc., had been disposed to slumber, but were thoroughly roused by the occurrence and saw everything (διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας). How the vision was impressed upon the eyes it is useless to enquire.

Ἡλείας σὺν Μωυσεῖ] The best supported form of the latter name is Μωυσῆς (-σέως, -σεῖ, -σέα), but Μωσῆς and the terminations -σῆ, -σῃ, -σῆν are also found in good MSS. of the LXX. and N.T.; see WSchm., pp. 51, 94, WH., *Notes*, p. 165. Mc.'s order seems to be based upon Mal. 4:4 (3:23) ff. ἀποστέλλω ὑμῖν Ἡλίαν ... μνησθήτε νόμου Μωσῆ. Elijah was expected and had been lately in their thoughts (8:28, 9:11); to their surprise he was accompanied by Moses, for whom they had not looked (see however J. Lightfoot on Lc. 9:30, and Wünsche, *neue Beiträge*, p. 394). The re-arrangement in Mt., Lc. (Μωυσῆς καὶ Ἡλείας, so Syrr.^{sin.pesh.} here, and cf. v. 5) has the appearance of being an historical correction. The two men represented the Law and the Prophets (Tert. *adv. Marc.* 4:22, Aug. *serm.* 232); both were seen to be in perfect harmony with the Gospel represented by the Christ; cf. Victor: δηλοῖ δὲ καὶ συνάφειαν παλαιᾶς διαθήκης καὶ νέας. Their appearance refuted the charge of law-breaking brought by the Scribes against the Master; Thpht.: ὁ μὲν νομοθετὴς ἦν, ὁ δὲ ζηλωτὴς· οὐκ ἂν ὠμίλουν οἱ τοιοῦτοι προφήται τῷ τὸν νόμον λύειν δοκοῦντι εἰ μὴ ἤρεσκεν αὐτοῖς ἃ λέγει.

ἦσαν συνλαλοῦντες τῷ Ἰησοῦ] The general drift of the conversation was remembered by Lc.'s informant (? St John); it was in keeping with Christ's recent teaching about the Passion: ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. Cf. Jerome, *tr. in Mc. ad l.*: "lex enim et prophetae Christi passionem adnuntiant." Συνλαλεῖν is followed either by the dat., as in Mc. and Lc. here (cf. Exod. 34:35, Lc. 22:4), or by a prep. (μετά τινος, Mt. here, Acts 25:12; πρὸς τινά, 3 Regn. 12:14 (A), Lc. 4:36).

5. ἀποκριθεὶς ὁ Πέτρος κτλ.] Apparently no word had been addressed to Peter or his companions by any of the glorified Three; yet Peter felt that some response was called for. For a similar use of ἀποκρίνεσθαι cf. 10:24, 11:14, 12:35, 15:12; Syrr.^{pesh.} and various forms of the O.L. omit it here. The Synoptists agree in attributing the remark which follows to Peter; no Apostle found it so hard to learn the lesson καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν. Acc. to Lc. the occasion was specially inopportune: ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ.

Ῥαββεῖ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι] The title of *Rabbi* had been given to Jesus from the first (Jo. 1:38, 1:49, 3:2), and was probably the usual name by which both disciples and others addressed Him (Mt. 23:7, 23:8, Jo. 6:25, 11:8, Mc. 10:51, 11:21, 14:45). Mt. translates it by κύριε, Lc. by ἐπιστάτα (cf. Lc. 5:5, 8:24, 8:45, 11:49, 17:13); Mc., after his manner, retains where he can the Aramaic word (cf. Dalman, *Worte*, 1. pp. 269, 276). It needed no interpretation for Gentile readers; yet see the 'Western' text of 10:51. Καλὸν ἐστὶν κτλ. "it is good that we—the Apostles—are here," implying 'it were good for us to stay where we are.' Origen: τὸ νομιζόμενον τῷ Πέτρῳ καλὸν οὐ πεποίηκεν ὁ Ἰησοῦς. Victor: τί οὖν ὁ Πέτρος ὁ

WSchm Winer-Sehmiel, *Grammatik d. NTlichen Sprachidioms* (Göttingen, 1894—).

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

θερμός; ... ἐπιθυμεῖ ὁ μέλλων ἀγωνίζεσθαι ἀναπαύσεως πρὸ τῶν ἀγώνων. εἰ γὰρ τοῦτο γένοιτο, φησὶν, οὐκ ἀναβησόμεθα εἰς τὰ Ἱεροσόλυμα καὶ οὐκ ἀποθανεῖται.

καὶ ποιήσωμεν τρεῖς σκηνάς] Mt. εἰ θέλεις, ποιήσω τρ. σκ. Σκηνάς, tents or booths: Wycliffe, “tabernaclis”= תִּבְנִי, as in Gen. 33:17, Lev. 19:21, 2 Esdr. 18:14 ff., Ps. 30. (31.) 20. The materials would be found in the brushwood which clothes the spurs of Hermen—Jerome’s question “numquid arbores erant in monte illo?” is unnecessary—and the ideal in Peter’s mind seems to be that of the annual σκηνοπηγία (Lev. 23:40 ff., 2 Esdr. 18:14 ff.); he would anticipate it by a week spent on this leafy height in the presence of the three greatest masters of Israel. Σοὶ μίαν καὶ Μ. μίαν καὶ Ἡλ. μίαν Μ. Jerome: “erras, Petre ... noli tria tabernacula quaerere, cum unum sit tabernaculum evangelii, in quo lex et prophetae recapitulanda sunt”; “si quando inaequales aequaliter honorantur, maioris iniuria est ... non enim sciebat quid diceret cum Dominum cum servis aequaliter honoraret.” For a practical reflexion on καλὸν ἔστιν κτλ. cf. Bede: “O quanta felicitas visioni Deitatis inter angelorum chores adesse perpetuo, si tantum transfigurata Christi humanitas duorumque societas sanctorum ad puncture visa delectat.”

6. οὐ γὰρ ᾔδει τί ἀποκριθῇ] Vg. *non enim sciebat quid diceret*: the same phrase occurs in connexion with the Agony (14:40). Lc. substitutes here μὴ εἰδὼς ὃ λέγει. The speaker was so dazed by the awfulness of the vision that he neither knew what to say (for the subjunctive see WM., p. 374), nor yet what he was saying when he spoke. Ἐκφοβοὶ γὰρ ἐγένοντο, not Peter only, but the Three, became panic-stricken, were seized with extreme alarm; cf. the abrupt ending of the Gospel, 16:8 ἐφοβοῦντο γάρ. For ἔκφοβος see Deut. 9:19, Heb. 12:21. Lc. connects this fear with the next occurrence: ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

7. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα] For this use of ἐγένετο cf. 1:4, note. Each Synoptist adopts a different construction: Mt. ἰδοὺ ν. ἐπεσκίασεν, Lc. ἐγένετο ν. καὶ ἐπεσκίαζεν. The cloud occurs as the symbol of the Divine Presence in the theophanies of the Exodus (Exod. 16:10, 19:9, 19:16, 24:15 f., 33:9, Lev. 16:2, Num. 11:25) and at the dedication of the first Temple (1 Kings 8:10; cf. Ps. 104:3, Nah. 1:3). It was expected to reappear in Messianic times (2 Macc. 2:8 ὀφθήσεται ἡ δόξα τοῦ κυρίου καὶ ἡ νεφέλη, ὡς ἐπὶ Μωσῇ ἐδηλοῦτο, ὡς καὶ ὁ Σαλωμών κτλ.). In the N. T. it is connected with the Transfiguration, the Ascension (Acts 1:9) and the παρουσία (Mc. 13:26 (cf. Dan. 7:13), 14:62, Apoc. 1:7). The cloud of the Transfiguration was φωτεινὴ (Mt., cf. Apoc. 14:14): when the Synoptists add that it “overshadowed” the Apostles, the reference is to Exod. 40:29 (35) ἐπεσκίαζεν ἐπ’ αὐτήν (sc. τὴν σκηνὴν) ἡ νεφέλη, where ἐπισκιάζειν=יָכַשׁ, to rest; cf. Lc. 1:35 δύναμις ὑψίστου ἐπισκιάσει σοι. The appearance was that of the Shechinah: οἶμαι δ’ ὅτι τὸν Πέτρον ὁ θεὸς ἀποτρεπων τοῦ ποιῆσαι τρεῖς σκηνάς ... δείκνυσι κρείττονα ... καὶ πολλῶ διαφέρουσιν σκηνήν, τὴν νεφέλην ... φωτεινὴ γὰρ πατρός, υἱοῦ, καὶ τοῦ ἁγίου πνεύματος νεφέλη ἐπισκιάζει τοὺς Ἰησοῦ γνησίους μαθητάς. (Orig. *in Mt.* t. 12:42.) Cf. Ephrem, *hom. in transf.*: ἔδειξεν αὐτῷ ὅτι οὐ χρήζει τῆς σκηνῆς αὐτοῦ· αὐτὸς γὰρ ἦν ὁ ποιήσας τοῖς πατράσιν αὐτοῦ

σκηνήν νεφέλης ἐν τῇ ἐρήμῳ ... βλέπεις, Σίμων, σκηνήν ἄνευ κόπου, σκηνήν κωλύουσιν καὶ καὶ μὴ ἔχουσιν σκότος;

καὶ ἐγένετο φωνὴ ἐκ τ. ν.] See note on 1:11, and cf. Dalman, *Worte*, 1. pp. 167 f., 226 ff. It is instructive to compare the four reports of this Voice. Taking Mc.'s as the standard, we note that, besides variations of order, Mt. and 2 Peter add ἐν ᾧ (εἰς ὃν ἐγὼ εὐδόκησα, 2 Peter omits ἀκούετε αὐτοῦ, and Lc. substitutes ἐκλελεγμένος for ἀγαπητός. Ἐν ᾧ εὐδόκησα is probably from the Voice at the Baptism; Lc.'s ἐκλελεγμένος (cf. Lc. 23:35, Enoch 40:5) is based on Isa. 42:1 יְיָיְהוָה, LXX. ὁ ἐκλεκτός μου (Mt. 12:18 ὁ ἀγαπητός μου): on the interchange of these two titles of the Messiah see Resch, *l.c.*, p. 164. The essential difference between this Voice and that which was heard at the Baptism is the ἀκούετε αὐτοῦ or αὐτοῦ ἄκ. which the three Synoptists add here. The words are from Deut. 18:15, 18:19, and seem to be suggested by the appearance of Moses. The Prophet like unto Moses is identified with the Christ, the beloved or elect Son; the allegiance due to Moses is now with Moses' concurrence transferred to Jesus. Victor: κἂν σταυρωθῆναι βουλευθῇ μὴ ἀντιπέσης; οὗτος γάρ ἐστι περὶ οὗ λέγουσιν οὗτοι ... δεῖ παθεῖν ... δεῖ ἀναστῆναι. For this use of ἀκούειν (nearly=ὑπακούειν) cf. Mt. 18:15 f., Jo. 10:8, 10:16, 18:37. The fears of the three Apostles, already excited by the vision (Mc.) and the bright cloud (Lc.), were intensified by the Voice (Mt., ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ τὸ πρόσωπον αὐτῶν; cf. Apoc. 1:17). In 2 Peter it is the Voice of the Father rather than the visible splendour of the Transfiguration to which attention is called (φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης. It was the first Voice from heaven which the Apostles had heard.

8. ἐξάπινα περιβλεψάμενοι κτλ.] The Lord meanwhile had raised them up from the ground (Mt.). When they ventured to lift their eyes again (Mt. ἐπάραντες δὲ τοὺς ἀφθαλμοὺς αὐτῶν) and to look round them, the vision was gone; of the august Three Jesus alone remained (Lc. εὐρέθη Ἰησοῦς μόνος) with them on the Mount. The Transfiguration was at an end, and they saw before them only the familiar form of the Master. The words of Mc. are perhaps suggested by Exod. 2:12 περιβλεψάμενος δὲ ᾧδε καὶ ᾧδε οὐχ ὄρα οὐδένα: in the N.T. the word is elsewhere used only in reference to Christ (cf. 3:5, note). Ἐξάπινα=ἐξαπίνης occurs in the LXX. about a dozen times, but in the N. T. only here, the prevalent N. T. form being ἐξαίφνης, ἐξέφνης (13:36, Lc.^{ev.2, act.2}). Jerome brings out the spiritual significance of the disappearance of Moses and Elijah: "sic vidi Moysen, sic vidi prophetas, ut de Christo intellegerem loquentes ... ut nonpermaneam in lege etprophetis, sed per legem et prophetas ad Christum perveniam."

9–13. CONVERSATION ABOUT ELIJAH DURING THE DESCENT (Mt. 17:9–13, cf. Lc. 9:36 b).

9. καταβαινόντων αὐτῶν κτλ.] As they descended from (ἐκ, as if issuing from) the mountain (probably on the following morning, cf. Lc. 9:37) the Lord enjoined secrecy. For διεστείλατο (Mt. ἐνετείλατο), cf. 5:43, note, and for διηγείσθαι, 5:16. Ἄ εἶδον, Mt. τὸ ὄραμα (cf. Exod. 3:3, Num. 12:6). The concealment is for a limited period—εἰ μὴ ὅταν (Mt. ἕως οὗ) ὁ υἱ. τ. ἀ. ἐκ νεκρῶν ἀναστῇ (Mt. ἐγερθῇ). On the phrase ἀναστῆναι ἐκ νεκρῶν see WM., p. 153: ἐκ τῶν νεκρῶν occurs only in Eph. 5:14, Col. 1:18, 1 Thess. 1:10, ἀπὸ τῶν νεκρῶν in Mt. 14:2, 27:64, 28:7; ἐκ νεκρῶν predominates also in early patristic and symbolic use (Hahn, *Symb.*, ed. 3, p. 380).

10. τὸν λόγον ἐκράτησαν κτλ.] Vg. “verbum continuerunt apud se”; Wycliffe, “thei heelden the word at hem silf.” Lc. interprets: καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν. For κρατεῖν=σιγᾶν the commentators quote Dan. 5:12 where Th. renders **יְתִיבֵם** by κρατούμενα. But N.T. usage is in favour of translating ἐκράτησαν ‘they held fast’ (“kept” R.V.), retained in their memory (cf. 7:3, 7:4, 7:8, 2 Thess. 2:15, Apoc. 2:14 ff.). The λόγος in this case is not the fact of the Transfiguration, but the Lord’s saying, especially what He had said about rising from the dead; they discussed this among themselves, not venturing to ask Him the meaning (τὸ ἀναστῆναι; Blass, *Gr.* p. 233 f.). So little had they realised His earlier words (8:31); if their attention was arrested now, it was because the Resurrection was made the limit of their silence. For πρὸς ἑαυτοὺς συνζητεῖν cf. Lc. 22:23. Some interpreters (cf. Lat.^{vg.}, Syr.^{pesh.}) connect πρ. ἑαυτ. with ἐκράτησαν, cf. Euth.: ἐκράτησαν πρὸς ἑαυτούς, πρὸς μηδὲν ἕτερον τοῦτον [τὸν λόγον] ἐξειπόντες. But the construction seems to be without example. Victor is probably right: τὸν μὲν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς δὲ συνεζήτουν: so Syr.^{sin.} During the days that preceded the Passion the matter was often discussed among the Three, or perhaps (9:32, 10:34) among the Twelve. Συνζητοῦντες κτλ. is a detail peculiar to Mc.

11. καὶ ἐπηρώτων ... Ὅτι λέγουσιν κτλ.] The train of thought is perhaps that suggested by Mt. (τί οὖν κτλ.). The three have been reflecting upon the vision, and it has revived and given fresh point to an old perplexity. How was Elijah’s appearance at the Transfiguration to be reconciled with the official doctrine of his return? As Origen observes (*in Mt. t.* 13:1): ἡ δὲ ἐν τῷ ὄρει ὁπτασία, καθ’ ἣν ὁ Ἡλίας ἐφάνη, ἐδόκει μὴ συνάδειν τοῖς εἰρημένοις, ἐπεὶ οὐ πρὸ τοῦ Ἰησοῦ ἔδοξεν αὐτοῖς ἐληλυθέναι ὁ Ἡλίας ἀλλὰ μετ’ αὐτόν. The first ὅτι is interrogative as in 1 Chron. 17:6 (= **הֲיָבֹא**) and in Mc. 2:16 (note), 9:28, cf. WM., p. 208 n.; in Mc. *ll. cc.* the R.V. (text) treats ὅτι as a formula of citation, but the context and the corresponding words in Mt. support the other view; see Field, *Notes*, p. 33. For the *dictum* of the Scribes to which the question refers see J. Lightfoot on Mt. 17.; it was an inference from Mal. 4:4 (3:23) ἀποστέλλω ὑμῖν Ἡλίαν ... πρὶν ἐλθεῖν ἡμέραν Κυρίου κτλ. In Justin *dial.* 49, Trypho urges: πάντες ἡμεῖς τοὺν χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενήσεσθαι, καὶ τὸν Ἡλίαν χρίσαι αὐτὸν ἐλθόντα ... ἐκ δὲ τοῦ μηδὲ Ἡλίαν ἐληλυθέναι οὐδὲ τοῦτον ἀποφαίνομαι εἶναι. The Rabbinic traditions are collected by Edersheim, 2. p. 706 ff. Cf. Mc. 15:35 f.

12. Ἡλείας μὲν ἐλθὼν πρῶτον κτλ.] ‘Elijah, it is true, cometh first.’ For this use of μέν with no following δέ see WM., p. 719 f.; the counterbalancing clause is left to be supplied from the question which succeeds. Mc. substitutes ἀποκαθιστάνει for ἀποκαταστήσει (Mt.), converting the prophecy into a proposition which may or may not have been realised; ‘as a proposition it is correct to say that Elijah’s coming and work precede those of the Messiah.’ Πάντα (Mt., Mc.) extends the scope of the prophecy (ἀποκ. καρδίαν πατρός πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου τρὸς τὸν πλησίον), including in it the ultimate purpose of the Messianic kingdom; the Forerunner restores all things by initiating the new order out of which will come in due course a true ἀποκατάστασις πάντων (Acts 3:21). WH. print, “but with hesitation,” the form ἀποκαθιστάνει on which see their *Notes*, p. 168.

Ἀποκαθιστάνειν=ἀποκαθιστάναι (Job 5:18) or ἀποκαθιστᾶν (Ps. 15. (16.) 5) occurs again in Acts 1:6 (Blass).

καὶ πῶς γέγραπται κτλ.] Instead of solving the difficulty the Lord proposes another, in which however the true solution lies. He anticipates an objection which would be sure to rise in the minds of the Three. What then (καὶ πῶς;) do the Scriptures mean when they foretell a suffering Messiah? how can the Passion follow the Restoration? It is unnecessary to suppose that the order of Mc. has here been disturbed, the true sequence being 11, 12^b, 12^a, i.e., that καὶ πῶς γέγραπται ... ἐξουδενηθῇ forms part of the disciples' question. The Apostles would scarcely have recognised the Scriptural basis of the Lord's prediction in 8:31. Γέγραπται ... ἵνα: the relic sense need not be excluded (WM., p. 577); the Scripture foretells and by foretelling determines the issue; γέγρ. ὅτι is the normal formula when a passage is merely cited, e.g. 7:6, 11:17. Γέγρ. ἐπί, 'it is written with reference to' Him (cf. σπλαγχνίζεσθαι ἐπί, 6:34, 8:2); the ordinary construction is γέγρ. περί with gen. (14:21, Lc. 7:27, &c.). Καὶ ἐξουδενηθῇ: cf. Ps. 21. (22.) 6 ἐγὼ δέ εἰμι ... ἐξουδένημα λαοῦ. Isa. 53:3 Symm. ἐξουδενωμένος καὶ ἐλάχιστος ἀνδρῶν, Aq. (?) ἐξουδενωμένος, διὸ οὐκ ἐλογισάμεθα αὐτόν. There are four forms of this verb—ἐξουδενοῦν -νεῖν, ἐξουδνοῦν, -νεῖν; see W. Schm. p. 61, and Lob. *Phryn.* p. 182.

13. ἀλλὰ λέγω ὑμῖν κτλ.] 'However (taking up the thread broken by the last question) I tell you that Elijah not only must come first, but has moreover (καὶ) actually come (ἦδη ἦλθεν, Mt.); and men did not recognise him (Mt.), and did with him (Mt. ἐν αὐτῷ=ἱβ) as they would.' The phrase ποιεῖν ὅσα (ἃ) θέλω (τινί), frequently used in the O.T. to represent irresponsible or arbitrary action (e.g. 3 Regn. 9:1, 10:13, Ps. 113:11 (115:3), Dan. 8:4 (Th.), 2 Mace. 7:16), points with sufficient distinctness to the murder of John by Antipas.

καθὼς γέγραπται ἐπ' αὐτόν] So Mc. only. In this case Scripture had foretold the future not by prophecy but by a type. The fate intended for Elijah (1 Kings 19:2, 19:10) had overtaken John: he had found his Jezebel in Herodias. Orig. *in Mt.*: ἄλλος δ' ἂν εἴποι ὅτι τὸ 'ἄλλ' ἐποίησαν' κτλ. οὐκ ἐπὶ τοὺς γραμματεῖς ἀλλ' ἐπὶ τὴν Ἡρωδιάδα καὶ τὴν θυγατέρα αὐτῆς καὶ τὸν Ἡρώδην ἀναφέρεται.

The identification of Elijah with John was so evident that, as Mt. adds, it was understood by the Three at the time (Mt. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς). On another and earlier occasion, according to Mt., it had been made in express terms (Mt. 11:14 εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι). The reference in Mal. *l. c.* to "the great and terrible day of the Lord" led the ancient Church to expect an appearance of Elijah himself before the end; cf. Justin *dial.* 49, Chrys. *ad loc.*, Aug. *tract. in Jo.* 4:5, 4:6.

14–29. A DEMONIAK BOY SET FREE, AND THE SEQUEL (Mt. 17:14–20, Lc. 9:37–43).

14. ἐλθόντες πρὸς τοὺς μαθητάς κτλ.] Returning to the plain where they had left the nine (Euth.: μαθητάς νῦν τοὺς ἐννέα λέγει), they saw that they were surrounded by a crowd of people who were listening to a discussion which was passing between the disciples and certain scribes (γραμματεῖς, anarthrous: contrast οἱ γρ. v. 11). Mt., who throughout this narrative is much briefer than Mc., writes simply ἐλθόντων πρὸς τὸν ὄχλον and does not seem to know the cause which had brought it together. The scribes were probably Rabbis attached to the local synagogues, but as ready as the rest of their class to seize an opportunity

of discrediting the disciples of Jesus before the people. The absence of the Master and the incapacity of the nine furnished what they sought. (Victor: δραξάμενοι γὰρ οἱ γραμματεῖς τῆς τοῦ σωτῆρος ἀπουσίας περιέλκειν τοὺς μαθητὰς ὑπελάμβανον.) On εἶδαν see WH., *Notes*, p. 164. Ἐλθόντες ... εἶδαν points, as Zahn remarks (*Einl.* 2. p. 245 f.), to the narrative having originated with one of the three, doubtless Peter, who has told his story in the form Ἐλθόντες ... εἶδαμεν.

15. καὶ εὐθὺς πᾶς ὁ ὄχλος κτλ.] As soon as Jesus came into sight the Scribes lost the attention of the crowd. The first feeling was one of amazement, almost amounting to awe (cf. 1:27). Both θαμβεῖσθαι and ἐκθαμβεῖσθαι are in the N. T. peculiar to Mc. (for the latter cf. 14:33, 16:5, 16:6); ἔκθαμβος occurs in Acts 3:10 συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ... ἔκθαμβοι, a near parallel to the present passage. Interpreters have found it difficult to assign a cause for the θάμβος in this instance. Some (cf. Thpht., Euth.) have thought of a radiance from the transfiguration still brightening the Lord's Face (Euth. εἰκὸς ἐφέλκεσθαί τινα χάριν ἐκ τῆς μεταμορφώσεως), recalling the glory on the face of Moses (Exod. 34:29 f. ὡς δὲ κατέβαινεν Μωυσῆς ἐκ τοῦ ὄρους ... καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ). But (1) no hint of such a phenomenon is dropped by Mc. in the context, (2) it would have betrayed what the Lord desired to keep secret, (3) the result is just the opposite of that which followed the appearance of Moses; of Moses it is said ἐφοβήθησαν ἐγγίσει αὐτοῦ, of Jesus, προστρέχοντες ἠσπάζοντο αὐτόν. The alternative is to fall back upon Victor's explanation: αἰφνίδιον αὐτόν θεασάμενοι ... ὁ πᾶς ὄχλος ἐξεθαμβήθη. The sudden appearance of the Lord when they thought Him far away on Hermon amazed and awed them for the moment. But the next impulse was to hasten towards Him, drawn by the irresistible attraction of His Presence. The remarkable reading of D and some O.L. texts (προσχαίροντες, *gaudentes*, cf. Prov. 8:30, and see Tatian (Ciasca) *ad. loc.*, 'hastening for joy') deserves attention, but is probably an early corruption (χερ for ρεχ): for another instance of προστρέχειν in Mc. see 10:17. ἠσπάζοντο αὐτόν: the ἀσπασμός of the crowd would be such as they were accustomed to accord to their own Rabbis (cf. 12:38, Mt. 26:49 χαῖρε, ῥαββεῖ=רַבִּי רָאִי שְׁלֵמוֹן).

16. ἐπηρώτησεν αὐτόν κτλ.] The question shews that the Lord had at once grasped the situation, and was prepared to meet it. He addresses the people, not noticing the Scribes; for the moment the crowd had been with the Scribes in their attack on the disciples, but already perhaps a reaction had begun. The Lord took the matter into His own hands, at once relieving the disciples and disappointing the Scribes. Τί συνζητεῖτε is a *bona fide* request for information; the human mind of Christ acquires knowledge by ordinary means; cf. 8:27^b, note. Πρὸς αὐτούς i.e. πρ. τοὺς μαθητάς (cf. v. 14).

17. καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου] The crowd preserved a discreet silence (cf. v. 34); the answer came from an individual (εἷς) whose interest in the matter was deeper than any συνζήτησις. Lc. like Mc. represents the man as telling his tale from the heart of the crowd (ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν); in Mt. he comes forward and prostrates himself before Christ (προσηλθὲν αὐτῷ ... γονυπετῶν αὐτόν, cf. Mc. 1:40). Without undue harmonising we may perhaps accept both statements; the man began his tale in the crowd, but was presently called or pushed forward by the people to the feet of Jesus. The words of the father are reported with more than usual independence by the three Synoptists. Mt. gives us details

which are not to be gathered from Mc. and Lc., yet his account is clearly much compressed; in v. 15 he has brought together words spoken by the father at different points in the conversation (cf. Mc. vv. 17, 22). Lc. again has some particulars which are not in Mc., the prayer ἐπιβλέψαι ἐπὶ τὸν υἱόν μου ὅτι μονογενὴς μοί ἐστιν, the statement that the spirit κράζει ... καὶ μόγις ἀποχωρεῖ κτλ. (see however Mc., v. 26). But on the whole Mc.'s account is not only the fullest but has the most verisimilitude, and Mc. alone has preserved the undoubtedly original tradition in vv. 20–24. For details see the following notes.

διδάσκαλε] So Lc.; Mt. κύριε; both doubtless=יָרֵךְ; see note on v. 5, and cf. 4:38. The word is here simply a name of office, for the relation of teacher and taught did not yet exist between our Lord and the speaker.

ἔνεγκα τὸν υἱόν μου πρὸς σε κτλ.] Ἦνεγκα, the historical aorist, R.V. 'I brought'; the English idiom prefers the perfect. The man had brought his boy that morning under the impression that Jesus was there, and on discovering that the Lord was on the mountain had applied to the disciples (v. 18). This feature of the story disappears in Mt., Lc.: in Mt. the father says προσήνεγκα αὐτὸν τοῖς μαθηταῖς, as if the application had been made to them in the first instance (cf. v. 18). Ἐχοντα πνεῦμα ἄλαλον: cf. v. 25 τὸ ἄλ. καὶ κωφὸν πν.; for the concurrence of the two infirmities see 7:32 ff., notes. The participle suggests the reason for which the boy had been brought. The effect produced upon the demoniac is transferred in thought to the δαιμόνιον: cf. Lc. 11:14 δαιμόνιον ... κωφόν. Mt. σεληνιάζεται (cf. Mt. 4:24), perhaps in reference to the periodical return of the attacks: see next verse. The father's trouble was the greater because the boy was μονογενὴς (Lc., cf. Lc. 7:12, 8:42).

18. ὅπου ἔάν αὐτὸν καταλάβῃ] Lc. πνεῦμα λαμβάνει αὐτόν. The seizures might occur anywhere, and they occurred frequently (πολλάκις Mt., Mc. v. 22). Κατάληψις, καταληπτός are used by Galen and Hippocrates in reference to fits, and persons subject to them. The effects of the seizure in the present case are described in detail: first there came a sudden scream (Lc.), then the patient was thrown upon the ground in a strong convulsion. Ῥήσσει, Lc. σπαράσσει, cf. Lc. 9:42 ἔρρηξεν ... καὶ συνεσπάραξεν, where Mc. (v. 20) has only συνεσπάραξεν: σπαράσσειν and συνσπαράσσειν describe the actual convulsion (see note on 1:26), ῥήσσειν appears to be used of the preliminary heavy fall (Euth.: ἀντὶ τοῦ 'καταβάλλει εἰς γῆν'). For this sense of the latter word cf. Sap. 4:19 ῥήξει αὐτοὺς ἀφώνους πρηνεῖς; Kuinoel cites also Artemidorus (1:62) ῥῆξαι τὸν ἀντίπαλον 'to give one's adversary a throw.' In this use ῥήσσειν approaches to the meaning of ῥάσσειν, ἀράσσειν, and cod. D, with the apparent concurrence of the Latin versions (see vv. 11.), substitutes ῥάσσει for it in this place; cf. the Wycliffite "hurtlith hym down." After being dashed to the ground the patient (1) foamed at the mouth (ἀφρίζειν, poet. and late Gk, here only in the N.T.), (2) ground his teeth (τρίζειν, another N. T. ἄπ. λεγ., used of any sharp or grating sound, is here interpreted by τοὺς ὀδ., cf. Vg. *stridet dentibus*: the usual phrase is βρύχειν τοὺς ὀδ., LXX., Acts 7:54, cf. ὁ βρυγμὸς τῶν ὀδόντων, Mt. 8:12); and (3) appeared to shrivel, or perhaps 'became rigid' (3 Regn. 13:4), Vg. *arescit* (for ξηραίν. cf. 3:1, note). Celsus gives a similar account of the symptoms of catalepsy: "homo subito concidit; ex ore spumae moventur ... interdum tamen, cum recens est [morbus], hominem consumit (*med.* 3:23, *de morbo comitiali* 3).

καὶ εἶπα τοῖς μαθηταῖς σου] Lc. ἐδεήθην τῶν μαθ. ζ. The father expected the disciples to possess the Master's authority; possibly he knew that they had formerly used it with success

(6:13); even the disciples of the Rabbis claimed this power (Lc. 11:19 οἱ υἱοὶ ὑμῶν ... ἐκβάλλουσιν [τὰ δαιμόνια]). It Was a genuine surprise to him as well as to them to find that they were powerless in this case (οὐκ ἴσχυσαν, Mt.; Lc. οὐκ ἠδυνήθησαν: cf. 5:3, 5:4).

19. ὁ δὲ ἀποκριθεὶς αὐτοῖς κτλ.] The Synoptists, in marked contrast to the freedom with which the father's words are treated by them, give the reply of Christ in nearly identical terms. To Mc.'s ὦ γενεὰ (8:12, 8:38) ἄπιστος Mt. and Lc. add καὶ διεστραμμένη, a reminiscence possibly of Deut. 32:5 (cf. Phil. 2:15). The repeated ἕως πότε (Mt., Mc.)—the Lord's *quousque tandem*, cf. Jo. 10:24, Apoc. 6:10, and see WM., p. 591—has the ring of originality rather than Lc.'s ἕως π. καί, and Mc.'s abrupt φέρετε αὐτὸν πρὸς με is superior to Lc.'s softened προσάγαγε ὧδε τὸν υἱόν σου. But the answer is substantially the same in all, and it is the only feature in which they clearly follow the same tradition. The Lord replies to all whose feeling the father had voiced (αὐτοῖς); the reproof ὦ γ. ἄπιστος is general, perhaps purposely so, including the Scribes, the people, and the father (vv. 22, 23) so far as their faith had been at fault, and the disciples not the least (v. 29). Πρὸς ὑμᾶς=μεθ' ὑμῶν (Mt.), cf. 6:3: for ἀνέχεσθαί τινος see WM., p. 253, and cf. Isa. 42:14, 46:4, 43:15; in the N. T., outside this context, it appears only in the Pauline Epp. and Hebrews.

20. ἦνεγκαν αὐτόν] Cf. Lc. προσερχομένου αὐτοῦ. It is implied (cf. φέρετε αὐτὸν πρὸς με, v. 19) that the boy was not with his father in the crowd, but in safe keeping not far off. Ἰδὼν αὐτὸν τὸ πνεῦμα—not, as Winer (WM., p. 710) and Blass (*Gr.* p. 283), an anacoluthon (ιδὼν αὐτὸν [ὁ παῖς], τὸ πν. κτλ., cf. Syr.^{sin.}), but a *constructio ad sensum*—the gender of the noun is overlooked in view of the personal action of the spirit; cf. Jo. 16:13 f. ἐκεῖνος τὸ πνεῦμα ... ἐκεῖνος, where if the masc. pronoun is suggested by ὁ παράκλητος (v. 7), its repetition would be impossible but for the personal life implied in τὸ πνεῦμα. Συνεσπάραξεν, Vg. *conturbavit*; see notes on 1:26, 9:18: Lc. ἔρρηξεν αὐτὸν καὶ συνεσπάραξεν. With the strengthened συνσπάρασσιν, cf. συνπνίγειν (4:7), συντηρεῖν 6:20, συμπληροῦν Lc. 8:23, συναρπάζειν Lc. 8:29, συνκαλύπτειν Lc. 12:2. Ἐκυλίετο is ἅπ. λεγ. in the N. T., but κυλισμός occurs in 2 Pet. 2:22; the verb, which is a later form of κυλίνδειν, is used freely in the LXX. (e.g. κυλίειν λίθον, Jos. 10:18, 1 Regn. 14:33, Prov. 26:27, κ. ἄρτον, Jud. 7:13 (A); cf. also 4 Regn. 9:33 (of Jezebel's fall), Amos 2:13 (of the wheels of a cart). For ἀφρίζειν see 9:18.

21. καὶ ἐπηρώτησεν τὸν πατέρα κτλ.] Mc. only (to 25^a). Πόσος χρόνος ἐστὶν ὡς ... 'how long is it that (since) ...?' Cf. Gal. 4:1 ἐφ' ὅσον χρόνον, Soph. *O. T.* 558 οἱ πόσον τιν' ἤδη δῆθ' ὁ Λάιος χρόνον | KP. δέδρακε ποῖον ἔργον; Ὡς is used elliptically for ἀφ' οὗ; cf. vv. 11. Γέγονεν, not ἐγένετο—the disorder was manifestly still upon him. Ἐκ παιδιόθεν: 'from a little boy,' 'from a mere child'; i.e. he was a παιδίον when it first took him: his age at the time is not mentioned, but he was still a παῖς (Lc. 9:42). The Attic phrase is ἐκ παιδίου (cf. D) but from Xenophon downwards παιδιόθεν takes its place: the pleonastic ἐκ παιδιόθεν is a survival of Homeric usage (cf. e.g. *Il.* 8:34, ἐξ οὐρανόθεν) which is censured by the Atticists (Lob. *Phryn.* p. 93), but found a place in late Gk.: Cf. 5:6 (ἀπὸ μακρόθεν), and WM., p. 752 f., Blass, *Gr.* p. 59.

22. καὶ πολλάκις καὶ εἰς πῦρ κτλ.] The seizures were often accompanied by a tendency to suicidal mania. Mt. has simply (17:15) πίπτει, but Mc.'s αὐτὸν ἔβαλεν ... ἵνα ἀπολέσῃ αὐτόν shews that in the view of the father these frequent mishaps were not accidental. Καί ... καί: the

spirit had tried both means of destruction. Πῦρ, ὕδατα (ܡܝܬܝܬܐ); Mt., τὸ πῦρ, τὸ ὕδωρ. Thpht. ῥίπτεται δέ τις ὑπὸ δαίμονος εἰς πῦρ, τὸ τοῦ θυμοῦ καὶ τὸ τῆς ἐπιθυμίας· καὶ εἰς ὕδωρ, τὸ τῶν βιωτικῶν πραγμάτων κλυδώνιον. Εἴ τι δύνῃ : δύνασθαι is used absolutely as in Lc. 12:26, 2 Cor. 13:8; cf. WM., p. 743. The man's faith had been shaken by the failure of the disciples; contrast the leper's ἐὰν θέλῃς δύνασαι (1:40). Possibly no miracle had been wrought in this neighbourhood as yet, so that in the struggle to believe the father had no experience to assist him. The form δύνῃ is poetical and late (WM., p. 90); on its occurrence in the N. T. side by side with δύνασαι cf. WH., *Notes*, p. 168, WSchm., p. 123 n. For σπλαγχνισθεῖς see note on 1:41: ἡμῖν, ἡμᾶς, i.e. both father and son.

23. τὸ Εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι] The Lord repeats the father's words and places them in contrast with the spiritual facts which he had yet to learn: '*if thou canst*: for one who believes all things are possible': i.e. it is for thee rather than for Me to decide whether this thing can be done; it can be if thou believest (cf. 11:23 f.). Thpht.: οὐ τῇ οἰκείᾳ δυνάμει ἀλλὰ τῇ ἐκείνου πίστει ἀνατίθῃσιν τὴν θεραπείαν. Cf. Iren. 4:37. 5 "omnia talia suae potestatis secundum fidem ostendunt hominem." Τὸ 'εἰ δύνῃ' is a *nominativus absolutus* (WM., p. 226, cf. 135); for the clause preceded by an article and treated as a noun, cf. Rom. 8:26 with SH.'s note, and Blass, *Gr.* p. 158.

From its extreme compression the sentence has given trouble to scribes and commentators. The Western text followed by a majority of the MSS. reads ὁ δὲ Ἰησοῦς εἶπεν Εἰ δύνῃ (δύνασαι) πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι: *si potes credere, omnia possibilia credenti*. Attempts have been made, but with poor success, to extort a better sense from this reading (e.g. εἰ δύνασαι, πίστευσαι), or to amend it (εἰ δ., πίστευε). Some who accept the shorter text place a mark of interrogation after δύνῃ— "sayest thou 'If thou canst'?" But there is nothing in the context to suggest a question, and the English Revisers of 1881 rightly render "If thou canst! all things are possible to him that believeth," without marginal variant.

24. εὐθὺς κράξας κτλ.] The father instantly responds to the demand for fuller trust on his part; his strength of feeling shews itself in a cry as piercing as that of the demoniac son (Lc. 9:39). He recognises that the help he needs is in the first instance help for himself and not for his boy (βοήθει μου τῇ ἀπ., cf. v. 22 βοήθησον ἡμῖν). He believes (πιστεύω), but his faith is defective, and its defect needs the Master's succour (for this use of βοηθεῖν cf. 2 Cor. 6:2, Heb. 2:18, 4:16). Wycliffe: "Lord, I bileue; help thou myn unbileuefulness." Bede: "uno eodemque tempore is qui necdum perfecte crediderat simul et credebatur et incredulus erat." Victor: ἀρξάμενος οὖν πιστεύειν ἐδέετο τοῦ σωτῆρος διὰ τῆς αὐτοῦ δυνάμεως προσθεῖναι τὸ λοιπόν. Ἀπιστία is perhaps suggested by γενεὰ ἄπιστος (v. 19): β. μου τῇ ἀπ. 'help my faith where it is ready to fail,' nearly = μοι τῷ ἀπίστῳ. With μου τῇ ἀπ. cf. 5:30 μου τῶν ἱματίων, Rom. 11:14 μου τὴν σάρκα: the position is perhaps slightly emphatic, though WM. (p. 193) appears to doubt this. Ἀπιστία, cf. note on 6:6. The reading μετὰ δακρύων ('Western' and Syrian, WH., *Notes*, p. 25) is at least an interesting gloss; for the phrase cf. Acts 20:19, 20:31, Heb. 5:7, 12:17.

25. ἰδὼν δὲ ὁ Ἰησοῦς κτλ.] The conversation then was not in the presence of the crowd, but was interrupted by its arrival. The Lord had probably retired with the father and the boy to a distance from the ὄχλος, but the cries of both brought them running to the spot and privacy became impossible. This has been overlooked in the text of **NA**, where ὁ ὄχλος refers

to vv. 15, 17. Ἐπισυντρέχειν is apparently ἅπ. λεγ.; cf. however ἐπισυνάγειν 1:33; the LXX. has also ἐπισυνεῖναι, ἐπισυνέχειν, ἐπισυνιστάναι, and ἐπισυστρέφειν. Συντρέχειν is used by Mc. in 6:33: the double compound perhaps calls attention to the return of the crowd (cf. προστρέχοντες v. 15) after it had been for the time dispersed. There is no indication in Mc. of the habit of using otiose compounds (WM., p. 25 f.) which disfigures much of the later Gk.

ἐπετίμησεν τῷ πνεύματι κτλ.] Here Mt. and Lc. rejoin Mc. Mc. however alone gives the words of the rebuke (for ἐπιτιμᾶν see note on 1:25). Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, a nom. used as a vocative: cf. τὸ κοράσιον, 5:41, and v. 19 *supra*, and see WM., p. 327, Blass, *Gr.* p. 86. Κωφόν is a new feature in the case (πν. ἄλαλον, v. 17), but see note on 7:32, and cf. Ps. 37. (38.) 14 with Ps. 38. (39.) 3. Ἐγὼ ἐπιτάσσω σοι, 'I enjoin thee' (Euth.: ἐγὼ ... ὃν οἶδας): since this spirit had refused to acknowledge the authority of the disciples, the Master emphasises His personal claim to obedience. For ἐπιτάσσειν cf. 1:27; for the emphatic ἐγὼ see 10:38 f., 14:58, and the Fourth Gospel *passim*. Ἐξελθε ἐξ αὐτοῦ ordinarily sufficed (1:25, 5:8); in this desperate case of periodical seizures it was necessary to add καὶ μηκέτι εἰσελθῆς. For the spiritual analogy see Lc. 11:24 ff.

26. κράζας καὶ πολλὰ σπαράζας κτλ.] For the moment the only result was a fresh seizure (see on v. 20); the spirit wreaked its revenge on its victim even in the act of quitting its hold upon him. For the masc. participles cf. v. 20 ἰδὼν ... τὸ πνεῦμα. The convulsions were violent and prolonged (πολλά, cf. 3:12, note), and when they ceased, the sufferer's strength was exhausted; a collapse followed; he lay motionless and pallid as a corpse. For ἐξῆλθεν see note on v. 29; ἐγένετο ὥσεί νεκρός: contrast Apoc. 1:17. There was a general cry among the crowd (τοὺς πολλοὺς λέγειν), 'He is dead.' Οἱ πολλοί, cf. 6:2, 12:37; Gregory, *prolegg.* p. 128: "Marcus ponit ὁ πολὺς et οἱ πολλοί ubi πολὺς et πολλοί satis videntur esse." For the aor. ἀπέθανον see Burton, § 47, and cf. 5:35, 5:39, Jo. 8:52. This incident again is peculiar to Mc.; Mt. has merely ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Lc. ἰάσατο τὸν παῖδα.

27. κρατήσας τῆς χειρὸς αὐτοῦ] Cf. 1:31, 5:41. The Lord seems to have offered this help only where great exhaustion had preceded; cf. Acts 9:41, and contrast 2:11 f. Ἀνέστη: he rose from the ground where he had been rolling (v. 20), and afterwards lay prostrate. Lc. helps us to complete the picture: ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ (cf. Lc. 7:15), ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ (cf. Mc. 1:27, 2:12, 7:37). Mt. adds—probably in reference to the Lord's μηκέτι εἰσελθῆς—καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης (cf. Mt. 9:22, 15:28). The epileptic fits did not return.

28. εἰσελθόντος αὐτοῦ εἰς οἶκον] On the vv. 11. and construction see Blass, *Gr.* p. 251 f. The Lord went indoors, into the lodging where the party were housed (εἰς οἶκον, cf. 3:20, 7:17), to escape from the enthusiasm of the crowd, and because on such occasions further teaching was impossible. He and the disciples were now in privacy (κατ' ἰδίαν Mt., Mc.), and the nine took occasion to seek an explanation of their failure (ἐπηρώτων, Mt. προσελθόντες ... εἶπαν), approaching Him probably (as was their wont on these occasions) by one of their number (? Andrew). Ὅτι=διὰ τί, Mt. (Euth.: τὸ ὅτι ἀντὶ τοῦ διὰ τί οὕτω γὰρ εἶπεν ὁ Ματθαῖος: cf. Blass, *Gr.* p. 176); see note on v. 11 *supra*, and for the circumstances of the failure, v. 18.

29. τοῦτο τὸ γένος κτλ.] Either 'this class of δαιμόνια,' or 'this kind' generally, i.e. the δαιμόνια; cf. Thpht.: ἢ τὸ τῶν σεληνιαζομένων ἢ ἀπλῶς πᾶν τὸ τῶν δαιμόνων γένος. Γένος

is a nationality (7:26, Acts 4:36), a family (Acts 4:6, 7:13, 13:26, 18:2, 18:24), or a species (Mt. 13:47), or class of things (1 Cor. 12:10). Hence it is used of the spiritual affinity which associates moral beings of the same order or type of character (1 Pet. 2:9). Similarly St Paul speaks of πατριά in heaven as well as on earth (Eph. 3:15). Ἐν οὐδενὶ δύναται ἐξελθεῖν, ‘can take its departure (i.e. be cast out, ἐξελθεῖν being in such contexts practically the pass. of ἐκβαλεῖν) in the strength of no power (not as Euth.=οὐδενὶ ἐτέρῳ τρόπῳ) but one,’ i.e. in the strength of (believing) prayer (11:23, 11:24); cf. Clem. Al. *ecl. proph.* 15. The Lord seizes on the essential weakness of their case. They had trusted to the quasi-magical power with which they thought themselves invested; there had been on their part no preparation of heart and spirit. Spirits of such malignity were quick to discern the lack of moral power and would yield to no other. To ἐν προσευχῇ the ‘Western’ and ‘Syrian’ text adds καὶ (τῇ) νηστεία, but the time for fasting was not yet (2:19); comp. the similar gloss 1 Cor. 7:5. Mt., who omits this answer, has the more obvious Διὰ τὴν ὀλιγοπιστίαν ὑμῶν, to which he adds the sayings about the grain of mustard seed and the removal of mountains which are found in other contexts (Lc. 17:6, Mt. 21:21). Tatian combines Mt.’s answer with Mc.’s, placing Mt.’s first, and connecting Mc.’s with it by a γάρ.

30–32. THE PASSION AGAIN FORETOLD (Mt. 17:22, 17:23; Lc. 9:43–45).

30. κάκειθεν ἐξελθόντες κτλ.] The Lord and the Twelve now leave their retreat at the foot of Hermon and travel southwards. Their way to the North had perhaps led them through Gaulanitis and Ituraea (cf. 8:22, 8:27, note), but they return διὰ τῆς Γαλιλαίας i.e. probably along the West bank of the Jordan. Mt.’s συστρεφομένων ἐν τῇ Γαλιλαίᾳ suggests that they broke up into small parties which mustered at certain points in the route (for συστρέφεσθαι cf. 2 Regn. 15:31, 4 Regn. 9:14, 10:9 etc.), the purpose being perhaps to avoid attracting notice (Mc. οὐκ ἤθελεν ἵνα τις γνοι): cf. 7:24 and on γνοῖ=γνῶ, 5:43, note. The reading παρεπορεύοντο, which is well supported and perhaps genuine, conveys the idea that the transit was made without unnecessary breaks: “*obiter profecti sunt ... intenti viae conficiendae, non invisendis hospitibus aut instituendae plebi*” (Fritzsche).

31. ἐδίδασκεν γάρ κτλ.] Reasons of the Lord’s desire to escape recognition. He was now fully occupied with the training of the Twelve (Latham, *Pastor past.* p. 351). A journey through Upper Galilee, in which He could attach Himself now to one party of two or four Apostles and now to another, afforded an opportunity of quiet teaching which might never return. The substance of this reiterated teaching (ἐδίδασκεν ... ἔλεγεν) is the same as that of the first prediction of the Passion near Caesarea (8:31), with one new element—a reference to the Betrayal. Lc. points out the occasion of this fresh prediction of the Passion: ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ· πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν κτλ. There was reason to fear that this new outburst of enthusiasm would lead them to forget His warning, or even frustrate His purpose.

ὁ υἱὸς τοῦ ἀνθρώπου] Notwithstanding Peter’s confession and the revelation of His glory on Mt. Hermon the Lord retains the old title which asserts the truth of His humanity and His liability to suffering.

παραδίδοται εἰς χεῖρας ἀνθρώπων] Mt., Lc., μέλλει ... παραδίδοσθαι. The event is regarded as imminent and indeed in process of accomplishment; cf. Mt. 26:2 μετὰ δύο ἡμέρας ... παραδίδοται: Bengel: “*iam id agitur ut tradatur*”; for this use of the present see

WM., p. 331 ff., Burton, § 15, who calls it (but inexactly) “the present for the future.” The instrument of the betrayal—ὁ παραδιδούς, 14:42—was in the company, and the Lord could see the purpose already lying as an undeveloped thought in his heart (Jo. 6:70 f.). On παραδιδόναι see 1:14, note. Προδιδόναι *tradere* does not occur in the N. T., but its meaning is more or less imported by the circumstances into παραδιδόναι, which even in class. Gk. is patient of a bad sense. Yet, as Origen (*in Mt.*) reminds us, παραδιδόναι may be used with quite another purpose; in the eternal counsels of GOD, the Father delivered up the Son (Rom. 8:32), and the Son delivered up Himself (Gal. 2:20). Εἰς χεῖρας ἀνθρ. is less precise than the corresponding words in 8:31 (ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων). But on the other hand it is wider, and prepares the Twelve for the further revelation of 10:34 (παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν: cf. 14:41, εἰς τ. χ. τ. ἀμαρτωλῶν. On the form ἀποκτανθῆναι, and on μετὰ τρεῖς ἡμέρας=τῇ τρίτῃ ἡμέρᾳ see 8:31, note.

32. οἱ δὲ ἡγνόουν τὸ ῥῆμα] They remained in ignorance of the import of the Lord’s words, especially of the saying about the Resurrection (cf. 9:10), for of the Passion they had some dim and sorrowful conception (Mt., καὶ ἐλυπήθησαν σφόδρα). Lc. explains that there was a Divine purpose in their temporary ignorance: ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθωνται αὐτό. They shrank from seeking enlightenment (ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι, Mc.; similarly Lc.), partly from a natural reluctance to enter upon a painful subject, partly perhaps from their recollection of the censure incurred by Peter (8:33). There is weight also in Bengel’s remark: “de quavis re facilius interrogant Iesum quam de ipso; sic fit inter familiares.” Ἀγνοεῖν in the N. T. is chiefly a Pauline word (Mc.¹, Lc.^{ev.1, act.2}, Paul.²⁵, Heb.¹, 2 Pet.¹). Ῥῆμα, a common word in the LXX. and fairly frequent in the N.T., occurs in Mc. only here and 14:72.

33–37. RETURN TO CAPERNAUM. QUESTION OF PRECEDENCE (Mt. 18:1–5, Lc. 9:46–48).

33. καὶ ἦλθον εἰς Καφαρναούμ] Capernaum (1:21, 2:1, Jo. 6:59) had ceased to be the centre of the Ministry; but it was a convenient *terminus* to the northern journey, and starting point for a fresh field of work in the south; and Simon’s or Levi’s house (1:29, 2:15) afforded a shelter there. The Galilean Ministry ends as it began at Capernaum. No subsequent visit to the town is mentioned in the Gospels, although after the Resurrection the Lord was seen by the shore of the lake (Jo. 21:1 ff.) and among the hills (Mt. 28:16).

καὶ ἐν τῇ οἰκίᾳ γενόμενος κτλ.] When they had reached the privacy of the house the Lord questioned the Twelve on a discussion He had overheard during the journey (ἐν τῇ ὁδῷ, Vg. *in via*, cf. 8:3, 8:27). Evidently they had not thought Him to be within earshot (cf. 10:32 ἦσαν δὲ ἐν τῇ ὁδῷ ... καὶ ἦν προάγων); but He had detected angry voices and knew the cause (Lc. εἰδῶσθον διαλογισμὸν τῆς καρδίας αὐτῶν).

34. οἱ δὲ ἐσιώπων] Cf. 3:4, Lc. 20:26. Euth.: ἐσιώπων αἰσχυνθέντες ὡς ἡδη καταγνωσθέντες. Ἐσιώπων ... διελέχθησαν: the discussion was at an end and the silence which followed the Lord’s question continued until it was broken by His words in v. 35. Διελέχθησαν ... τίς μείζων, ‘they had discussed (Burton, § 48) the question who is greater (than the rest)’; Lc., more fully, τὸ τίς ἂν εἴη μείζων αὐτῶν; Mt., who represents the Twelve as themselves propounding the question to Jesus, writes Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; The comparative has practically the force of a superlative, see Blass, *Gr.* pp. 33, 141 f., and on the other hand WM., p. 305; cf. Mt. 11:11, 23:11, 1 Cor. 13:13. The

question τίς μείζων was probably suggested by the selection of the Three for the mysterious ascent of Hermon, and the prominence of Peter among the three (cf. Bede). Origen: ὅτι μὲν γὰρ οὐκ ἔστιν ἰσότης τῶν ἀξιουμένων τῆς βασιλείας τῶν οὐρανῶν κατειλήφεισαν (comparing Mt. 5:29). See Dalman, *Worte*, 1. p. 92 f.

35. καὶ καθίσας ἐφώνησεν κτλ.] The Lord assumes the attitude of the Teacher (Mt. 5:1, 13:1, Lc. 5:3, 'Jo.' 8:2), and calls the disciples (ἐφώνησεν, cf. 10:49, Tob. 5:9, not προσεκάλεσατο, cf. 3:13, 3:23, 6:7, 8:1, 8:34)—all the Twelve (τοὺς δώδεκα), for the lesson He is about to give is needed by them all and by the whole future Church. How important it is appears from its repetition towards the end of the Lord's life (Lc. 22:24 ff., Mt. 23:8 ff.; for other parallels see 10:42 ff., and the saying in 10:31). The intention of the Master is not to enact "a penal provision against seeking the mastery," but (cf. Lc. 9:48) to point out the way to true greatness (Latham, *Pastor past.* p. 355). The spirit of service is the passport to eminence in the Kingdom of GOD, for it is the spirit of the Master Who Himself became διάκονος πάντων. The διάκονος is properly the attendant at table (1:31, Lc. 22:27, Jo. 2:9, 12:2); for the later Christian history of the word see Hort, *Ecclesia*, p. 202 ff. A lower depth is sounded and a higher dignity offered in the πάντων δοῦλος of 10:44, q. v. With πρῶτος ... ἔσχατος cf. 10:31. In quite another sense the Lord is at once ὁ πρῶτος and ὁ ἔσχατος (Apor. 1:17, 2:6, 22:13).

36. λαβὼν παιδίον ἔστησεν αὐτό κτλ.] The new rule of life just enunciated is illustrated by a visible example. A child is playing near (? Peter's: see note on 1:30; on the late tradition that the child was Ignatius of Antioch—ὁ θεοφόρος read as ὁ θεόφορος—see Lightfoot, *Ignatius*, 1. p. 27), and the Lord calls it to Him (προσκαλεσάμενος, Mt.), places it by His side in the middle of the group (λαβὼν ... ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, Lc. ἐπιλαβόμενος ... ἔστ. αὐτ. παρ' ἑαυτῶ), and then takes it into His arms (ἐναγκαλισάμενος αὐτὸ, Mc. only), cf. 10:16; the verb, which belongs to the later Gk., occurs in Prov. 6:10, 24:48 (33) and the noun ἐναγκάλισμα in 4 Macc. 13:21 (NA, but the text is possibly corrupt); Lc. (2:28) prefers the paraphrase δέχεσθαι εἰς τὰς ἀγκάλας. The act was accompanied by words of which Mt. preserves the fullest account. According to Mt. the Lord began, Ἀμὴν λέγω ὑμῖν Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά κτλ. (18:3, 18:4). The words carry with them the assurance of their genuineness, answering the question τίς μείζων ('the most childlike and trustful, the least self-conscious and self-sufficient') and preparing for the next sentence (ὃς ἂν ἔν τῶν τοιούτων παιδίων κτλ.), the substance of which is common to the three Synoptists.

37. ὃς ἂν ἔν τῶν τοιούτων παιδίων κτλ.] Mt. ἔν παιδίον τοιοῦτο, Lc. τοῦτο τὸ παιδίον, i.e. this child regarded as the representative of its class, or rather of the class of disciples whom it symbolises (see WM., p. 138). Cf. Orig. *in Mt.*: ἐὰν οὖν, ὅπερ παρὰ τὴν ἡλικίαν πάσχει τὰ παιδιά ... ἀπὸ λόγου, ὁ τοῦ Ἰησοῦ μαθητῆς ἐταπείνωσεν ἑαυτόν ... μάλιστα δὲ τοὺς ὡς ὁ Λόγος ἀπέδειξε στραφέντας ... ἀποδεκτέον καὶ μιμητέον κτλ. Chrys. παιδίον γὰρ ἐνταῦθα τοὺς οὕτως ἀφελεῖς φησὶ καὶ ταπεινοὺς καὶ ἀπερριμμένους παρὰ τοῖς πολλοῖς. He who recognises and welcomes such, because he sees in them the type of character which Christ Himself approved and exhibited (Mt. 11:29, Phil. 2:5 ff.), recognises and welcomes Christ Himself—is a true and loyal disciple. On δέχεσθαι see 6:11, note, and Dalman, *Worte*, 1. p. 101 f.; ἐπὶ τῷ ὀνόματί μου (cf. 9:38 f., 13:6, and see 1 Regn. 25:5, Gal. 4:14, Col. 4:10,

Didache 12 πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου δεχθήτω), ‘on the ground of My Name,’ i.e. the act being based upon a recognition of his connexion with Me, cf. WM., p. 490. Other nearly equivalent phrases are διὰ τὸ ὄνομα (Jo. 15:21, Mc. 13:13, Apoc. 2:3), ὑπὲρ τοῦ ὀνόματος (Acts 5:40, 9:16, 15:26, 3 Jo. 7); cf. ἐν τῷ ὀνόματι (Mc. 9:38, 1 Pet. 4:14:), διὰ τοῦ ὀνόματος (Acts 4:30), εἰς τὸ ὄνομα (Acts 8:16). On the use of ὄνομα in the papyri cf. Deissmann, *B. St.*, pp. 146 f., 196 f. For the absolute use of τὸ ὄνομα see Bp Westcott’s note on 3 Jo. 7, and Lightfoot on Ign. *Eph.* 3. Δέξεται ... δέχεται: the particular act of recognition is evidence of a state of heart to which Christ Himself is a welcome guest.

καὶ ὃς ἂν ἐμὲ δέχεται κτλ.] The action passes into a region beyond that of the visible order; to receive a lowly brother in Christ’s Name is to receive Christ, and to receive Christ is to receive the Eternal Father in Whose Name He came. Cf. Mt. 10:40, Lc. 10:16, Jo. 12:44, 12:45. ‘Ὁ ἀποστείλας με (ὁ πέμψας με Jo. *l.c.*, see Bp Westcott, Add. Note on Jo. 20:21), sc. ὁ πατήρ, Jo. 5:36, 6:57, 10:36, 17:18, 20:21; the Son is ὁ ἀπόστολος ... τῆς ὁμολογίας ἡμῶν (Heb. 3:1). Other references to the Mission of the Son in the Synoptists will be found in Mt. 10:40, 15:24, Mc. 1:38 (note), 12:6, Lc. 4:18, 4:43, 9:48, 10:16; the idea is in the background of the whole Ministry, which rests on ἐξουσία, and supports itself by faith and prayer. On δέχεσθαι see 6:11, note. Οὐκ ... ἀλλά, not so much ... as: Blass, *Gr.* p. 267 n. 2..

38–40. THE USE OF THE NAME BY A NON-DISCIPLE (Lc. 9:49–50).

38. ἔφη αὐτῷ ὁ Ἰωάννης] This is the only remark attributed by the Synoptists specifically to St John (cf. however 10:35 Ἰάκωβος καὶ Ἰωάννης, 13:3 Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας), and it creates an impression of candour and conscientiousness not unworthy of the future δεολόγος. His words are in some measure a response (ἀποκριθεὶς, Lc.; cf. Mc. 9:5) to the teaching just received. The phrase ἐπὶ τῷ ὀνόματί μου had put him in mind of a recent occurrence, and he takes the opportunity of laying the facts before the Master. He and one or more of the other disciples, probably during their recent journey through northern Galilee, had prohibited a non-disciple from using the Master’s Name for the purpose of exorcising demoniacs. Ought they rather to have welcomed him as a brother? For the use of the Lord’s Name by non-Christian exorcists cf. Acts 19:13 (where see Blass’s note). Ἐκωλύομεν, the ‘conative’ imperf., Burton § 23; for κωλύειν cf. 10:14, 1 Cor. 14:39. Οὐκ ἡκολούθει ἡμῖν (Lc. μεθ’ ἡμῶν) is a frank confession of jealousy for the honour of the Apostolate. In the light of the Lord’s words the action had begun to wear a different aspect to the mind of John.

39. μὴ κωλύετε αὐτὸν κτλ.] The sincerity of the speaker saves him from censure; the Lord merely corrects the error. He does not say δέχεσθε αὐτὸν, for the man’s motive did not appear; but the attitude of His disciples towards such an one should have been at least neutral. Οὐδεὶς γάρ ἐστιν κτλ. (Mc. only): whatever his intention, the man is for the time (οὐ ... ταχύ) practically committed to a course of action which at least cannot be unfriendly. For δύναμιν ποιεῖν see 6:5, and with οὐ δύνασθαι used in reference to a moral impossibility cf. Mt. 6:24, Heb. 6:4 f. To work a miracle in Christ’s name was not a test of moral character or proof of spiritual affinity to Him (Mt. 7:22, Acts 19:13), as childlike trust and humility must always be; but it was a safeguard against open and immediate (οὐ ταχύ) hostility (for κακολογεῖν cf. 7:10, Acts 19:9), and might be the beginning of better things: Euth. συνεχώρει δὲ καὶ τούτοις

θαυματουργεῖν ἅμα μὲν εἰς βεβαίωσιν τοῦ κηρύγματος, ἅμα δὲ καὶ εἰς βελτίωσιν αὐτῶν δὴ τῶν θαυματουργούντων. Bede's use of this incident is interesting: "itaque in haereticis ac male catholicis non sacramenta communia ... sed divisiones pacis detestari et prohibere debemus."

The Lord's answer finds a partial parallel in Num. 11:28 f.

40. ὅς γὰρ οὐκ ἔστιν καθ' ἡμῶν κτλ.] The indicative expresses the assumption that such a person exists (Blass, *Gr.* p. 217). Lc. gives ὑμῶν bis. An opposite rule appears to be laid down in Mt. 12:30=Lc. 11:23, ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. But the two rules are in fact complementary (Gould); in the latter words the Lord refers to the relations of a man's inner life to Himself, whilst in this context He deals with outward conduct. Upon conduct, in our partial ignorance, the most hopeful construction should be put; the man who is not a declared enemy of the Christian brotherhood may be provisionally regarded as a friend. In the present case, indeed, there was presumptive evidence of something better than neutrality, since the person in question had used the Name of Christ.

41–50. THE TEACHING RESUMED: ON THE CONSEQUENCES OF CONDUCT TOWARDS BRETHREN IN CHRIST (Mt. 18:6–9; cf. Mt. 10:42, Lc. 17:1, 17:2, 14:34).

41. ὅς γὰρ ἂν ποτίσῃ ὑμᾶς κτλ.] The thread of the teaching, broken off at v. 38 by John's question, is now resumed. The spiritual significance of help offered to a brother for Christ's sake is independent of the material value of the gift. A cup of water may be judged worthy of an eternal recompense. Victor: τοῦτο λέγει διὰ τοὺς ἔνδειαν ἴσως προφασιζομένους. For ποτίζειν τινά τι cf. Gen. 24:17 πότισόν με μικρὸν ὕδωρ, 1 Regn. 30:11, Job 22:7, Jer. 16:7 οὐ ποτιοῦσιν αὐτὸν ποτήριον. The ποτήριον is the ordinary cup used both for wine and water: cf. 7:4, Lc. 11:39, 1 Cor. 11:25. ὕδατος, Mt. (10:42), ψυχροῦ.

ἐν ὀνόματι ὅτι Χριστοῦ ἐστε] The Vg. renders *in heroine meo, quia Christi estis*; and so Wycliffe, Rheims, A. V., whilst Tindale has "for my name's sake." But μου has no right to a place in the text (see vv. 11.); and ἐν ὀνόματι ὅτι κτλ. is nearly equivalent to διὰ τὸ Χριστοῦ εἶναι, on the score of your being Christ's — a use of ὀνόματι not unknown to class. Greek, cf. e.g. Thuc. 4:60. Χριστοῦ εἶναι is a Pauline phrase, Rom. 8:9, 1 Cor. 1:12, 3:23, 2 Cor. 10:7; the anarthrous Χριστός is unique in sayings attributed to our Lord by the Synoptists; cf. Dalman, *Worte*, 1. p. 239 n. Mt.'s εἰς ὄνομα μαθητοῦ is perhaps nearer to the original: cf. εἰς ὄνομα προφήτου, δικαίου Mt. 10:41; "a later editor's hand is very probably to be seen in" the words which now stand here in Mc. (Hawkins, *Hor. Syn.*, p. 122). Οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ presents the recompense of eternity in a form appreciable by the Jewish mind, cf. Mt. 5:12, 6:1 f., 20:1 ff., 1 Cor. 3:8 ff., Apoc. 22:12; for the nature and conditions of the μισθός see Mt. 25:34 ff. κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ... ἐδίψησα καὶ ἐποτίσατέ με ... ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

42. καὶ ὃς ἂν σκανδαλίσῃ κτλ.] The converse is equally true. A wrong done to a disciple however insignificant will bring incalculable evil upon the evil-doer. On σκανδαλίζειν see 4:17, note. It is possible to be an innocent cause of stumbling; the Lord Himself was such, cf. 6:3, 1 Cor. 1:23, 1 Pet. 2:8. But He was careful to abstain from placing unnecessary stumbling-blocks in men's way (see Mt. 17:27, ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς), and it is

this scrupulous regard for the infirmities of others that He enjoins (cf. Rom. 14:21, 1 Cor. 8:13, 2 Cor. 11:29), and the wilful or heedless creation of σκάνδαλα that He condemns. Τῶν πιστευόντων at length shows how τὰ τοιαῦτα παιδιά (v. 37), are to be understood: the little ones (Zach. 8:7, usually in contrast with οἱ μεγάλοι Apoc. 11:18, 13:16, 19:5, 19:18, 20:12, or in the phrase ἀπὸ μικροῦ ἕως μεγάλου 1 Regn. 5:9 etc., Heb. 8:11) who believe, i.e. the lowliest, whether in their own eyes or in the eyes of men, in the outward order of the Church or even in the spiritual order, cf. Mt. 11:11, Lc. 7:28, ὁ μικρότερος ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ (τοῦ θεοῦ): the reference is here especially to the last type of μικροί, St Paul's ἀδύνατοι (Rom. 15:1) or ἀσθενεῖς, ἀσθενοῦντες τῇ πίστει (Rom. 14:1, 1 Cor. 8:10 ff., 9:22).

καλὸν ἐστὶν αὐτῷ μᾶλλον] Mt. συμφέρει αὐτῷ ἵνα, Lc. (17:2) λυσιτελεῖ αὐτῷ εἰ. For καλὸν ... μᾶλλον, 'it were good...by comparison,' cf. Acts 20:35, Gal. 4:27 (Isa 54:1 LXX.); and for καλὸν ... εἰ, Mt. 26:24; for ἐστὶν we should expect ἦν, as in Mt. *l.c.*, but the present brings the alternative before the reader more vividly: the man is seen at the moment when the weight is placed round his neck (περίκειται), and then lying at the bottom of the sea (βέβληται); even under these circumstances he is in a better case than if he had caused the feeblest brother to stumble; cf. Rom. 14:13 ff., 1 Cor. 8:9 ff. Instead of the simple εἰ βέβληται (Lc. ἔρριπται) εἰς τὴν θάλασσαν, Mt. has ἵνα καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Cod. D corrects both tenses; see Blass, *Gr.* p. 215. Μύλος ὀνικός Mt., Mc.; Lc. λίθος μυλικός, Μύλος in the LXX. is the handmill (מִלּוֹן, see Driver on Deut. 24:6, and cf. Num. 11:8) usually worked by women, especially female slaves (Exod. 11:5, Jud. 9:53, Mt. 24:41); the upper stone is the ἐπιμύλιον (LXX., Deut. *l.c.*, Jud. *l.c.* (B), but the word is not used in the N.T.). Distinct from this handmill (χειρομύλη, χειρομύλων, Xen. *al.*) was the larger sort of mill, which was driven by an ass (Ovid, *fast.* 6:318, "pumiceas versat asella molas"), the רִמְמָה שֶׁל מִלּוֹן of the Talmud (J. Lightfoot on Lc. 18.). Since the millstone ἐπιμύλιον is also called ὄνος in classical Gk., it has been thought that μύλος ὀνικός may have the same sense here; but the conjecture is unnecessary. Cf. Origen: εἰσὶ γὰρ καὶ μύλων διαφοραί, ὡς εἶναι τὸν μὲν τινα αὐτῶν, ἵν' οὕτως ὀνομάσω, ἀνθρωπικόν, ἄλλον δὲ ὀνικόν. The stone of an 'assmill' would be a μύλος μέγας (Apoc. 18:21), and this is to the point; the stone round the neck is heavy enough to render escape impossible. Schöttgen produces a parallel from *Kiddushin*: "even though a man had a millstone round his neck yet ought he to attend to the study of the Law." For an early instance of the use of this saying of Christ see Clem. *Cor.* 46: κρεῖττον ἢν αὐτῷ περιτεθῆναι μύλον καὶ καταποντισθῆναι εἰς τὴν θάλασσαν ἢ ἓνα τῶν ἐκλεκτῶν μου διαστρέψαι. The form, it will be observed, does not agree with either Mt., Mc. or Lc., but comes nearest to Mt.

43. καὶ ἐὰν σκανδαλίση σε ἡ χεὶρ σου κτλ.] "The offender of the little ones is still more an offender against himself" (Bruce). A man may place moral stumbling-blocks in his own path; the temptation may proceed not from without, but from some part of his own nature. As men submit to the loss of a bodily organ or limb in order to preserve the body as a whole, so it is their interest to sacrifice powers and functions of their spiritual nature which have been found to be inevitable occasions of sin. Better to live under a sense of partial mutilation and incompleteness than to perish in the enjoyment of all one's powers. Origen: ὁμοίως καὶ ἐπὶ τῆς ψυχῆς καλὸν καὶ μακάριον ἐπὶ τοῖς βελτίστοις χρῆσθαι τῇ δυνάμει αὐτῆς· εἰ δὲ μέλλομεν διὰ τινα μίαν ἀπολέσθαι, αἰρετώτερον ἀποβαλεῖν τὴν χρῆσιν αὐτῆς, ἵνα μετὰ τῶν

ἄλλων δυνάμεων σωθῶμεν. The word, he adds, may be applied in various ways: to the excision of an offending member of the Christian brotherhood, or to the surrender, for Christ's sake, of a friend or near kinsman. For ἀποκόπτειν τὴν χεῖρα see Deut. 25:12, Jud. 1:6. Καλὸν ἐστὶν ... ἢ: see WM., p. 302, and cf. Ps. 117: (118.) 8 f. ἀγαθὸν ... ἢ, Hos. 2:7 (9), καλῶς ἢ (מָן בִּטּוֹ). Ἀπελθεῖν and εἰσελθεῖν are in marked contrast; for the former cf. Mt. 5:30, 25:46. The issues of life are on the one hand an entrance into the higher life which is its proper end, and, on the other, a departure from it. On εἰσερχεσθαι εἰς τ. ζωὴν see Dalman, *Worte*, 1. pp. 95, 127.

Κυλλός, used in class. Gk. of one who has a crushed or crippled limb, is employed here and apparently also in Mt. 15:30 (χωλούς, κυλλούς) with special reference to the loss of a hand. Τὴν ζωὴν, the higher life; the word is occasionally used in the N. T. for physical existence (Acts 17:25, 1 Cor. 3:22, 15:19 (ἡ ζ. αὕτη), 2 Pet. 1:3), but in the great majority of instances it means life in union with GOD (cf. Mt. 7:14, Jo. 3:36, 5:24, 5:40, 6:53 etc., esp. 1 Jo. 5:11 f.), often more closely defined as ζωὴ αἰώνιος, ἡ ὄντως ζωὴ (1 Tim. 6:19), ἡ ζωὴ τοῦ θεοῦ (Eph. 4:18). In this context, it is instructive to note, ἡ ζωὴ corresponds to ἡ βασιλεία τοῦ θεοῦ (v. 47).

Γέεννα, גֵּי הֵנֶם, גֵּי בִּנְיָהִים, גֵּי בִּנְיָהִים, in the LXX. φάραγξ Ὀνόμ, Ἐννόμ, Ἐννώμ (Jos. 15:8, 2 Esdr. 21:30 (^{N^{c.a}})), φ. υἱοῦ Ἐννόμ (Jer. 7:31, 7:32) or πολυάνδριον υἱοῦ Ἐ. (Jer. 19:6), Γαῖ Ὀννόμ (Jos. 18:16, A), Γαιβενθόμ (B) or Γαμβὲ Ἐννόμ (A) (2 Chron. 28:3), Γεβανὲ Ἐννόμ (2 Chron. 33:6), Γαίεννα (Jos. 18:16, B). In the O. T. the name denotes the ravine which, starting from the N.W. of Jerusalem, sweeps round the S.W. angle of the city, and then, taking a south-easterly course, meets the Kidron below the Pool of Siloam at the well now called Bir Eyûb (*Recoycry*, p. 6). This valley is the traditional site (but see *ib.* p. 306 ff.) of the fire-worship which began in the reign of Ahaz (2 Chron. 28:3, 33:6, Jer. 7:31, 19:2 ff.), and after its desecration by Josiah (2 Kings 23:10) it became a common receptacle for the offal of the city, and, in the later development of Jewish thought, a symbol of the supposed place of future punishments (cf. Stanton, p. 325 ff.); the conception occurs already in Enoch 27:1, αὕτη ἡ φάραγξ κεκατηραμένη ἐστὶ, cf. *ib.* 90:24 ff., and the name is so used in the Talmud, e.g. *Aboth* 1:6, “[the sinner] desists from words of Torah, and in the end he inherits Gehinnom” (גֵּי הֵנֶם, Dalman, *Gr.* p. 146, *Worte*, 1. p. 131 f.; Wünsche, *neue Beiträge*, p. 596, gives other references). The N. T. form γέεννα (Mt. 5:22, 5:29, 5:30, 10:28, 18:9, 23:15, 23:33, Mc. 9:43, 9:45, 9:47, Lc. 12:5, James 3:6) is used exclusively in the figurative sense, and only (as the references shew) in Synoptic reports of sayings of Christ, and by St James. It appears also in the Sibyllines (1:103, ἐς γέενναν μαλεροῦ λάβρου πυρὸς ἀκαμάτοιο), and in the transliteration *gehenna* it occurs in the Latin version of 4 Esdr. (2:29, 7:36, “clibanus gehennae ostendetur et contra eum iocunditatis paradisus”: cf. Tert. *Apol.* 47, “gehennam ... quae est ignis arcani subterraneus ad poenam thesaurus ... paradisum ... locum divinae amoenitatis recipiendis sanctorum spiritibus destinatum”), and has established itself in the Latin Bible (O. L. and Vg.). From Anglo-Saxon times the word was rendered into English by the ambiguous “hell,” used also for ᾗδης; even R. V. keeps “hell” here in the text.

τὸ τῦρ τὸ ᾗσβεστον] The phrase appears to be based on Isa. 66:24 (see below v. 48); cf. also 4 Regn. 22:17, Isa. 1:31, Jer. 7:20; the ultimate reference is perhaps to the altar-fire Lev.

6:9 (2), τὸ πῦρ τοῦ θυσιαστηρίου ... οὐ σβεσθήσεται. Ἄσβεστος, a revived Homeric word, occurs as a variant in Job 20:26 (8^{c.a mg} A), and also in Mt. 3:12=Lc. 3:17. Here Mt. uses αἰώνιος as its equivalent. The fire which devours sin belongs to the eternal order and burns as long as sin remains to be consumed. For the repeated article see note on 3:29.

45. καὶ ἔὰν ὁ πούς σου σκανδαλίζῃ σε] This mention of the foot naturally follows that of the hand; if the two members are to be distinguished in the interpretation, the movements of life will be represented by the foot and its activities by the hand. On both a check may be wisely placed, if it is found that they minister to sin.

κ. ἐ. σε εἰσελθεῖν] On the readings σε, σοι cf. Blass, *Gr.* p. 240 f. Βληθῆναι is substituted in νν. 45, 47 for ἀπελθεῖν — the punishment is involuntary, though it has been reached through successive acts of the will.

47. καὶ ἔὰν ὁ ὀφθαλμός κτλ.] The eye is here the symbol of the lust which works through it (ἡ ἐπιθυμία τῶν ὀφθαλμῶν, 1 Jo. 2:16). Ἐκβαλε αὐτόν: Mt. ἔξελε αὐτ. καὶ βάλε ἀπὸ σοῦ, expanding Mc.'s compressed thought — 'tear it out and cast it away.' Such a wrench may be necessary in the moral nature; the love of visible beauty is a true and noble element in man, but if it becomes in any individual the occasion of sin, he must put it from him; better to enter life with no eye but for the spiritual and eternal beauty than to indulge the lower taste to the loss of all. Μονόφθαλμος, one of the Herodotean words (Herod. 3:16, 4:29) revived in the κοινή but condemned by the Atticists; cf. Lob. *Phryn.* 136, μονόφθαλμον οὐ ῥητέον ἑτερόφθαλμον δέ. Τὴν βασιλείαν τοῦ θεοῦ answers to τὴν ζωὴν (ν. 43 note).

48. ὅπου ὁ σκώληξ αὐτῶν κτλ.] Cited from Isa. 56:25, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει (A, τελευτᾷ) καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. The words have impressed themselves on more than one passage in Jewish writing outside the Canon; cf. Sir. 7:17, ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ: Judith 16:17, Κύριος ... ἐκδικήσεται αὐτοὺς ... δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν. "Σκώληξ, animae" (Bengel). For the significance of such language as adopted by Christ cf. Thpht.: αἰσθητὴν τιμωρίαν εἶπεν, ἐκφοβῶν ἡμᾶς διὰ τούτου τοῦ αἰσθητοῦ ὑποδείγματος ... σκώληξ δὲ καὶ πῦρ κολάζοντα τοὺς ἁμαρτωλοὺς ἢ συνειδησίς ἐστιν ἐκάστου καὶ ἡ μνήμη τῶν πραχθέντων, ἥτις ὥσπερ σκώληξ καταδαπανᾷ καὶ ὡς πῦρ φλέγει. Like the fire, the worm is undying: "the wounds inflicted on the man himself by his sins, the degradation and deterioration of his being, have no limitations [of time]." (Gould.) The presents οὐ τελευτᾷ, οὐ σβέννυται (cf. LXX.) state simply the law or normal condition of the σκώληξ and πῦρ. The question of the eternity of punishment does not come into sight.

The 'Western' and Syrian texts add these words as a refrain to νν. 43, 45; see app. crit. *supra.*

49. πᾶς γὰρ πυρὶ ἀλισθήσεται] 'Fire, I said, for with fire shall every man be salted.' The 'Western' gloss πᾶσα γὰρ (or καὶ πᾶσα) θυσία ἀλὶ ἀλισθήσεται rightly seeks an explanation in Lev. 2:13 (πᾶν δῶρον θυσίας ὑμῶν ἀλὶ ἀλισθήσεται). The sacrificial salt was the symbol of a covenant-relation with GOD (חֶלֶךְ תִּרְבָּ, Num. 18:19, 2 Chron. 13:5). In the case of every disciple of Christ the salt of the covenant is a Divine Fire (Mt. 3:11, (αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ) which purifies, preserves and consummates sacrifice — the alternative to the Fire which consumes (Mt. 3:12, Heb. 12:29). Cf. Euth.: πᾶς πιστὸς πυρὶ τῆς πρὸς θεὸν πίστεως ἢ τῆς πρὸς τὸν πλησίον ἀγάπης ἀλισθήσεται, ἥγουν τὴν σηπεδόνα

τῆς κακίας ἀποβαλεῖ. On the reading see WH., *Intr.* p. 101, *Notes*, p. 25: the traditional text is defended by Burgon-Miller, *Causes of Corruption*, p. 275.

50. καλὸν τὸ ἅλας κτλ.] ‘Good is the salt’ implied in ἀλισθήσεται (v. 49). (Ἄλας (τό)) is the late form of (ἅλας (ὁ)); cf. Lev. 2:13, Jud. 9:45, 2 Esdr. 6:9, 7:22, Mt. 5:13, Lc. 14:34; the dat. ἅλατι occurs in Col. 4:6; the nom. is also written ἅλα (cf. γάλα) in Sir. 39:26 (B), and as a variant in each of the passages where ἅλας is found in the N. T.; cf. Blass, *Gr.* p. 27, WH., *Notes*, p. 158. Ἀναλος *insulsus* is used here only in the LXX. and N. T., but it is Aquila’s rendering for לֶחֶם in Ezech. 13:10, 13:11, 13:15, 22:28. In the parallel saying of Mt. 5:13=Lc. 14:34, μωρανθῇ takes the place of Mc.’s ἀναλον γένηται. Ἐν τίνι αὐτὸ ἀρτύσετε; Mt. ἐν τίνι ἀλισθήσεται; Ἀρτύειν ἅλατι occurs in Col. 4:6, where see Bp Lightfoot’s note; Symm. gives ἀνάρτυτος for Aq.’s ἀναλος in Ezech. *ll. cc.*, and for ἄνευ ἁλός (LXX.) in Job 6:6.

In its immediate reference to the Apostles the passage is well explained by Mr Latham (p. 360): “if the preserving principle embodied in the Apostles, and which was to emanate from them, should itself prove corrupt [? inoperative], then where could help be found? If they, the chosen ones, became selfish, if they wrangled about who should be greatest, then the fire which our Lord had come to send upon earth was clearly not burning in them, and whence could it be kindled afresh?” For a wider application cf. Victor: εἴτις οὖν χάριτος ἀξιωθεὶς καὶ κενὴν ταύτην ποιήσῃ, οὗτος ἂν εἴη ἐν ᾧ οἱ ἅλας ἐμωράνθησαν

ἔχετε ἐν ἑαυτοῖς ἅλα κτλ.] ‘Keep the seasoning power, the preserving sacrificial Fire, within your own hearts, and as a first condition and indication of its presence thoro, be at peace with your brethren.’ Thus the discourse reverts to the point from which it started (v. 33). Disputes about precedence endangered the very existence of the new life. Εἰρηνεύειν is elsewhere in the N. T. limited to St Paul (Rom. 12:18, 2 Cor. 13:11, 1 Thess. 5:13).

CHAPTER 10

10:1. DEPARTURE FROM GALILEE; JOURNEYS IN JUDAEA AND PERAEA (Mt. 19:1–2).

1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται] This phrase (which corresponds to the Hebrew מִיָּדָיוּ]מִשָּׁמַיִם[, Gen. 22:3, Num. 22:14, &c.) seems to be used for the commencement of a considerable journey, cf. 7:24. On the present occasion the Lord is finally quitting Galilee (Mt. μετήρην ἀπὸ τῆς Γαλιλαίας) and Capernaum (9:33); His face is henceforth turned towards Jerusalem (Lc. 9:51, 17:11). The departure followed soon after the teaching recorded in 9:35–50, Mt. 18:1–35; cf. Mt. 19:1, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. The incident of the στατήρ seems also to have occurred during this interval (Mt. 17:24 ff.).

εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ κτλ.] These words cover the whole interval between the end of the Galilean Ministry and the final visit to Jerusalem. The time was spent partly in Judaea, partly beyond the Jordan. It seems to have included a journey to Jerusalem in September for the Feast of Tabernacles (Jo. 7:14), and another in December for the Feast of the Dedication (Jo. 10:22), a retreat to Bethany beyond the Jordan (Jo. 10:40), a visit to Bethany on the Mount of Olives (Jo. 11:1 ff.), a second retreat to “Ephraim” (? Ophrah) “near the wilderness” (Jo. 11:54), ending in the last journey through Jericho. Τὰ ὅρια τ. Ἰ., not the frontier only (as Origen in Mt. t. 14:15, οὐκ ἐπὶ τὰ μέσα, ἀλλ’ οἶονεὶ τὰ ἄκρα), but the region

as a whole; cf. 7:24. Καὶ πέραν: Mt. omits καί, and is followed by the 'Western' text of Mc.; the R. T. (διὰ τοῦ π.) is perhaps an attempt to extract sense from the clause denuded of καί.

συνπορεύονται πάλιν ὄχλοι] As in Galilee before the departure to the North (3:7 f., 20, 4:1, 5:21, 6:33, 6:54 f.), and even under Mt. Hermon (9:14 f.). Ὀχλοι: Mc. uses the sing. elsewhere, but the pl. occurs repeatedly in Mt., Lc. With the return of the ὄχλος, the Lord reverted to His old methods of teaching; chiefly, no doubt, as St Luke's account of this period (Lc. 9:31 ff.) suggests, employing the parable as the vehicle of instruction. Ὡς εἰώθει: cf. Lc. 4:16, κατὰ τὸ εἰωθὸς αὐτοῦ. The Gospels reveal certain habits of thought and action which invest the Lord with a true human character. The Lord, after an interval during which He has devoted Himself to the training of the Twelve, returns to His customary teaching of the multitude. The reading of D and a few O. L. texts, which refers ὡς εἰώθει to the ὄχλος, looks like a correction and renders εἰ. otiose, for it is implied in πάλιν. Ἐδίδασκεν (cf. 6:34) — the teaching continued throughout the period, whenever opportunities offered themselves. Mt. refers only to the miracles which incidentally accompanied the teaching (καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ). As before the journey to Hermon, the teaching was doubtless chiefly parabolic.

2–12. QUESTION OF DIVORCE (Mt. 19:3–9: cf. Mt. 5:31–32; Lc. 16:18).

2. προσελθόντες φαρισαῖοι ἐπηρώτων κτλ.] With the resumption of the public teaching the Pharisees return to the attack (cf. 7:5, 8:11; Victor: ὧ τῆς ἀνοίας ῥοντο ἐπιστομίζεν αὐτὸν διὰ τῶν ζητημάτων, καίτοι γε ἤδη λαβόντες τεκμήριον τῆς δυνάμεως). But their present attitude marks an advance; for the first time they venture to test the Teacher's orthodoxy by a leading question (πειράζοντες αὐτόν): cf. Mc. 8:11). Φαρισαῖοι (anarthrous), individual members of the party; cf. 9:14, γραμματεῖς, occurs elsewhere in Mc. quite constantly, and has been substituted here in the R.T. The reference to the Pharisees is strangely omitted by D and a few good O.L. authorities.

εἰ ἔξεστιν ἀνδρὶ γυν. ἀπολῦσαι] The question appears to have been already answered during the Galilean Ministry (Mt. 5:31, 5:32), but possibly on an occasion when no Pharisees were present. They may have heard a rumour as to His view of the matter and wished to verify it, but it is unlikely that they hoped to draw Him in a moment of forgetfulness into a denial of His earlier teaching (Euth.: ἐνόμισαν ὅτι ἐπελάθετο ... ἐὰν μὲν εἴπη ὅτι ἔξεστιν ἀντιθήσουσιν ὅτι Καὶ πῶς προλαβὼν ἐδίδαξας ὅτι οὐκ ἔξεστιν;; cf. Jerome *in Mt.*). Rather they expected a negative reply, and were prepared to turn it to their own purposes. It might be used to excite the anger of Antipas, who had put away his first wife and married again (cf. 6:17, note); more probably their intention was simply to place Him in apparent opposition to Moses, who had permitted divorce. Mt.'s addition, κατὰ πᾶσαν αἰτίαν, turns the edge of the question, leaving an escape from the alternative of an unconditional 'yea' or 'nay': cf. the exception allowed in 19:9 (μὴ ἐπὶ πορνείᾳ).

3. ὁ δὲ ἀποκριθεὶς εἶπεν κτλ.] The Lord anticipates the appeal to Moses, and asks for the Mosaic ruling upon the point. Since they recognised the authority of Moses, He will go to Moses in the first instance (cf. 7:10). Mt., who seems to have missed this point, almost inverts the order of the dialogue, and places τί Μωυσῆς ἐνετείλατο in the mouth of the Pharisees, as an objection to the Lord's appeal to Gen. 1:27. For M. ἐνετείλατο cf. Deut. 6:6, Jos. 4:12.

4. ἐπέτρεψεν Μωυσῆς κτλ.] They refer to Deut. 24:1 LXX., γράψει αὐτῇ βιβλίον ἀποστασίου καὶ δώσει εἰς τὰς χεῖρας αὐτῆς καὶ ἐξαποστελεῖ αὐτήν ἐκ τῆς οἰκίας αὐτοῦ. The words, as the context shows, are simply permissive, the general purpose of the passage being to provide against a certain contingency which might follow the divorce. They recognise the validity of the husband's act, but do not create the situation. Βιβλίον ἀποστασίου, (= סְפָר תְּרִיבָּ, Aq. β. ἀποκοπῆς, Symm. β. διακοπῆς), Vg. *libellus repudii*, “a libel of forsaking” (Wycliffe), “a testimonial of devorsement” (Tindale), occurs again in Isa. 50:1, Jer. 3:8; cf. ἔγραψεν συνγραφὴν βιβλίου συνοικίσεως (Tob. 7:13, **Σ**). On the history of the word ἀποστ. see Kennedy, *Sources*, p. 121; unlike the Hebrew term it stamps the divorced wife as disloyal, cf. the classical ἀποστασίου δίκη (Dem. 790. 2, 940. 15). For γράψαι Mt. has δοῦναι; both acts were essential to a valid divorce. For a specimen of a Jewish ‘bill of divorce’ see J. Lightfoot on Mt. 5:31.

5. ὁ δὲ Ἰησοῦς κτλ.] The Lord does not deny that ‘Moses’ permitted divorce; command it he did not. The commandment (τὴν ἐντολὴν ταύτην—ταύτην is emphatic—this particular commandment) consisted of “regulations tending to limit it and preclude its abuse” (Driver). No such regulations would have been necessary but for the σκληροκαρδία which had been innate in the Hebrew people from the first (cf. Ezek. 3:7, πᾶς ὁ οἶκος Ἰσραὴλ ... σκληροκαρδιοί). The purpose of the legislation of Dent. *l.c.* was to cheek this disposition, not to give it head; and for the Pharisees to shelter themselves under the temporary recognition of a necessary evil was to confess that they had not outgrown the moral stature of their fathers (τὴν σκλ. ὑμῶν). Σκληροκαρδία (לִבָּא קָדָח), Aq. ἀκροβυστία καρδίας, Vg. *duritia cordia*, occurs in Deut. 10:16, Jer. 4:4, Sir. 16:10; in ‘Mc.’ 16:14 it goes along with ἀπιστία. With this history the word must be taken to mean a condition of insensibility to the call of GOD, and not only the want of consideration for a fellow-creature which the present context suggests. But incapacity for comprehending this Divine love (Rom. 2:4, 2:5) implies the absence of an unselfish love for men, and both result from the withering up of the moral nature under the power of a practical unbelief.

6. ἀπὸ δὲ ἀρχῆς κτίσεως κτλ.] From the temporary permission of divorce under the Deuteronomic law the Lord appeals to the principle enunciated in the original constitution of man. Cf. Hort, *Jud. Christianity*, p. 33; Victor: διὰ τῶν πραγμάτων ὑμῖν ἐξ ἀρχῆς ὁ θεὸς ἐνομοθέτησε τὰ ἐναντία ... εἰ δὲ Μωσέα προβάλλῃ, ἐγὼ δὲ λέγω σοι τὸν Μωσέως δεσπότην. With ἀπὸ ἀρχῆς κτίσεως comp. 13:19 ἀπ’ ἀρχῆς κτ. ἣν ἔκτισεν ὁ θεός, Rom. 1:20 ἀπὸ κτίσεως κόσμου, 2 Pet. 3:4 (where the exact phrase occurs again); and see Dalman, *Worte*, 1. p. 136. Κτίσις is (1) the act of creation (Rom. *l. c.*), (2) the totality of created things (cf. e.g. Sap. 19:6, Judith 9:12, 16:14, 3 Macc. 2:2, 2:7, 6:2, Rom. 8:19 ff., Col. 1:15, 1:23 (cf. Lightfoot)), (3) a creature (Rom. 8:39), 2 Cor. 5:17 (?), Heb. 4:13. The senses run one into the other, so that it is sometimes difficult to decide between them, but (1) appears to predominate here. On the other hand in Apoc. 3:14, where Christ speaks of Himself as ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, (2) is to be preferred.

ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς] A verbal citation from Gen. 1:27, LXX. The subject of the verb is ὁ θεός (Gen. *l.c.*); Mt. supplies ὁ κτίσας.

7–8. ἔνεκεν τούτου κτλ.] Another nearly verbal citation from the LXX. (Gen. 2:24), omitting καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, which however is supplied by Mt. and finds a place in a great majority of the MSS. and versions of Mc. The passage is cited again in 1 Cor. 6:16 (partly), and in Eph. 5:31 (cf. Ps. Clem. 2 Cor. 14), where there are some interesting variants.

8. καὶ ἔσονται οἱ δύο κτλ.] On εἶναι εἰς (ἐν τῇ) see WM., p. 229; BDB., p. 226. “Ὡστε with ind. introduces an actual consequence which follows from the foregoing words, as in 2:28, Rom. 7:12, 13:2, 1 Cor. 3:7, 11:27. Μία σὰρξ: cf. 1 Cor. 6:16, ἓν σῶμα. But in the intention of the Creator the union is not carnal or corporeal only; Origen in Mt.: ὅπου γε ὁμόνοια καὶ συμφωνία καὶ ἁρμονία ἀνδρός ἐστὶ πρὸς γυναῖκα, τοῦ μὲν ὡς ἄρχοντος τῆς δὲ πειθομένης τῷ Αὐτός σου κυριεύσει, ἀληθῶς ἐστὶν εἰπεῖν τῶν τοιούτων τό Οὐκέτι εἰσὶ δύο.

9. ὁ οὖν ὁ θεὸς συνέζευξεν κτλ.] Tindale: “what GOD hath cuppled, let not man separat.” In Genesis the words ἔνεκεν τούτου κτλ. are ascribed to Adam, not to the Creator (Mt. ὁ κτίσας ... εἶπεν). But they point to a Divine purpose already revealed in the creation of mutually complementary sexes and in the blessing pronounced upon their union (Gen. 1:27 f.), and these constitute a Divine sanction that renders lawful wedlock indissoluble at the discretion of the individual (ἄνθρωπος, cf. Jo. 3:4). For συνευγνύναι cf. Ezech. 1:11, 1:23, Jos. ant. 1:19. 10; and for χωρίζειν in this sense, 1 Cor. 7:10 ff. This verse was introduced into the English Form of Matrimony in 1548, but it had previously stood in the Gospel of the *Ordo sponsalium*.

For a perverse use of this passage by certain Gnostics of the second century see the letter of Ptolemaeus to Flora in Epiph. *haer.* 33. 3 ff.

10. καὶ εἰς τὴν οἰκίαν κτλ.] The incident was at an end, so far as the Pharisees were concerned; but it led afterwards to a private conversation between the Lord and the Twelve (cf. 7:17, 9:28). Mt. overlooks the change of surroundings, and represents the Lord as still addressing the Pharisees (λέγω δὲ ὑμῖν). Εἰς τὴν οἰκίαν, when they had entered the house (cf. 9:33, and WM., p. 517; such a conjectural addition as εἰσελθόντα, εἰσελθόντος, or εἰσελθόντων αὐτῶν is wholly unnecessary) where they were lodging, probably in one of the villages on the road to Jerusalem (Lc. 9:51 f., 10:38, 13:22); opposed as in 9:33 to ἐν τῇ ὁδῷ understood in 10:1 f. Πάλιν ... ἐπρωῶτων, they repeated the question which had been put by the Pharisees (v. 2). The answer was explicit and authoritative, as that of a Master speaking to an inner circle of disciples.

11. ὃς ἂν ἀπολύσῃ κτλ.] Of simple divorce the Lord has spoken sufficiently; it is a dissolution of a Divinely constituted union. He deals now with the case of marriage after divorce, and pronounces it to be adultery. Μοιχᾶται ἐπ’ αὐτήν, Vg. *adulterium committit super eam*, “commits adultery in reference to her,” sc. τὴν ἀπολελυμένην (not, as Victor, ἐπὶ δευτέραν ἣν ἐπεισάγει). Μοιχεῖσθαι is used by the LXX. (Jer.⁶ Ezech.³) absolutely or with the acc. of the object and with either of the guilty parties for subject (Jer. 36. (29.) 23; Ezech. 16:32); in the N. T., outside the present context (Mt., Mc.), it is used only in Mt. 5:32^b, the ordinary practice being to write μοιχεύειν of the man, and μοιχεύεσθαι (pass.) of the woman

(Mt. 5:28, 5:32), as in class. Gk.; the LXX. uses μοιχεύεσθαι (mid.) of the man in Lev. 20:10 *bis*. Clement of Alexandria, who reads μ. αὐτήν, explains (*strom.* 2:23): τουτέστιν, ἀναγκάζει μοιχευθῆναι. On the construction (ὅς ἂν (or ἔαν) ἀπολύσῃ ... μοιχᾶται) see Burton, § 312, and for ἐπ' αὐτήν 'in reference to her,' and so 'to her detriment,' cf. 6:34, 9:22, 14:48.

In both 5:32 and 19:9, Mt. qualifies ὅς ἂν ἀπολύσῃ τ. γ. αὐτοῦ by adding παρεκτὸς λόγου πορνείας or μὴ ἐπὶ πορνείᾳ. If we may assume (cf. v. 12, note *ad fin.*) that these words formed part of the Lord's judgement on one at least of the occasions when it was pronounced, He allows a solitary exception to the indissolubility of marriage, viz. in the case of unfaithfulness. Πορνεία, though it is to be distinguished from μοιχεία when the two are named in the same context (7:21), can scarcely in this connexion refer to an act of sin committed before marriage; the word is used as in Hos. 2:5 (7) ἐξέπορνευσεν ἡ μήτηρ αὐτῶν, Am. 7:17 ἡ γυνή σου ἐν τῇ πόλει πορνεύσει. This then is the only ἄσχημον πρᾶγμα (Deut. 24:1) which still justifies, under the law of Christ, the use of divorce. Whether in such a case the words added in Mt. permit or tolerate re-marriage is a question of much difficulty, which belongs to the interpretation of the first Gospel. The post-Christian history of the subject is treated by H. M. Luckock, *History of Marriage* (1894), and O. D. Watkins, *Holy Matrimony* (1895); for contemporary and later Jewish opinion upon the conditions of a lawful divorce comp. Jos. *ant.* 4. 8. 23, J. Lightfoot on Mt. v., Edersheim, *Life*, 2., p. 332 ff., Schürer 2. 2:123, Driver on Deut. *l. c.*, and *Marriage* in Hastings *D.B.*, and *Encycl. Bibl.*

12. καὶ ἔαν αὐτὴ ἀπολύσασα κτλ.] Mc. only. For ἀπολύειν used in reference to the action of the wife see Died. 12:18 διωρθώθη νόμος ὁ διδούς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα. Similarly in 1 Cor. 7:12 f. ἀφιέναι is used indiscriminately of both parties. The divorce of the husband by the wife was possible under both Greek and Roman Law (see Plutarch, *Alc.* 8, Gains 1:127, cited by Stanley on 1 Cor. 7:13, and other reff. in Wetstein *ad loc.*); and St Paul (1 Cor. *l. c.* γυνή ... μὴ ἀφιέτω τὸν ἄνδρα) distinctly recognises the legal right of Christian women at Corinth to leave their husbands on the mere point of incompatibility of religious belief, though he prohibits them from using this right. J. Lightfoot (on 1 Cor.) quotes a Rabbinical opinion that the same privilege was conceded to married women by Jewish custom; on the other hand Josephus (*ant.* 2. 15. 7. 10), writing of Salome, says quite positively: πέμπει ... γραμμάτιον ἀπολυομένη τὸν γάμον οὐ κατὰ τοὺς Ἰουδαίους νόμους. See however Burkitt, *G. H.* p. 99 ff. In any case it is unnecessary to regard this view as "derived from an Hellenic amplification of the tradition" (Meyer), a hypothesis which is excluded by the general character of the second Gospel. In His private instruction to the Apostles, as Peter remembered, the Lord completed His teaching by a reference to the practice of the Pagan and Hellenised circles which must have been already familiar to the Twelve, and with which they would shortly be called to deal. See Burkitt in *J. Th. St.*, 5. p. 628. For the sequel see Mt. 19:10–12.

13–16. BLESSING OF CHILDREN (Mt. 19:13–15, Lc. 18:15–17).

Hastings D. B. J. Hastings, *Dictionary of the Bible* (Edinburgh, 1898–1902).

J. Th. St. The *Journal of Theological Studies*.

13. καὶ προσέφερον αὐτῷ παιδία] This incident follows with singular fitness after the Lord's assertions of the sanctity of married life. Mt. regards the sequence as strictly chronological (τότε προσηγάθησαν κτλ.), and Mc. appears to locate the arrival of the children at the house where the Lord delivered to the Twelve His judgement on marriages after divorce (cf. 10:10, 10:17). Lc., whose narrative here rejoins that of Mt. and Mc., has no note of time or place, for Lc. 17:11 cannot be taken as a guide; but the fact that from this point the three Synoptists proceed in almost unbroken order to the history of the Passion may suggest that these events belong to the last journey from Ephraim to Jericho and Jerusalem. Προσφέρειν is repeatedly used of the ministry of friends who brought their sick to the Lord, Mt. 4:24, 8:16, 9:2 (Mc. 2:4), 9:32, 12:22, 14:35; young children needed the same service, and now at length received it. It was a sign of the growing reverence for the great Rabbi when even infants (καὶ τὰ βρέφη, Lc.) were brought to Him for His blessing. Παιδίον, though used of a child twelve years old (5:39, 5:42), could be applied to an infant eight days old (Gen. 17:12); whilst βρέφος may be the unborn fetus (Lc. 1:41, 1:44), the babe in its cradle (Lc. 2:12, 2:16) or at the breast (4 Macc. 4:25), or the child who is learning his first lessons at his mother's knee (2 Tim. 3:15). Those who were brought to Jesus were doubtless of various ages, from the infant in arms to the elder children still under the mothers care. The Lord Himself had passed through all the stages of human immaturity (Iren. 2:22. 4), and this group of children with their friends would recall His own experience at Nazareth. The youngest were not too young for His benediction; Tertullian's "veniant ergo dum adolescent, veniant dum discunt, dum quo veniant docentur" (*de bapt.* 18) strikes a false note which has been taken up and exaggerated in later times. Contrast Victor: τὸ τῆς φρονήσεως ἐνδεὲς οὐ κωλυτικὸν τῆς προσόδου.

ἵνα αὐτῶν ἄψηται] Similarly Lc. (ἄπτηται); Mt. ἵνα τὰς χεῖρας ἀπιθῇ αὐτοῖς καὶ προσεύξηται—a commentary on the briefer original. On the conjunctive cf. WM., p. 358 ff. The custom of laying on of hands with prayer upon children for the purpose of benediction (εἰς χειροθεσίαν εὐλογίας, Clem. Al. *paed.* 1:12) finds its archetype in Gen. 48:14, 48:15 (see Hastings, *D. B.* 3. p. 84 f.). Such benedictions, it seems, were commonly obtained by parents for their children from the ἀρχισυνάγωγοι (Buxtorf *de synag.* p. 138); and here was One greater than any local synagogue-ruler. But perhaps the purpose of the friends was simply to secure a blessing by contact with the wonder-working Prophet (1:41, 8:22, cf. 3:10, 5:28, 6:56). Cf. Orig. *in Mt.*: τάχα δὲ καὶ ... τὸ βούλημα τῶν προσφερόντων τοιοῦτον ἦν, διαλαβόντων ὅτι οὐχ οἷόν τε ἦν, ἀψαμένου Ἰησοῦ βρεφῶν ἢ παιδίων καὶ δύναμιν διὰ τῆς ἀφῆς ἐναφιέντος αὐτοῖς, σύμπτωμα ἢ δαιμόνιον ἢ τι ἄψασθαι οὐ φθάσας ὁ Ἰησοῦς ἤψατο.. Bengel [ἵνα] ... ἄψηται: "modestum petitum."

οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς] Vg. *comminabantur*; Wycliffe, "thretenyden to men offringe"; Tindale, "rebuked"; cf. 9:38 f., 10:48 f. The Lord, who was in the house, was approached through the Twelve or one or more of the senior members of that body (cf. Jo. 12:21 f.); and they discouraged the attempt as idle or, more probably, as derogatory to the Master's dignity. Victor: τίνος δὲ ἔνεκεν ἀπεσόβουν τὰ παιδία οἱ μαθηταί; ἀξιώματος ἔνεκεν. Thphht.: νομίζοντες ἀνάξιον τοῦτο εἶναι τοῦ χριστοῦ.

14. ἰδὼν δὲ ὁ Ἰησοῦς κτλ.] From the house Jesus saw what was happening, and His displeasure was aroused (ἡγανάκτησεν, Mc. only). Indignation is attributed to Him on no

other occasion, but it is recognised by St Paul as under certain circumstances a Christian feeling (2 Cor. 7:11 τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν ... ἀγανάκτησιν); cf. 4 Macc. 4:21, ἀγανακτήσασα ἡ θεία δίκη. That the nature of His kingdom should still be misunderstood and His work hindered by the Twelve was just cause for indignant surprise. Bengel: ἡγανάκτησε[ν]... propter impedimentum amori sue a discipulis oblatum.”

ἄφετε τὰ παιδία κτλ.] ‘Let the children come to Me, hinder them not.’ Both in Mt. (ἀπφετε ... καὶ μὴ κωλύετε ἐλθεῖν) and Lc. (ἄφετε ... ἔρχεσθαι ... καὶ μὴ κ.) the words assume a later form; in Mc. we hear the Lord’s indignant call, as it startles the disciples in the act of dismissing the party. Ἄφετε ... μὴ κωλύετε: “an expressive *asyndeton*” (Bruce). With μὴ κωλύετε cf. 9:39 n. The children are regarded as themselves coming and being hindered; cf. the Office for Public Baptism: “we call upon Thee for this infant that he, coming, &c.” Τῶν γὰρ τοιούτων κτλ. Cf. Dalman, *Worte*, 1. p. 104. Origen: τοιούτων ὁποῖά ἐστι τὰ παιδία. Victor: οὐ γὰρ ‘τούτων’ εἶπεν ἀλλὰ ‘τῶν τοιούτων,’ ἐπειδὴ πρόσεστι καὶ τὸ τῆς φρονήσεως ἐνδὲς τοῖς παισίν ... ἵνα τῇ προσιρρέσει ταῦτα ἐργαζώμεθα ἃ τῇ φύσει τὰ παιδία ἔχει. Cf. Ambrose in Lc.: “non aetas praefertur aetati; alioquin obesset adolescere”; Jerome in Mt.: “*talium*, ut ostenderet non aetatem regnare sed mores”. That this teaching is latent in the words the next verse shews; but it is their immediate purpose to assign a reason (γάρ) for the Lord’s command. To exclude children from the Kingdom of GOD is to exclude those who of all human beings are naturally least unfitted to enter it, and whose attitude is the type of the converted life (Mt. 18:3).

15. ἀμήν λέγω ὑμῖν κτλ.] The Lord confirms with His solemn ἀμήν (cf. 3:28, note) the final lesson of His ministry in Galilee. Mt., who has preserved the words on that occasion (Mt 18:3), omits them here; but the repetition was clearly necessary under the circumstances. Δέχεσθαι elsewhere has for its object a person (ἐμέ, ὑμᾶς, 9:37), a message (τὸν λόγον, Lc. 8:13, Acts 11:1, Jas. 1:21), or a gift (2 Cor. 6:1, 11:4); the kingdom embraces all these; to receive it is to receive Christ, the Gospel, and the grace of the Spirit. Δέξεται: Bengel, “offertur enim.” For the phrase εἰσελθεῖν εἰς τὴν βασιλ. τ. θεοῦ cf. 9:47, 10:23, 10:25, Jo. 3:5; with ὡς παιδίον cf. Ps. 130. (131.) 2, ὡς ἀπογεγαλακτισμένον, and for an early Christian use of the words see Herm. *sim.* 9:29, οἱ πιστεύσαντες ... ὡς νήπια βρέφη εἰσίν, οἷς οὐδεμία κακία ἀναβαίνει ἐπὶ τὴν καρδίαν, οὐδὲ ἔγνωσαν τί ἐστι πονηρία, ἀλλὰ πάντοτε ἐν νηπιότητι δαίμειναν. It is, however, not so much the innocence of young children which is in view, as their spirit of trustful simplicity.

16. ἐναγκαλισάμενος κτλ.] He had already called them to Him (Lc. προσεκαλέσατο), and as they came up in succession, each was taken in His arms and blessed (κατευλόγει). For ἐναγκαλισάμενος see 9:36, note; the repetition of the characteristic act would perhaps recall to the minds of the disciples the forgotten teaching of the last days at Capernaum. Κατευλογεῖν, ἅπ. λεγ. in the N. T., occurs in Tob. 11:1, 11:17, and in Plutarch; as in καταγελᾶν (5:40), and καταφιλεῖν (14:45), the force of κατά seems to be intensive—He blessed them fervently, in no perfunctory way, but with emphasis, as those who were capable of a more unreserved benediction than their elders. Instead of the mere touch for which the friends had asked, He laid his hands on them (τιθεὶς τὰς χεῖρας ἐπ’ αὐτά, Mt. ἐπιθεὶς τὰς χ. αὐτοῖς) with the words of blessing. “Plus fecit quam regains erat” (Bengel): cf. the Gelasian collect (Wilson, p. 228); “abundantia pietatis tuae et merita supplicum excedis et vota.”

In the N. African Church this incident seems to have been urged in support of Infant Baptism as early as the time of Tertullian (cf. v. 13, note). Mt. 19:13 ff. occurs as the Gospel of the Baptismal Office in an *ordo* of the 12th century (Muratori, *De ant. eccl. rit.*, 1. p. 44), and was used as such in the English Church until 1549, when the more impressive and suggestive narrative of Mc. was substituted by Cranmer and his colleagues.

17–22. THE RICH MAN WHO WANTED BUT ONE THING (Mt. 19:16–22, Lc. 18:18–23).

17. ἐκπορευομένου αὐτοῦ εἰς ὁδόν] Mt. (19:15) ἐπορεύθη ἐκεῖθεν. The incident occurred when the Lord had left the house, and was beginning His journey again. For εἰς ὁδόν cf. 6:8, note, and contrast εἰς τὴν ὁδόν (11:8).

The text of Clement of Alexandria throughout this context has been carefully examined by P. M. Barnard, in *Texts and Studies*, 5:5, q. v.

προσδραμὼν εἷς κτλ.] He was an ἄρχων (Lc.) and yet a νεανίσκος (Mt.). Ἄρχων is a term of some latitude; it is used by Mt. (9:18) for an ἀρχισυνάγωγος (Mc.) or ἄρχων τῆς συναγωγῆς (Lc.), and by Lc. for a chief Pharisee (14:1, cf. Syr.^{cu} in 18:18); in Acts 4:5 τοὺς ἄρχοντασ=τ. ἀρχιερεῖς; Jo. (e.g. 3:1, 7:26 ff.) apparently understands by ἄρχων any member of the great Sanhedrim The word passed into Rabbinic (אַרְכוּנָא, אַרְכוּנָא, Dalman, *Gr.* p. 148 f.) as a general term for a great man or prince (cf. Westcott on Jo. 3:1). If it is used by Lc. here in this looser sense no difficulty arises from the youth of this ἄρχων; his large property (v. 22) sufficiently accounts for his local eminence, not to urge that νεανίσκος is a relative term which may be used of any age between boyhood and middle life (Lob., *Phryn.*, p. 213; cf. Diog. Laert. 8. 10). Προσδραμὼν (Mt. προσελθὼν), cf. 9:15; for εἷς (Mt., Mc.) ‘one,’=τις (Lc.) cf. Mt. 8:19, 9:18, Apoc. 8:13, 9:13, 19:17 (WM., p. 145, BDB., s.v. **דָּאָן** (3)). Γονυπετήσας αὐτόν: cf. 1:40, note. The ἀρχισυνάγωγος (5:22) also prostrated himself; but the homage paid by this ἄρχων is more remarkable because he is not a suppliant for material help. In his eagerness to obtain spiritual advice he shews no less zeal than if he had sought the greatest of temporal benefits.

διδάσκαλε ἀγαθέ, τί ποιήσω] Similarly Lc. (δ. ἄ., τί ποιήσας...); Mt., who throughout the story follows another tradition, changes the point of both question and answer (διδάσκαλε, τί ἀγαθὸν ποιήσω ... τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;). Cf. Orig. in Mt. t. 15.: ὁ μὲν οὖν Ματθαῖος ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ... ἀνέγραψεν· ὁ δὲ Μᾶρκος καὶ Λουκᾶς φασὶ τὸν σωτῆρα εἰρηκέναι Τί με λέγεις ἀγαθόν; The change may be due to the shifting of the place of the adjective in the original—**רַבִּי הַטּוֹב** has become **רַבִּי מֵהַטּוֹב** (cf. Delitzsch *ad loc.*, and Resch, *Paralleltexzte zu Lc.*, p. 494). Resch endeavours to shew that both forms of the answer may have sprung from **מֵהַטּוֹב תֵּאמַר לִי**; see also J. T. Marshall, *Exp* 3. 4. p. 384, 6:88, where the corresponding Aramaic is given. Ἀγαθέ is probably sincere, not a fulsome compliment, still less intended for irony. But it implies an

Dalman, G. Dalman, *Grammatik d. Jüdisch-Palästinischen Aramäisch* (Leipzig, 1894).

Delitzsch N.T. in Hebrew (Leipzig, 1892).

imperfect standard of moral goodness, since the speaker regarded the Lord as a merely human teacher; cf. Ambrose: “in portione dixit bonum, non in universitate.”

ἵνα ζῶν αἰώνιον κληρ.] No more appropriate question could have been put to our Lord; Clem. Al. *quis dives* 6 ἡρώτηται ... ἐρώτημα καταλληλότατον αὐτῷ, ἡ ζωὴ περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίας. It was put moreover by an earnest enquirer; contrast Lc. 10:25, where the same question is asked by a νομικός as a test of orthodoxy (ἐκπειράζων αὐτόν).

Κληρονομεῖν (שָׁרַף, sometimes לָקַח) τὴν γῆν (cf. Mt. 5:5) is a phrase which runs through the O.T.; but a more spiritual conception of the inheritance of the just finds a place in the later books, e.g. Sir. 4:13 (κλ. δόξαν), 37:26 (κλ. πίστιν), Pss. Sal. 12:8 (κλ. ἐπαγγελίας), 14:7 (κλ. ζῶν ἐν εὐφροσύνῃ); cf. Philo, *quis rer. div. heres*. The use of the term ζῶν αἰώνιος first appears in connexion with the hope of the Resurrection, cf. Dan 12:2 (שָׁרַף יִי), Pss. Sal. 3:16, Enoch 37:4, 40:9, 58:3, 2 Macc. 7:9. In adopting these words into its creed the Gospel transfigured their meaning; Christ had ῥήματα ζωῆς αἰωνίου (Jo. 6:68) which were unknown to the Pharisees. But the term itself, it is important to remember, was of O. T. growth and familiar to the Pharisaic Scribes.

18. τί με λέγεις ἀγαθόν;] The emphasis is on ἀγαθόν, not on the pronoun. The Lord begins by compelling the enquirer to consider his own words. He had used ἀγαθέ lightly, in a manner which revealed the poverty of his moral conceptions. From that word Christ accordingly starts. Clem. Al. *l. c.* κληθεὶς δὲ ἀγαθός, ἀπ’ αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς εἰωνίου ταμίαν, ἣν ὁ οἶος δίδωσιν ἡμῖν παρ’ ἐκείνου λαβὼν. The man is summoned to contemplate the absolute ἀγαθωσύνη which is the attribute of GOD, and to measure himself by that supreme standard. Viewed in this light the words are seen, not to touch the question of our Lord’s human sinlessness or of His oneness with the Father; on the other hand they are consistent with the humility which led Him as Man to refrain from asserting His equality with GOD (Phil. 2:6): cf. Athan. *c. Arian.* 3:7, εἰ ... ὁ υἱὸς οὐχ ἑαυτὸν ἀλλὰ τὸν πατέρα ἐδόξασε, λέγων μὲν τῷ προσερχομένῳ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ... ποία ἐναντιότης; Hilary surely misreads the Lord’s words when he says: “nomine bonitatis abstinuit ... quod congrua in eum severitate iudex esset usurus.” Only the supremely Good can be the perfect Judge. To Christ both characters belong, but this was not the moment for revealing Himself in either. See next note.

οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός] Mt. εἷς ἐστὶν ὁ ἀγαθός. Justin (*dial.* 101), Marcion, the Clementines (*hom.* 18:3), and Ephrem (*ev. conc. exp.*), add in Mt. ὁ πατήρ (μου) ὁ ἐν τοῖς οὐρανοῖς, and ὁ πατήρ is read by Origen (*in Jo.* t. 1:35); see WH., *Notes*, p. 14. Ephrem’s commentary is interesting: “et tu, Domine, nonne es bonus ... et adventus tuus nonne erat adventus bonitatis? Sed ‘ego,’ ait, ‘non a meipso veni.’ Et opera tua nonne sunt bona? ‘Pater meus,’ ait, ‘qui est in me, ipse operatur haec opera.’” The Son, as Origen points out (*in Jo.* t. 13:25, 13:36), is the εἰκὼν τῆς ἀγαθότητος τοῦ πατρός, and not, *qua* Son, τὸ αὐτοάγαθον. Hence He disclaims the title ἀγαθός, when it is offered to Him without regard to His oneness with the Father, and refers it to the Source of Godhead (μὴ ἐνεγκόντι μηδὲ τὴν ἀγαθὸς προσηγορίαν τὴν κυρίαν καὶ ἀληθῆ καὶ τελείαν παραδέξασθαι, αὐτῷ προσφερομένην, ἀλλὰ ἀναφέροντι αὐτὴν εὐχαρίστως τῷ πατρί). Similarly Bengel: “non in se requiescebat, sed se penitus ad Pattern referebat.” On the other hand Ambrose rightly pleads: “si a Deo Filius non

excipitur, utique nec a bono Christus excipitur ... cum bonus Pater, utique et ille bonus qui omnia habet quae Pater habet”—“bonus ex bono,” as Ephrem well says. For Gnostic perversions of this text see *Iren.* 1:20. 2, *Hippol. haer.* 5:7, 7:31, *Clem. hom. l.c.*, *Epiph. haer.* 33. 7. On the relation of the doctrine of the Divine goodness to the harder facts of life see Origen *in Mt. ad loc.* For O.T. anticipations of the Lord’s saying cf. 1 Sam. 2:2, Ps. 118:1 ff.

19. τὰς ἐντολὰς οἶδας κτλ.] Having fixed the standard of goodness the Lord proceeds to rehearse the Divine precepts which were regarded by the Jew as the highest expression of the θέλημα ἀγαθόν (Rom. 12:2), and as the source of all that is good in man (cf. Weber, *Jüd. Theologie*, p. 20). Mt. paraphrases εἰ δὲ θέλεις αἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολὰς, and makes the enumeration which follows an answer to a second question (ποιῶς;). The Lord cites only the commandments which regulate man’s duty to his neighbour, probably because they admit of a relatively simple application to the conduct of life. He cites these in the order 6., 7., 8., 9. (10.), 5. (Mt., Mc.) or, according to Lc., 7., 6., 8., 9., 5.; Mc.’s order (on the vv. ll. cf. WH., *Notes*, p. 25) is that of cod. A and of the M. T. in Exod. 20. and Deut. 5., whilst Lc.’s agrees with that of cod. B in placing 7. before 6. (cf. Rom. *l.c.*, Jas. 2:11, Philo, *de x orac.* 10, *de spec. legg.* 3. 2, and on the other hand, Jos. *ant.* 3. 5. 5; and see *Intr. to the O. T. in Gk.*, p. 234). Μὴ ἀποστερήσης (Mc. only) seems to be derived from Exod. 21:10, Deut. 24:14 (A), cf. Sir. 4:1, Jos. *ant.* 4. 8. 38; but it may be intended here to represent the tenth commandment, while summing up the sins committed against 6.—9.; on the class, and later use of ἀποστερεῖν see Field, *Notes*, p. 33 f., and for the N.T. use cf. 1 Cor. 6:7 f., 7:5. The fifth commandment is reserved to the last place, possibly in order to emphasise its importance in view of its practical abrogation by the oral law (7:10 ff.). Mt. adds the summary of the Second Table from Lev. 19:18 (cf. Mc. 12:31). The form μὴ φονεύσης κτλ. (Mc., Lc.) occurs also in Jas. 2:11; Mt.’s οὐ φονεύσεις follows the LXX. (Exod., Deut.).

20. ταῦτα πάντα ἐφυλάξαμην] Mt., Lc. ἐφύλαξα. In the LXX. both voices are used in this connexion, with perhaps a preference for the mid. (cf. Gen. 26:5, Exod. 20:6, Deut. 26:18, 3 Regn. 2:3, 8:61 (act.); Lev. 18:4, Deut. 4:2, 1 Chron. 28:7, 2 Esdr. 20:29 (30), Ps. 118 (119.) 4 ff. (mid.)). The N.T. elsewhere uses φυλάσσειν only in this sense (Lc. 11:28, Jo. 12:47, Acts 7:53, 16:4, 21:24, Rom. 2:26, Gal. 6:13, &c.). Ἐκ νεότητός μου: Lc., ἐκ νεότητος, Mt., who calls the man a νεανίσκος, omits these words. The phrase ἐκ (or ἀπὸ) νεότητος with or without the pronoun following is frequent in the LXX., e.g. Gen. 8:21 (ἐκ ν. αὐτοῦ=יְרֵמָה), 1 Regn. 12:2, Ps. 70. (71.) 17; in the N. T. it is used again in Acts 26:4.

The young man is relieved by the Lord’s answer. If the eternal inheritance could be secured on so simple a condition as the keeping of the Decalogue, it was his already. He had thought perhaps (as Mt.’s ποιῶς; seems to shew) of the precepts of the Halachah. Something more than the letter of the Torah must surely be necessary; what was it? (Mt. τί ἔτι ὑστερῶ;). The deeper meaning and larger requirements of the Law were yet hidden from him.

21. ὁ δὲ Ἰ. ἐμβλέψας αὐτῷ κτλ.] Mc. only; Mt. has merely ἔφη αὐτῷ, Lc., ἀκούσας ... εἶπεν αὐτῷ. Ἐμβλέπειν (8:25, 10:27, 14:67, Lc. 22:61) is to fix the eyes for a moment upon an object,—a characteristically searching look turned upon an individual; cf. περιβλέπεσθαι (3:5, 10:23), which describes a similar look carried round a circle. Ἠγάπησεν αὐτόν. The look revealed that which attracted love, such as the Lord entertained for a genuine, however imperfect, disciple; cf. Jo. 13:1, 13:23, 13:34; 15:9, 15:12. Tindale’s endeavour to weaken the

force of ἡγ. by translating “Jesus ... favoured him” is unnecessary; still less can we adopt the rendering “caressed him” which Field (*Notes*, p. 34), though with some hesitation, suggests; the Lord loved in the man what He saw to be good and of GOD. Cf. Grotius: “Amat Christus non virtutes tantum sed et semina virtutum”; Godet: “ce regard d’amour était en même temps un regard plein de pénétration par lequel Jésus discerna les bonnes et les mauvaises qualités do co cœur, et qui lui inspira la parole suivante.” On the distinction between ἀγαπᾶν and φιλεῖν (Jo. 11:3, 11:36, 20:2) see Trench, *syn.* 12, Westcott on Jo. 5:20, 11:3.

ἐν σε ὑστερεῖ] Lc. ἔτι ἐν σοι λείπει. Clem. Al. *quis dives* 10: ἐν σοι λείπει· τὸ ἐν τὸ ἐμόν, τὸ ἀγαθόν, τὸ ἥδη ὑπὲρ νόμον, ὅπερ νόμος οὐ δίδωσιν, ὅπερ νόμος οὐ χωρεῖ, ὃ τῶν ζώντων ἴδιόν ἐστιν (cf. Lc. 10:41). For ὑστερεῖν in this sense see Jo. 2:3, and for the acc. of the person, cf. Ps. 22. (23.) 1 οὐδὲν με ὑστερήσει (ⲕⲉⲛⲁⲓ ⲛⲓⲛⲓ), 83. (84.) 12; the construction ὑστερῶ τι (Sir. 51:24, Mt. 19:20, 2 Cor. 12:11) or τινός (Lc. 22:35, Rom. 3:23, &c.) is more usual in the N.T. Mt. represents the enquirer as asking τί ἔτι ὑστερῶ; and for ἐν σε ὑστερεῖ in the Lord’s reply substitutes εἰ θέλεις τέλειος εἶναι. One thing was wanting to perfect the man’s fitness for the inheritance of eternal life.

ὑπάγε, ὅσα ἔχεις πώλησον κτλ.] The sale and distribution of his property were the necessary preparations in his case for the complete discipleship which admits to the Divine kingdom. Euth.: ἐπεὶ τὰ ὑπάρχοντα ... ἐμπόδια ἦσαν τοῦ ἀκολουθῆσαι, κελεύει ταῦτα πωλῆσαι. The words are not a general counsel of perfection, but a test of obedience and faith which the Lord saw to be necessary in this particular case. The demand of the Divine Lover of souls varies with the spiritual condition of the individual; for one equally great see Gen. 12:1, Heb. 11:8 ff. Whether this precept led to the sacrifices described in Acts 2:44 f., 4:34 ff. cannot now be known; the *Life of St Anthony* relates its effect on the great Egyptian hermit: chancing one day to hear Mt. 19:21 read in the Gospel for the day, ὡς δι’ αὐτὸν γενομένου τοῦ ἀναγνώσματος ἐξελθὼν εὐθὺς ἐκ τοῦ κυριακοῦ τὰς μεν κτήσεις ἃς εἶχον ἐκ προγόνων ... ταύτας ἐχαρίσατο τοῖς ἀπὸ τῆς κώμης ... τὰ δὲ ἄλλα ὅσα ἦν αὐτοῖς πωλήσας ... δέδωκε τοῖς πτωχοῖς, τηρήσας ὀλίγα διὰ τὴν ἀδελφὴν. The destitute poor (οἱ πτωχοί) were a numerous class in Palestine in the first century (cf. 12:42, 14:5 ff., Lc. 16:20, Jo. 13:29, Jas. 2:2 f.), and one for which no regular provision was made. The *Gospel acc. to the Hebrews* is eloquent on this point: “quomodo dicis, ‘Legem fecisti et prophetas’ ... et ecce multi fratres tui, filii Abrahae, amicti sunt stercore, morientes prae fame, et domus tua plena est multis bonis et non egreditur omnino aliquid ex ea ad illos.”

The self-sacrifice which the Lord imposed on this wealthy enquirer asserts in principle the duty of the rich to minister to the poor; the particular form which their ministry must take varies with the social conditions of the age. Of the form embodied in this precept it is probably safe to say Ὁ δυνάμενος χωρεῖν χωρεῖτω. See Clem. Al. *quis dives* 13 ff. for some weighty remarks upon the question of a voluntary poverty. While discouraging the abandonment of wealth in a general way, he admits that there are cases in which it may be expedient: § 24 ἀλλ’ ὁρᾷς σεαυτὸν ἡττώμενον ὑπ’ αὐτῶν καὶ ἀνατρεπόμενον; ἄφες, ρίψον, μίσησον, ἀπόταξαι, φύγε (adding a reference to Mt. 5:29). Cf. *paed.* 2:3 § 36, ἔπου τῷ θεῷ γυμνὸς ἀλαζονείας, γυμνὸς ἐπικήρου πομπῆς, τὸ σόν, τὸ ἀγαθόν, τὸ ἀναφαίρετον μόνον, τὴν εἰς τὸν θεὸν πίστιν, τὴν εἰς τὸν παθόντα ὁμολογίαν, τὴν εἰς ἀνθρώπους εὐεργεσίαν κεκτημένος, κτῆμα τιμαλφέστατον.

καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ] In contrast with θησαυροὶ ἐπὶ τῆς γῆς (Mt. 6:19), cf. Lc. 12:33 f.; compare the remarkable parallel in Mt. 13:44, and the imagery of Apoc. 3:17 f.

καὶ δεῦρο ἀκολούθει μοι] See 2:14, note. The final test of character, proposed to all candidates for eternal life; cf. Jo. 10:27, 12:26. This essential condition is not necessarily involved in even the greatest sacrifice of outward things; cf. Jerome: “multi divitias relinquentes Dominum non sequuntur.”

22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ] Mc. only: Mt. ἀκούσας ... τὸν λόγον τοῦτον, Lc. ἀκούσας ... ταῦτα. As he heard the sentence, his brow clouded over (στυγνὸς καὶ κατήφης Clem. Al., *quis dives* 4), the lighthearted optimism of his mood broke down. Στυγνάζειν is used of the saddening of either the face of nature (Mt. 16:3, ‘Western’ text) or the human face (Ezech. 27:35, 28:19 (A), 32:10); the dark and stormy night is στυγνή (Sap. 17:5); the στυγνός is the sombre, gloomy man who broods over unwelcome thoughts (Isa. 57:17, Dan. 2:12 στυγνὸς γενόμενος καὶ περίλυπος, LXX.). In the last passage the effect is partly due to anger (Th. ἐν θυμῷ καὶ ὀργῇ), but usually it is the result of disappointment or grief, and that is clearly what is intended here; cf. Vg. *contristatus in verbo*; Wycliffe: “he was ful sorie in the word.” The answer did not exasperate, but it gave him pain which was visible on his countenance: ἀπῆλθεν λυπούμενος (Mt., Mc.), περίλυπος γενόμενος (Lc.). His hopes were dashed; the one thing he yet wanted was beyond his reach; the price was too great to pay even for eternal life. For the time the love of the world prevailed. Yet it is unnecessary with Origen and Jerome to characterise his sorrow as that of the world (2 Cor. 7:10); rather it may have been the birth-pangs of a spirit struggling for release. His riches were indeed as thorns (Jerome) which threatened to choke the seed of the word (4:7, 4:19), but the end of the struggle is not revealed. For the time, however, he answered the Lord’s δεῦρο by turning his back on Him (ἀπῆλθεν).

ἦν γὰρ ἔχων κτήματα πολλά] Probably estates, lands; cf. Acts 1:18 (ἐκτίσαστο χωρίον), 4:34 (κτῆτορες χωρίων ἢ οἰκιῶν), 5:1, 5:3 (ἐπώλησεν κτῆμα, ἀπὸ τῆς τιμῆς τοῦ χωρίου); in Acts 2:44 κτήματα are apparently distinguished from the vaguer ὑπάρξεις. On ἦν ... ἔχων—R.V. ‘he was one that had’—see Burton, § 432. Cf. Bede: “inter petunias habere et pecunias amare multa distantia est. multi enim habentes non amant, multi non habentes amant.”

23–27. THE RICH AND THE KINGDOM OF GOD (Mt. 19:23–26, Lc. 18:24–27).

23. καὶ περιβλεψάμενος κτλ.] When the man was gone the Lord’s eye swept round the circle of the Twelve (3:5, note), as He drew for them the lesson of the incident. So Mc. only; Lc., ἰδὼν δὲ αὐτὸν εἶπεν. Πῶς δυσκόλως, Mc., Lc.; ἀμὴν λέγω ὑμῖν ὅτι ... δυσκόλως, Mt. Δύσκολος and δυσκόλως occur in the N. T. only in this context; the LXX. use δύσκολος in Jer. 29:9 (49:8), δυσκολία in Job 34:30; cf. εὐκόλος in 2 Regn. 15:3. The rarity of this class of words in Biblical Gk. renders the occurrence of δυσκόλως here in the three Synoptists the more significant. With πῶς δ., ‘with what difficulty,’ comp. πῶς παραχρήμα, Mt. 21:20, πῶς συνέχομαι, Lc. 12:50. Οἱ τὰ χρήματα ἔχοντες, ‘they who have money’; cf. v. 22 ἦν ἔχων κτήματα. The wider word which is preferred here includes all property whether in coin or convertible into it (cf. Arist. *eth.* 4:1 χρήματα δὲ λέγομεν πάντα ὅσων ἡ ἀξία νομίσματι μετρεῖται); for the former sense of χρήματα cf. Job 27:17 (τὰ χρ.=**חֶסֶד**), 2 Macc. 3:7, 4 Macc. 4:3, Acts 4:37 (τὸ χρῆμα), 8:18 ff., 24:26; for the latter, 2 Chron. 1:11, 1:12 (**יְסֻכִּי**),

Sir. 5:1, 5:8, &c. Εἰς τ. βασιλείαν κτλ.; cf. v. 15, note. For a partial parallel to the saying see Sir. 34. (31.) 8, 9.

24. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ κτλ.] Mc. only. The Twelve were thrown into consternation (for θαμβεῖσθαι see 1:27 n.) at (1:22) the Lord's sayings (λόγοις, contrast λόγῳ, v. 22) on this occasion, but especially, no doubt, at this last remark. What manner of kingdom was this which men must become as children to enter (v. 15), and which men of substance could scarcely enter at all? Their surprise was probably expressed in words, perhaps by Peter; cf. *Ev. sec. Hebr.* ap. Orig.: "conversus dixit Simoni discipulo suo sedenti apud se 'Simon fili Ioanne, facilius est &c.'"

<1032,Graeca>kai; tiv~<1033,Times New Roman>">τέκνα, πῶς δύσκολόν ἐστιν κτλ.] For τέκνα, which occurs here only (cf. Jo. 13:33 τεκνία, 21:5 παιδία) in reference to the Twelve, see 2:5 n. The Lord, in sympathy with their growing perplexity, adopts a tone of unusual tenderness. Yet He repeats His hard saying (πάλιν), and this time removes the qualifying reference to the rich: 'it is hard to enter in any case, though specially hard for such.' Euth.: ἐστὶ δὲ τὸ πῶς βεβαιωτικόν, ἀντὶ τοῦ ἀληθῶς. On the 'Western' addition, "inserted to bring the verse into closer connexion with the context by limiting its generality," see WH., *Notes*, p. 26; and cf. Prov. 11:28 for its probable source.

25. εὐκοπώτερόν ἐστιν κτλ.] For εὐκοπώτερόν ἐστιν see 2:9, note. Διὰ τρυμαλιᾶς ῥαφίδος: Mt. διὰ τρήματος (al. τρυπήματος) ῥ., Lc. διὰ τρήματος βελόνης. Τρυμαλιά, a late and rare word, is a perforation, e.g. πέτρας Jud. (6:2), 15:8, 15:11 B (A has μάνδρα, σπήλαιον, or ὀπή), Jer. 13:4, 16:16, 29. (49.) 16; τρήμα, τρύπημα are classical words of the same general meaning. Of ῥαφίς and βελόνη Phrynichus says: β. καὶ βελονοπώλης ἀρχαῖα, ἡ δὲ ῥαφίς τί ἐστιν οὐκ ἄν τις γνοίῃ. Nevertheless, as Rutherford shews (*N. Phr.* p. 174 f.), ῥαφίς is the older word, and reappears in late Gk. In both cases Mc. has used the colloquial word; in both Lc. prefers the forms of literary Gk., while Mt. retains ῥαφίς, but excludes τρυμαλιά. In the MSS. naturally the forms are interchanged.

Similar sayings in reference to the elephant are quoted from Rabbinical writings by J. Lightfoot and Schöttgen *ad loc.* The exact metaphor occurs in the Koran (Plummer), and in proverbs current among the Arabs (Bruce), but in these it is possibly borrowed from the Gospels. Celsus (Orig. *c. Cels.* 6:16) held that the words ἄντικρυς ἀπὸ Πλάτωνος εἰρησθαι, τοῦ Ἰησοῦ παραφθείραντος τὸ Πλατωνικόν, referring to Plat. *legg.* 743 A ἀγαθὸν δὲ ὄντα διαφερόντως καὶ πλούσιον εἶναι διαφερόντως ἀδύνατον. The general similarity and the essential difference of the two sayings are worthy of remark. The attempts to soften the proverb which Christ uses, either by taking κάμηλον (v. 1. κάμιλον, cf. WH., *Notes*, p. 151) for a ship's cable (schol. οὐ τὸ ζῶον λέγει ἀλλὰ τὸ παχὺ σχοινίον ᾧ δεσμοῦσι τὰς ἀγκύρας, cf. Thpht., Euth., Arm.), or explaining ῥαφίς as a narrow wady, or a gate through which a camel can scarcely pass, misses the point of the simile, which is intended to place the impossibility in the strongest light (v. 27). To contrast the largest beast of burden known in Palestine with the smallest of artificial apertures is quite in the manner of Christ's proverbial sayings: cf. 4:31 f., Mt. 23:24. Origen in his reply to Celsus *l.c.* rightly compares with the saying as a whole Mt. 7:14 (cf. Lc. 13:24) στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν. It is remarkable at how many points the present context recalls the language or the teaching of the 'Sermon on the Mount' (cf. e.g. vv. 17, 19, 21).

26. οἱ δὲ περισσῶς ἐξεπλήσσοντο κτλ.] Their astonishment now passed all bounds and broke out into a cry of despair. Ἐξεπλήσσοντο, cf. 1:22, 6:2, 7:37. Καὶ τίς Mc., Lc., R.V. ‘then who?’=τίς ἄρα Mt., cf. τίς οὖν Clem. Al. *quis dives* 4; see WM., p. 345, and Holtzmann *ad loc.*: “das καὶ nimmt den Inhalt der vorhergehenden Rede auf”; another ex. may be seen in Jo. 9:36. “Who can be saved if the rich are excluded?” The Twelve have not yet grasped the special difficulties of the rich, who seem from their position to have the first claim to admission into the Kingdom. If they are excluded, they ask, who can dare to hope? Σωθῆναι=εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ (vv. 24, 25), or εἰς ζωὴν αἰώνιον (v. 17); for this higher sense of σῶζειν cf. 8:35, 13:13, [16:16]. On δύναται Jerome well remarks: “ubi difficile ponitur non impossibilitas praetenditur.”

27. ἐμβλέψας αὐτοῖς] Mt., Mc.; the second ἐμβλέψας (cf. v. 21, note) is wanting in Lc. In the words which follow His searching look, He does not retreat from His position, though He reveals the true ground of hope. The saying is based on Gen. 18:14 ἀδυνατήσει παρὰ τῷ θεῷ ῥῆμα; cf. Job 42:2, Zech. 8:6. Παρά (dat.), *penes*, as in Mt. 6:1, 8:10, Rom. 2:11, 9:14; in Lc. 1:37 παρὰ τοῦ θεοῦ introduces another thought, that the power proceeds from GOD. ‘The power of GOD converts impossibilities into facts.’ The Western text of Mc. (cf. WH., *Notes*, p. 26) limits the saying to the particular case; Lc. expresses its general truth in the epigrammatic form τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν. In Lc., as Plummer notes, an incident follows (19:1 ff.) which proves that the salvation of the rich is “possible with GOD.” On the apparent limitation of GOD’s power by His goodness and righteousness cf. the remark of Euth.: φασὶ δέ τινες ὅτι ἐὰν πάντα δυνατὰ τῷ θεῷ, δυνατόν ἄρα τῷ θεῷ καὶ τὸ κακόν· πρὸς οὗς λέγομεν ὅτι τὸ κακὸν οὐκ ἔστι δυνάμεως ἀλλ’ ἀδυναμίας.

28–31. THE REWARD OF THOSE WHO LEAVE ALL FOR CHRIST’S SAKE (Mt. 19:27–30, Lc. 18:28–30).

28. ἤρξατο λέγειν ὁ Πέτρος] Mt. τότε ἀποκριθεὶς ὁ Π. εἶπεν. The conversation which follows arose out of the previous incident (ἀποκρ., cf. 9:5), yet it struck a new note. It was Peter who characteristically broke in with this fresh question (Mt., Mc., Lc.); cf. Clem. Al. *quis dives* 2 ταχέως ἤρπασε καὶ συνέβαλε τὸν λόγον. The call δεῦρο ἀκολουθεῖ μοι reminded him that the sacrifice required from the rich man and withheld had been actually made by himself and his brother. Victor, Euth.: ποῖα πάντα, ὦ μακάριε Πέτρε; τὸν κάλαμον, τὸ δίκτυον, τὸ πλοῖον, τὴν τέχνην, ταῦτά μοι πάντα λέγεις; ναί, φησὶν, ἃ εἶχον καὶ ὅσα εἶχον. Ἀφήκαμεν πάντα (cf. 1:18, 1:20, 2:14): Lc., as if to soften the tactless frankness of the speech, ἀφέντες τὰ ἴδια. Mc.’s ἠκολουθήκαμεν “we followed, and are following still” is changed into the aor. in Mt., Lc. It may be hoped that τί ἄρα ἔσται ἡμῖν; (Mt. only) was left unspoken; that it was in the speaker’s mind, the Lord’s answer shews.

29. ἔφη ὁ Ἰησοῦς] Though Peter only spoke, the Lord addresses the Twelve, whose thoughts Peter had interpreted (εἶπεν αὐτοῖς, Mt., Lc.; λέγω ὑμῖν, Mt., Mc., Lc.). The first part of the answer is preserved by Mt. only (v. 28, cf. Lc. 22:28 ff.), and affects the Twelve only; the common tradition related only what was of importance to all believers.

οὐδεὶς ἔστιν ὃς ἀφῆκεν κτλ.] The sacrifices contemplated embrace all the material possessions included under the three heads of home, relatives, and property; the sacrifice in life is not at present in view, since none of the Twelve has been called to that as yet. Lc. adds

γυναῖκα immediately after οἰκίαν, and omits ἀγρούς. Of the Twelve, as we know, Simon Peter had left house and wife (1:29 f.), the sons of Zebedee their father, and Levi at least a lucrative occupation; cf. *Act. Thom.* ad fin. ἔπιδε ἐφ’ ἡμᾶς Κύριε, ὅτι τὴν ἰδίαν κτῆσιν κατελείψαμεν διὰ σέ κτλ. Cf. Philo *de vit. cont.* p. 50 (ed. Conybeare), καταλιπόντες ἀδελφούς, τέκνα, γυναῖκας, γονεῖς ... τὰς πατρίδας. Ἡ ... ἡ ... ἡ: cf. v. 30 καὶ ... καὶ ... καί: “quae relinquuntur disiunctive enumerantur; quae retribuuntur, copulative” (Bengel). Ἐνεκεν ἔμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου: Mt., ἔνεκεν τοῦ ἔμοῦ ὀνόματος, Lc., εἵνεκεν τῆς βασιλείας τοῦ θεοῦ. Mc.’s phrase has already occurred in 8:35, where Mt., Lc. have simply ἔνεκεν ἔμοῦ (Dalman, *Worte*, 1. p. 84): perhaps it is an expansion of the original ἔνεκεν ἔ. which was characteristic of Peter’s Roman preaching; references to ‘the Gospel,’ rare in Mt. and altogether wanting in Lc., are fairly frequent in Mc. (1:1, 1:14, 1:15, 8:35, 10:29, 13:10, 14:9, [16:15]). Victor: ἀδιάφορον δὲ τὸ λέγειν ‘ἔνεκα τοῦ ἔμοῦ ὀνόματος,’ ἢ ‘ἔνεκα τοῦ εὐαγγελίου,’ ὡς ὁ Μάρκος, ἢ ‘ἔνεκα τῆς βασιλείας τοῦ θεοῦ,’ ὡς ὁ Λουκᾶς τὸ γὰρ ὄνομα τοῦ χριστοῦ δύναμις ἐστὶ τοῦ εὐαγγελίου καὶ τῆς βασιλείας.

30. ἐὰν μὴ λάβῃ κτλ.] ‘Without receiving’; for the construction cf. 4:22, and see Blass, *Gr.* p. 215. The rough but forcible phrase οὐδεὶς ἔστιν ὅς ... ἐὰν μὴ λάβῃ is avoided by Mt. (πᾶς ὅστις ... λήμψεται) and corrected by Lc. (οὐδεὶς ἔστιν ὅς ... ὅς οὐχὶ μὴ λάβῃ). Ἑκατονταπλασίονα (2 Regn. 24:3, Lc. 8:8, cf. 1 Chr. 21:3 ἑκατονταπλασίως) is softened by Mt., Lc. into πολλαπλασίονα (Dalman, *Worte*, 1. p. 53). On the reading of D in Mt. (ἑπταπλασίονα) see Nestle, *Philol. sacr.*, p. 24. Νῦν ἐν τῷ καιρῷ τούτῳ: ἐν τῷ κ. τ., Lc.; Mt. omits both this and the corresponding ἐν τῷ αἰῶνι τῷ ἐρχ. For καιρός see 1:15, note; ὁ καιρὸς οὗτος for ὁ αἰὼν οὗτος is unique, but ὁ νῦν κ. is a Pauline phrase (Rom. 3:26, 8:18, 11:5, 2 Cor. 8:13, cf. ὁ κ. ὁ ἐνεστηκώς, Heb. 9:9, Westcott); here, as contrasted with ὁ αἰὼν ὁ ἐρχ., ὁ κ. οὗτος seems to be the present season, the era of the Advent, the opportunity of sacrifice, beyond which spreads the yet limitless age of the realised Kingdom. Mc. alone specifies the present rewards, and he describes them in the terms of the sacrifice. Πατέρας is omitted, possibly for the reason mentioned in Mt. 23:9, but καὶ μητέρας (if we accept that reading) suffices to shew that the relations enumerated in v. 30 are not to be understood literally; cf. Jo. 19:26 f., Rom. 16:13. A moment’s reflexion should have saved Julian from his senseless sneer (Theophylact: Ἰουλιανὸς ἐκωμῶδει ταῦτα). Yet when Origen thinks only of the recompenses of “Paradise,” he loses sight of a distinction which the Lord’s promise certainly recognises (ἐν τῷ καιρῷ τούτῳ, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ); and the promise was used with still less reason by the Millenarians (Jerome *in Mt.*). Without doubt the relations which the Lord offers “now in this time” in place of those which have been abandoned for his sake are the spiritual affinities which bind the members of the family of GOD (cf. 3:34 f.). Victor appositely quotes 1 Tim. 5:2 (he might have added Rom. 16:13, Gal. 4:19): ὥσπερ γὰρ ἀδελφούς δίδωσι τοὺς οὐκ ἀδελφούς καὶ γονεῖς τοὺς οὐ γονεῖς καὶ τέκνα τὰ οὐ τέκνα. In D and a few O. L. texts a new sentence begins after ἐν τῷ καιρῷ τούτῳ: ὃς δὲ ἀφῆκεν οἰκίαν

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

καὶ ἀδελφὰς καὶ ἀδελφοὺς καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμοῦ, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον λήμψεται. Μετὰ διωγμοῦ here, it will be seen, strengthens ἀφῆκεν, and does not, like μ. διωγμῶν in our other authorities, qualify λάβη.

As for οἰκίαί and ἀγροί, see 1 Cor. 3:22 f. That even in this life the compensations of sacrifice are an hundredfold was matter of common experience in the age of the confessors. Μετὰ διωγμῶν: Mc. only; but cf. 4:17, where Mt. confirms ἡ διωγμοῦ: even in the Sermon persecution is already foretold (Mt. 5:10 ff.). Not simply “in the midst of persecutions” (WM., p. 472; cf. Thpht. τουτέστι διωκόμενοι), but ‘accompanied by’ them, cf. Blass, *Gr.* p. 134; μετὰ adds an element which was to temper the compensations of the present, and warns against dreams of unbroken peace (Bengel: “ne discipuli sperarent felicitatem externam”). The qualifying clause is entirely in the manner of Christ, cf. Jo. 15:20, 16:33. Ὁ αἰὼν ὁ ἐρχόμενος=ὁ αἰὼν ὁ μέλλων Mt. 12:32, ὁ αἰὼν ἐκεῖνος, Lc. 20:35, the age which is to follow the παρουσία. Ζωὴν αἰώνιον: cf. the question of v. 18, to which the Lord looks back; Mt. makes the reference more distinct by adding κληρονομήσει.

31. πολλοὶ δὲ ἔσονται πρῶτοι κτλ.] A saying which occurs also in Mt. 20:16, Lc. 13:30; Lc. omits it here. As it stands it is a rebuke to the spirit which is impelled to the sacrifice by the mere hope of the reward. How much need there was of the warning, the experience of Judas Iscariot and of Simon Peter himself was to shew. Bede: “vide enim Iudam de Apostole in apostatam verum ... vide latronem in cruce factum confessorem. et quotidie videmus multos in laico habitu constitutos magnis vitae virtutibus excellere, et alios a prima setate spiritali studio servientes, ad extremum erie torpentes flaccescere.” The Lord’s words have a lesson for each successive age of the Church.

32–34. THE PASSION FORETOLD FOR THE THIRD AND LAST TIME (Mt. 20:17–19, Lc. 18:31–34).

32. ἦσαν δὲ ἐν τῇ ὁδῷ κτλ.] The issue of the journey (v. 17) now becomes apparent; the road leads to Jerusalem, and to the Cross. Ἀναβαίνοντες (Mt. μέλλων ... ἀναβαίνειν); the verb is used of any ascent (Gen. 35:3 εἰς Βαιθήλ, Num. 21:33 ὁδὸν τὴν εἰς Βασάν, Jos. 8:1 εἰς Γαί, 3 Regn. 22:12 εἰς Ῥεμμαθ Γαλαάδ), but especially of journeys to Jerusalem (4 Regn. 16:5, 2 Esdr. 1:3, 3 Macc. 3:16, Jo. 2:13, 5:1, 11:55, Acts 11:2, 25:1, 25:9, Gal. 2:1), which stands near the highest point of the backbone of Palestine, and cannot be approached from any quarter without an ascent. Ἱεροσόλυμα: so Mc., Jo.^{ev.}, Josephus always; Ἱερουσαλήμ occurs once in Mt. (23:27), thrice in the Apocalypse (3:12, 21:2, 21:10), and predominates in Lc. and Paul; for the distinction which seems to regulate St Paul’s choice see Lightfoot on Gal. 4:25. Ἱερουσαλήμ is archaic, and suggests the associations of O. T. history; Ἱεροσόλυμα, the Greek equivalent, was the geographical name in common use. For the breathing see WH., *Intr.*, p. 313.

ἦν προάγων ... ἐφοβοῦντο] Mc. only. For προάγων see 6:45, 10:32, 11:9, 14:28, 16:7; the acc. is frequent after προάγειν and προέρχεσθαι (cf. 2 Macc. 10:1, Mt. 2:9); but the gen. with

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Thpht Theophylact.

WH Westcott and Hort, *N.T. in Greek* (Cambridge, 1881); WH.², second edition (1896).

or without ἐνώπιον is also used (Judith 10:22, Lc. 1:17). The Lord walked in advance of the Twelve with a solemnity and determination which foreboded danger (cf. Lc. 9:51 τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ), “more intrepid duels” (Grotius); see Jo. 10:4. His manner struck awe into the minds of the Twelve, who were beginning at length to anticipate an impending disaster (ἐθαμβοῦντο, cf. 1:27, 10:24; Eccl. 12:5 θάμβοι ἐν τῇ ὁδῷ); whilst the rest of the company (οἱ δὲ ἀκολουθοῦντες, cf. vv. 11.), the crowd who usually hung upon the Lord’s footsteps (cf. 10:1, 10:46), or His fellow-travellers on their way to the Passover, were conscious of a vague fear (ἐφοβοῦντο). There was risk of a real panic, and the Lord therefore checked His course, till the Twelve have come up to Him.

καὶ παραλαβὼν πάλιν τοὺς δ.] He admitted them again to His company; for παραλαβεῖν in this sense cf. 4:36, 5:40, 9:2, 14:33. Mt. adds κατ’ ἰδίαν—the words that follow were not intended for the crowd (οἱ ἀκολουθοῦντες), but for the Twelve only. Thpht.: μυστήριον γὰρ ὃν τὸ πάθος τοῖς οἰκειότεροις ἔδει ἀποκαλυφθῆναι. Ἦρξατο αὐτοῖς λέγειν: cf. 6:2, note. The subject was not a new one, but it had been dropped for a while, and it was in sharp contrast to the hopes of reward which were uppermost in the minds of the Twelve (10:28 ff.). With τὰ μέλλ. αὐτῷ συμβαίνειν cf. Lc. 24:14, περὶ πάντων τῶν συμβεβηκότων τούτων. The phrase is frequent in the LXX. (cf. e.g. Gen. 42:4, 42:29, 44:29, Job 1:22, Esth. 6:13, 1 Macc. 4:26).

33, 34. ἰδοὺ ἀναβαίνομεν κτλ.] The Twelve shared the journey if not its issue; contrast Jo. 20:17 ἀναβαίνω πρὸς τὸν πατέρα μου. Their destination was self-evident (ἰδοὺ), and there was always risk involved in a journey to Jerusalem (Jo. 11:8 ff.); but the Twelve had still to learn that this particular journey was to end in the Master’s death (καὶ ὁ υἱὸς κτλ.). The third and final prediction of the Passion which follows is far more explicit than the first or the second (Mc. 8:31 ff., 9:31), and indeed anticipates every important stage in the history. Six successive steps are clearly enumerated, and in their actual order—(1) the betrayal (παραδοθήσεται τοῖς ἀρχ. κ. τοῖς γραμμ.; the Elders, who were mentioned in 8:31, are omitted here, as the least important factor in the Sanhedrin), (2) the sentence of the Sanhedrin (κατακρινοῦσιν), (3) the handing over of the Prisoner to the Roman power (παραδώσουσιν τοῖς ἔθνεσιν), (4) the mockery and its details (ἐμπαίζουσιν ... ἐμπτύσουσιν ... μαστιγώσουσιν), (5) the Crucifixion (ἀποκτενοῦσιν, Mc., Lc.; cf. Mt. σταυρῶσαι), (6) the Resurrection (ἀναστήσεται, Mc., Lc.; Mt. ἐγερθήσεται). The Resurrection finds a place in all three predictions; of the other details only (2), (5) are distinctly announced in the earliest prediction, and (1), (5) in the second. Lc. prefaces the whole series by a reference to the Prophets (τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, cf. Lc. 24:44). For the construction κατακρίνειν θανάτῳ cf. Dan. 4:34^a (LXX.), WM., p. 263, Blass, *Gr.* p. 111. Τὰ ἔθνη (or anarthr., ἔθνη)=**הֶעֱתָנִים**, Wycliffe, “hethene men”; cf. Ps. 2:1, 2:8, Isa. 60:2, Ezech. 4:13, Sir. 10:15 f., Bar. 2:13, 1 Macc. 2:18, Rom. 2:14 (SH.), 2:24, Gal. 1:16, 2:12, Tim. 3:16. The Lord speaks as a Jew to Jews; that He was to be delivered to a heathen power, was no small aggravation of His sentence and of the national sin (cf. 12:8, Acts 3:13).

34. ἐμπαίζουσιν αὐτῷ κτλ.] See 15:19, 15:20, Jo. 19:1, and cf. Isa. 50:6, *Ev. Petr.* 3 ἐνέπτουν αὐτοῦ ταῖς ὄψεσι ... καὶ τινες αὐτὸν ἐμάστιζον. The formidable punishment of

scourging was kept by Pilate in his own hands, the mockery was left to the Procurator's soldiers, but in both cases Gentiles were the agents; over the mockery He was to sustain at the hands of the High Priest's servants (14:65) and from the chief priests themselves (15:31) the Lord mercifully draws a veil. The order of the R. T. (vv. 11.) is probably based on the supposed order of the events (cf. Jo. *l.c.*). Μετὰ τρεῖς ἡμέρας=τῇ τρίτῃ ἡμέρᾳ Mt., τῇ ἡμ. τῇ τρ. Lc.; see 8:31, note. Lc. adds that this third prediction, like the second (Mc. 9:32), failed to reach the understandings of the Twelve, notwithstanding its explicitness (αὐτοὶ οὐδὲν τούτων συνῆκαν ... ἦν τὸ ῥῆμα κεκρυμμένον ... οὐκ ἐγίνωσκον τὰ λεγόμενα).

35–45. PETITION OF THE SONS OF ZEBEDEE. TEACHING BASED ON THE INCIDENT (Mt. 10:20–28; cf. Lc. 22:25 f.).

35. καὶ προσπορεύονται αὐτῷ κτλ.] Mt. again (cf. 19:27) fixes the sequence by beginning the sentence with τότε. The occasion was peculiarly inopportune, but there is nothing psychologically improbable in this; cf. 9:30–34. The incident is wanting in Lc. Mt. agrees with Mc. in the dialogue, but represents the mother of James and John (i.e. Salome, Mt. 27:56, Mc. 15:40) as the actual petitioner; she was in the company (Mc. *l.c.*), and though the sons were certainly to some extent responsible (Mt. 20:20, 20:22), it is more than probable that maternal ambition prompted their application to our Lord. The recent promise of Mt. 19:28 would have suggested it; and her near relationship to the Lord (see Bp Westcott's note on Jo. 19:25) may have inspired her with some hope of success. Προσπορεύεσθαι is ἅπ. λεγ. in the N. T., but fairly frequent in the LXX. (cf. e.g. Exod. 24:14, 1 Esdr. 20:28 (29), Sir. 12:14).

Ἰάκωβος καὶ Ἰωάννης] The usual order, probably that of seniority (1:19, note); Lc. however inverts it occasionally (8:51, 9:28, Acts 1:13), in view of the later pre-eminence of John. Mt. uses the phrase οἱ [δύο] υἱοὶ Ζ. without the personal names here and in 26:37, 27:56; cf. Jo. 21:2. Of Zebedee (cf. 1:19) no notice is taken after the parting from his sons; he may have died in the interval, or remained indifferent to the new movement.

λέγοντες αὐτῷ Διδάσκαλε κτλ.] According to Mt., Salome approaches with her sons, prostrates herself, and intimates that she has a request to make (προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ). Mc., who has for once lost the pictorial details, preserves the words, putting them, however, into the mouth of the sons. Both the homage offered and the terms of the petition (cf. 6:23) suggest that the Lord is approached in the character of a King, who can gratify the desires of His subjects without limitation, as indeed in another sense He afterwards declared Himself able to do (Jo. 14:13, 14:14, 15:16, 16:23, 16:24).

36. τί θέλετε [μὲ] ποιήσω ὑμῖν;] Mt. τί θέλεις; Mc. blends the two forms τί θέλετέ με ποιῆσαι and τί θ. ποιήσω. On θέλ. ποιήσω (without ἵνα) cf. 6:25, note, WM., p. 256. The Lord will not grant the prayer until the thing desired has been specified.

37. δὸς ἡμῖν ἵνα κτλ.] Mt. εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου κτλ. Δὸς ἡμῖν ἵνα ... καθίσωμεν: cf. WM., p. 423, Blass, *Gr.* p. 226. Ἐκ δεξιῶν ... ἐξ ἀριστερῶν (Mt. εὐωνύμων), next to the King on either hand. The right hand was the place of honour (2 Regn. 16:6, 3 Regn. 2:19, 1 Esdr. 4:29, Ps. 109. (110.) 1, Sir. 12:12, Acts 7:55 f., Rom. 8:34); and next to it, the immediate left (Jos. *ant.* 6. 11. 9 παρακαθισθέντων αὐτῷ (τῷ βασιλεῖ) τοῦ μὲν παιδὸς Ἰωνάθου ἐκ δεξιῶν, Ἀβενήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἐτέρων). Ἐκ in this phrase denotes the direction—'starting from' the right hand (or the left); WM., p. 459. The

petition was a bold attempt to raise afresh the question τίς μείζων (9:34) which the Lord had already dismissed. Ἐν τῇ δόξῃ σου: cf. Mt. 19:28 ἐπὶ θρόνου δόξης αὐτοῦ. Ephrem thinks that the idea was suggested by the vision of the Transfiguration in which the Lord appeared in glory between Moses and Elijah.

38. οὐκ οἶδατε τί αἰτεῖσθε] So also Mt., who agrees with Mc. (Bede) in representing the answer as addressed to the two and not to the mother. Jerome: “mater postulat et Dominus discipulis loquitur, intelligens preces eius ex filiorum descendere voluntate.” With αἰτεῖσθε following αἰτή σωμαεν (v. 35) cf. 6:22 ff. (αἴτησον ... αἰτήσης ... αἰτήσωμαι ... ἡτήσατο); the middle perhaps calls attention to the self-seeking which inspired the request and was its deepest condemnation—for ἡ ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς. But the petition displayed ignorance (οὐκ οἶδατε: cf. Thpht., ὑμεῖς γὰρ νομίζετε οἴσθητήν εἶναι τὴν ἐμὴν βασιλείαν καὶ αἰσθητήν τὴν καθέδραν αἰτεῖσθε) as well as lack of love; of the latter the Lord had already spoken at length; the former he proceeds to expose.

δύνασθε πιεῖν κτλ.] The imagery of the petition is sustained in this question. The cup belongs to the royal banquet at which the King sits between His most honoured guests, cf. Gen. 40:11 f., 2 Regn. 12:3, 2 Esdr. 12:1, Esth. 1:7. But by an easy transition the Lord passes in thought to another set of associations which connects the wine-cup with the allotted share of joy or suffering which is the portion of men and of nations in the course of their life (Ps. 22. (23.) 5, 74. (75.) 9, 115:4 (116:13), Isa. 51:17 ff., Lam. 2:13, 4:21, Ezech. 23:31 ff.). What this cup was in the present case both the brethren afterwards learnt in Gethsemane (14:36). Πίνειν ποτήριον=πίν. πόμα (1 Cor. 10:4), or ἐκ ποτηρίου (1 Cor. 11:28); cf. 1 Cor. 10:21, 11:26 f. Ὁ ἐγὼ πίνω: the drinking of the cup was coextensive with the incarnate life on earth, but the Passion is of course chiefly in view (Mt. ὁ ἐγὼ μέλλω πίνειν). Hilary: “de calice sacramenti passionis interrogat.”

ἢ τὸ βάπτισμα ... βαπτισθῆναι] Mc. only. The royal baths in which the Herods delighted may possibly be in view, though βάπτισμα and βαπτίζομαι are preferred to λουτρόν and λούομαι, in order to bring the imagery into line with the thought which is in the Lord's mind. Of a ‘baptism’ which awaited Him He had already spoken to the Twelve (Lc. 12:50), and He now reminds the two of it. The metaphorical use of βαπτίζεσθαι is common in the later Gk., e.g. Isa. 21:4 ἡ ἀνομία με βαπτίζει, Jos. B. J. 4. 3. 3 ὁ δὲ (a false hope) ἐβάπτισεν τὴν πόλιν, Plut. Galb. 21 ὁ φλήμασι βεβαπτισμένος; and the metaphor itself is among the most usual in the O. T.; the sufferer is regarded as plunged and half-drowned in his grief or loss, e.g. Ps. 18:16, 42:7, 69:1 ff., 124:4 f. A reference to the cleansing virtue of the Cross communicated to the soul in Baptism (Thpht.: βάπτισμα, ὡς καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενον) is perhaps unnecessary; nor need we suppose an anticipation of St Paul's thought εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν (Rom. 6:3). For the construction βάπτισμα ὃ βαπτίζομαι cf. Jo. 17:26, Apoc. 16:9 (WM., p. 281 f.).

39. δυνάμεθα] A lighthearted and eager reply, which reveals the absence even in a disciple like John of any clear understanding of the Master's repeated warnings, and at the same time the loyalty of the men who were ready to share the Master's lot, whatever it might be. This trustful δυνάμεθα however falls short of the meaning of the Lord's δύνασθε, which had reference to spiritual power (9:23, 10:27); it is a mere profession of moral courage at the best. Contrast St Paul's πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με (Phil. 4:13).

πίεσθε, βαπτισθήσεσθε] This then they shall do, since they have strength for it; they shall share the Master's cup and baptism. The promise was fulfilled in the case of both brothers, but in singularly different ways. James, as Origen already points out (*in Mt.* t. 16:6), fell under the sword of Herod Agrippa 1. (Acts 12:2); John was condemned by the Emperor to exile in Patmos (Apoc. 1:9). Both suffered with Christ, one as martyr, the other as a confessor; one by an early death, the other throughout a long life. The Lord's words are thus seen to assign to these two no more than He assigns to all disciples (Mc. 8:34, Rom. 8:17, 2 Tim. 2:11 ff.). Yet it was natural that in an age of persecution the words should be felt to be peculiarly applicable to martyrdom strictly so called, and this application is early and widespread; cf. Polyc. *mart.* 14 εὐλογῶ σε ὅτι κατηξίωσάς με ... τοῦ λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου. Cyril. Hier. *cat.* 3:10 τὸ μαρτύριον γὰρ οἶδε βάπτισμα καλεῖν ὁ σωτήρ, λέγων Δύνασθε κτλ. Victor: τουτέστιν 'μαρτυρίου καταξιωθήσεσθε καὶ ταῦτὰ πείσεσθε ἅπερ ἐγώ.' The passage was regarded as investing martyrdom with a baptismal character, cf. the treatise *De rebapt.* 14 "homines non solum aqua rerum etiam sanguine sue proprio habere baptizari, ita ut et solo hoe baptisate baptizati fidem integram et dignationem sinceram lavacri possint adipisci." For examples of the abuse of the Lord's words by Gnostic sects of the second century, see Iren. 1:21. 1:2, Hipp. *haer.* 5:8. The story of St John's being compelled by Domitian to drink a cup of poison (Tisch. *act. App. apocr.*, p. 269) is possibly a realistic attempt to shew that the words received in his case a literal fulfilment. The same may perhaps be said of the statement said to be due to Papias, that St John as well as St James was slain by the Jews (see *Encycl. Bibl.* 2., p. 2509 ff.).

40. τὸ δὲ καθίσαι κτλ.] The Lord disclaims the right to dispose in an arbitrary manner of the higher rewards of the Kingdom. Cf. Thpht.: ὥπερανεὶ βασιλεὺς δίκαιος προεκάθητο ἀγῶνός τινος, εἶτα προέλθοιεν αὐτῷ τινες φίλοι αὐτοῦ καὶ εἴποιεν Δὸς ἡμῖν τοὺς στεφάνους, εἶπεν ἄν Οὐκ ἔστιν ἐμὸν τὸ δοῦναι, ἀλλ' εἴ τις ἀγωνίσεται καὶ νικήσει, ἐκεῖνῳ ἡτοίμασται ὁ στέφανος. Euth.: οὐκ ἔστιν ὅπερ εἶπεν ἀδυναμίας, ἀλλὰ δικαιοσύνης. Yet in some sense He could not give what was asked, seeing that it belonged to Another to determine whose it should be. Christ is indeed the appointed Distributor of all eternal rewards (2 Tim. 4:8, Apoc. 22:12), but He will distribute them in accordance with the Father's dispositions. This, which is implied in οἷς ἡτοίμασται, is expressed by Mt., who adds ὑπὸ τοῦ πατρὸς μου—a form of words frequent in Mt. (7:21, 10:32 f., 11:27 &c.) and Lc. (2:49, 10:22, 22:29, 24:49), but not found in Mc. For ἐτοιμάζειν (προετοιμ.) in reference to Divine preparations see Dalman, *Worte*, 1. p. 104 ff., and cf. Ps. 7:14, 22. (23.) 5, Mt. 25:34, 25:41, Lc. 2:31, Rom. 9:23, 1 Cor. 2:9, Eph. 2:10, 2 Tim. 2:21, Heb. 11:16; it is used, as the exx. shew, either of persons or things, but chiefly, as here, of the latter. Οἷς ἡτοίμασται involves an ἐκλογή, but on what the selection turns does not appear. The ἀλλά which precedes does not contrast those to whom the Lord reserves the right of giving the reward with others to whom it is not His to give—which would have been expressed rather by εἰ μή—but those who shall receive with those who shall not; i.e. the true complement of the sentence is

δοθήσεται, not ἐμόν ἐστιν δοῦναι. In the sense which is here in view the Son does not give to any. On the reading ἄλλοις, implied in some of the versions, see Nestle, *T. C.* p. 37.

41. καὶ ἀκούσαντες κτλ.] If the rest of the Twelve were not present, the report naturally reached them; and it at once revived the spirit of jealousy which had been cheeked by the teaching of 9:35 ff., and went far to create a new group in the Apostolate (οἱ δέκα, Mt., Mc.). Hitherto Peter, James and John had formed a recognised triumvirate; now Peter joins and probably leads the other nine in their indignation. The bitter feeling was perhaps not expressed in the presence of the two—both Mc. and Mt. use ἀγανακετεῖν περί, not ἀγ. κατά (Sap. 5:22)—but it threatened the harmony and spiritual life of the Apostolate, and called for immediate correction. Euth. (*in Mt.*): οὕτω πάντες ἦσαν ἀτελεῖς, μήπω τοῦ θείου πνεύματος ἐπίφοιτήσαντος αὐτοῖς.

42. καὶ προσκαλεσάμενος κτλ.] On προσκαλεῖσθαι see 3:13, note. The Lord called the ten to him, and without referring to the circumstances, pointed out that neither ambition nor jealousy had any place in the brotherhood of the Son of Man. The tone of His words is singularly gentle; the occasion (for there had been great provocation) called for definite teaching rather than for censure.

οἶδατε ὅτι οἱ δοκοῦντες κτλ.] He begins with matters within their cognisance (cf. 10:19). They knew enough of the Gentile world to be aware that the sort of greatness which they desired was just that which the Gentiles sought. Οἱ δοκοῦντες ἄρχειν, ‘those who are regarded as rulers,’ Mt. οἱ ἄρχοντες; for Mc.’s unusual phrase cf. Gal. 2:2, 2:6, 2:9, with Lightfoot’s note (cf. Hastings, *D. C. G.* 2. p. 538 b), and see 3 Macc. 5:6 οἱ πάσης σκέπης ἔρημοι δοκ. εἶναι, 22 τοῖς ταλαιπώροις δοκοῦσιν, 4 Macc. 13:14 μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκτενεῖν, and esp. Sus. 5 (LXX. and Th.) οἱ ἐδόκουν κυβερνᾶν τὸν λαόν. The Master recognised the Empire and other institutions of society as facts belonging to the Divine order of things (12:17), but He did not admit that the power of such a ruler as Tiberius was a substantial dignity; it rested on a reputation which might be suddenly wrecked, as indeed the later history of the Empire clearly proved. Τῶν ἐθνῶν, see v. 33, note (Thpht.: το ἀρπάζειν τὴν τιμὴν καὶ τῶν πρωτείων ἐρᾶν ἐθνικόν ἐστιν). As good Jews the disciples would shrink from following Gentile precedent (cf. Mt. 6:32). Οἱ μεγάλοι αὐτῶν, the great men of the heathen world, the officials and other persons in authority or influence (οἱ μεγιστᾶνες, 6:21). These Gentile magnates exercise arbitrary rule over their subjects and inferiors, whether as lords paramount (κατακυριεύουσιν, Mt., Mc., Vg. *dominantur*) or as subordinates (κατεξουσιάζουσιν, Mt., Mc.). For κατακυριεύειν see Gen. 1:28, 9:1, Ps. 9:26, 9:31 (10:5, 10:10), 109. (10.) 2, Acts 19:16, and esp. 1 Pet. 5:3, where there is possibly a reminiscence of the Lords saying; of κατεξουσιάζειν no other example is quoted, but ἐξουσιάζειν occurs in Lc. 22:25, 1 Cor. 6:12, 7:4 *bis*, and both verbs doubtless carry the sense of ἐξουσία (‘derived authority,’ cf. 1:22, note). With κατακυριεύουσιν, κατεξουσιάζουσιν, cf. κατάρχειν in Numbers 16:13.

43, 44. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν] Another order prevails in (ἐν, denoting the sphere, WM., p. 483) the new Israel, whose standards of greatness are wholly unlike those of the Gentile world. Jesus had already inaugurated these new conditions of social life—the true

reading is ἐστίν, not ἔσται (see app. crit.)—both by example (v. 45), and precept (9:35). The latter He now repeats with some amplification. Service is henceforth to precede greatness, preeminence can only be secured by a true *servus servorum Dei*. Comp. 1 Cor. 9:19, 2 Cor. 4:5, Clem. R. 1 Cor. 48, and for the necessary safeguard of a Christian ambition, see Gal. 5:13; the δουλεία which ennobles is that of disinterested love, based on absolute submission to God and Christ, and consistent with a true ἐλευθερία. That the Kingdom of God admits of degrees of spiritual greatness is taught also in Mt. 5:19 (ἐλάχιστος ... μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν). On διάκονος ... δοῦλος see 9:35, note, and with πάντων δοῦλος cf. 1 Cor. 9:19, 2 Cor. 4:5.

45. καὶ γὰρ ὁ υἱὸς] On καὶ γάρ, Vg. *nam et*, see WM., p. 560. The law of service is recommended by the example of the Head of the race; even the Son of God made its fulfilment the purpose of His life, when He took upon Him the μορφή δούλου and became the Son of Man. For ἦλθεν in reference to the Lord's entrance into the world cf. 1:38, 2:17; it is used also of the Baptist (9:11 ff., Jo. 1:7) regarded as a Divine messenger. The purpose of the Lord's advent was to minister (Lc. 22:27, Rom. 15:8); His life as a whole was a ministry (διακονῆσαι, not διακονεῖν); if He received the services of others (as of angels, 1:13, women, 15:41), it was not for this end He came. Nothing could more clearly mark the contrast between the Kingdom which is not of this world (Jo. 18:36) and earthly kingdoms as they existed in the days of Christ. The pass. διακονεῖσθαι Occurs again in 2 Cor. 3:3, 8:19 f., but in connexion with the service rendered; for its use with reference to the person who receives service cf. Blass, *Gr.* p. 184.

καὶ δοῦναι τὴν ψυχὴν κτλ.] Vg. *et daret vitam suam redemptionem pro multis*; Wycliffe: "and þeue his lyf aþen biyinge for manye" (Tindale, Cranmer, &c. "for the redemption of many"; A.V., R.V., "a ransom for many"). The ministry of the Son of Man culminates in the sacrifice of His life. He had required this supreme service from His disciples (8:35), and He will be the first to render it. Yet His sacrifice is to be doubly unique. The disciple may lose his life (ἀπολέσει τὴν ψυχὴν αὐτοῦ), the Master only can give it in the fullest sense (Jo. 10:18, Gal. 1:4, 1 Tim. 2:6, Tit. 2:14). Further, whilst the disciple parts with his life for the sake of Christ and the Gospel, the Master gives it as a λύτρον ἀντὶ πολλῶν—His Death is to be a supreme act of service to humanity. For a full discussion of λύτρον and its cognate words see Westcott, *Hebrews*, p. 295 f. Λύτρον, which occurs in the LXX. fairly often (Exod.², Lev.⁵, Num.⁸, Prov.², Is.¹), and in various senses answering to כֶּפֶר, פְּדִיָּה, גְּאֻלָּה, is used in the N.T. only in this context (Mt., Mc.); ἀντίλυτρον, which is a variant for λύτρωσις in Ps. 48. (49.) 2, appears in 1 Tim. 2:6, also in reference to the sacrifice of Christ. In certain cases the Law provided λύτρα τῆς ψυχῆς (or λ. περὶ ψυχῆς), a price for a life which had been dedicated or lost (Exod. 21:30, 30:12; cf. Num. 35:31 f.). The Lord contemplates a λύτρον which is ψυχὴ ἀντὶ ψυχῆς (Lev. 24:18), His own ψυχὴ (14:34) given as a ransom for the ψυχαί of men. The idea was not unfamiliar to the later Jews, cf. 2 Macc. 7:37, 7:38, 4 Macc. 1:11, and esp. 17:22 ... ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας· καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσεν: something of this kind was probably in the mind of Caiaphas, Jo. 11:50, and the disciples may have understood the Lord to say that He was about to offer himself as a victim for the redemption (Lc. 2:38, 24:21) of Israel. Ἀντὶ

πολλῶν: St Paul writes ὑπὲρ πάντων (1 Tim. *l.c.*); St John, περὶ ὅλου τοῦ κόσμου (1 Jo. 2:2). For the present the Lord is content with the less definite statement, which if it does not involve, certainly does not exclude the other. Jerome's comment "non dixit ... 'pro omnibus,' sed 'pro multis,' id est, pro his qui credere voluerint" is quite unwarranted; cf. Rom. 5:12, 5:15, 5:18. Ἀντί belongs to the imagery of the λύτρον, cf. 8:37 ἀντάλλαγμα τῆς ψυχῆς, and Mt. 5:38, 17:27; elsewhere ὑπέρ is used in this connexion (14:24, Jo. 11:50 f., 17:19, 18:14, Rom. 5:8, 14:15, 1 Cor. 1:13, 15:3, 2 Cor. 5:15, Gal. 1:4, 2:20, Eph. 5:2, 5:25, 1 Thess. 5:10, 1 Tim. *l.c.*, Tit. 2:14, Heb. 2:9, 10:12, 1 Pet. 2:21, 3:18, 1 Jo. 3:16), or even περί (1 Jo. 2:2, and as a variant in several of the passages cited for ὑπέρ). For an early expansion of λύτρον ἀντὶ πολλῶν see the beautiful passage in *Ep. ad Diogn.* 9:2.

46–52. PASSAGE THROUGH JERICHO. BLIND BARTIMAEUS RESTORED TO SIGHT (Mt. 20:29–34, Lc. 18:35–43).

46. καὶ ἔρχονται εἰς Ἱερειχώ] If the modern et-Taiyibeh is the site of Ephraim (Jo. 11:54), the place of the Lord's last retirement (see note on 10:1), a road still "marked by Roman pavement" (G. A. Smith, *H. G.*, p. 269 n.) led straight from the spot to Jericho. The traveller from Ephraim who reached Jericho by this road would enter through a gate on the N. side of the city, and in order to proceed to Jerusalem, he would cross to the west gate: cf. ἔρχονται εἰς (Mc.), ἐκπορευομ. ἀπό (Mt., Mc.), εἰσελθὼν διήρχετο (Lc.). Jericho is mentioned in the Gospels only here and in the parable of Lc. 10:30 ff., but the Lord and His disciples had doubtless passed through it before, perhaps more than once, when journeying to Jerusalem; the journey to Bethany from Peraea (Jo. 10:40, 11:1, 11:7, 11:17) must at least have led Him past the town. Now however He enters with a crowd of followers (Lc. 18:36), as a great Rabbi on His way to the Passover; and His passage through the city bears the character of an ovation. Ἔρχονται, the 'historic' present (Hawkins, *H. S.*, p. 116).

The Jericho of our Lord's time (LXX. (B) and N.T. Ἱερειχώ, WH., *Notes*, p. 155; Josephus, Ἱεριχοῦς or Ἱεριχώ, gen. -οῦς, represented by the modern *er Riha*) was about five miles W. of the Jordan and fifteen N.E. of Jerusalem, near the mouth of the *Wady Kelt*, and more than a mile south of the site of the ancient town. The fertility of the climate and soil, described in glowing terms by Jos. *B. J.* 8. 3, attracted Herod the Great and Archelaus, who adorned it with public buildings and a palace. Under the Procurators it seems to have been held by a Roman garrison (*B. J.* 2. 18. 6). Yet the town was not given over to a Hellenistic population like the cities of the Decapolis, or the neighbouring Phasaelis; Priests and Levites from Jerusalem found their way thither (Lc. 10:31 f.), and the Lord, who seems never to have entered Tiberias, did not hesitate to be a guest at a house in Jericho (Lc. 19:5). His arrival there marks another distinct stage in the journey to the Cross; by publicly entering Jericho He places Himself in the power of the Procurator and the Great Sanhedrin.

καὶ ἐκπορευομένου αὐτοῦ κτλ.] Similarly Mt. Both Mt. and Mc. omit the striking story of Zacchaeus (Lc. 19:2–10), which appears to have had no place in the common tradition. Further, they both differ from Lc. with regard to the time and place of the miracle (Lc. ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερειχώ, cf. 19:1). Augustine's suggestion (*de cons. ev.* 2:126) "duo similia similiterque miracula fecisse Iesum" is not recommended to the modern student by the alternative "mentiri evangelium"; the trustworthiness of the Gospels is now seen to be maintained and not impeached by a frank recognition of their independence in details. In the

present instance the statement of Mc., which is in every way fuller and more precise, is probably to be preferred to that of Lc. Ὁχλου ἱκανοῦ: Mt. ἠκολούθησεν αὐτόν (cf. Mc. 10:32) ὄχλος πολὺς. Ἰκανός=πολὺς, here only in Mc., is frequent in Lc. (Ev.⁶, Acts¹⁶), and occurs occasionally in the later books of the Canon (Hab. 2:13 λαοὶ ἱκανοὶ ... ἔθνη πολλά, Zach. 7:3 ἤδη ἱκανὰ ἔτη), especially in 1-3 Macc.; the word was used in this sense by the comic poets, and in colloquial and the later literary Greek.

ὁ υἱὸς Τιμαίου Βαρτιμαῖος] Mc. only. Bengel is doubtless right in inferring: “notus apostolorum tempore Bartimaeus”; cf. Victor: ὀνομαστὶ δεδήλωκεν ὁ Μάρκος ... ὡς ἐπιφανῆ τότε ὄντα. Cf. 5:22, 14:3, 15:21. The Greek name Τίμαιος, familiar as that of the interlocutor in the *Timaeus* of Plato, probably covers an Aramaic name, which also underlies the patronymic Βαρτιμαῖος. According to Jerome (*interpr. hebr. nom.*, ed. Lagarde, p. 66), the true form of the latter word is Barsemia, *filius caecus* (ܠܒܫܐ ܕܥܝܢܐ); but our existing Greek MSS. lend no support to this reading. Βαρτιμαῖος suggests ܒܪܬܝܡܝܐ, where ܒܬܝܡܝܐ may be either an adjective ‘unclean’ or a personal name. In either case the accent ought probably to follow the analogy of Βαρθολομαῖος (Bengel’s “proparoxytonon ut ipsum Τίμαιος” rests upon the assumption that Βαρτ. is compounded of Βάρ, Τίμαιος). It must be admitted that we should have expected Mc. to write Βαρτιμαῖος, ὃ ἐστὶν υἱὸς Τιμαίου (cf. 3:17, 7:11, 7:34, 14:36); yet see v. 47 υἱὲ Δαυεὶδ Ἰησοῦ. Both the Sinaitic Syriac and the Peshitta read “Timaeus son of Timaeus” (ܬܝܡܝܐ ܕܬܝܡܝܐ), as if Mc. had written Τίμαιος ὁ υἱὸς Τιμαίου, but this may be due to the difficulty of rendering the Greek into Syriac exactly without iteration. On the whole question see Nestle, *Marg.* p. 83 ff., and in Hastings, *D. B.* 4., p. 762; and Schmiedel in *Encycl. Bibl.* 1., s.v. *Bartimaeus*.

τυφλὸς προσαίτης] Προσαίτης is a late word (Plutarch, Lucian), found also in Jo. 9:8; Lc. uses ἐπαιτεῖν here and in 16:3, and αἰτεῖν ἐλεημοσύνην in Acts 3:2. Παρὰ τὴν ὁδόν: cf. πρὸς τὴν θύραν τοῦ ἱεροῦ Acts *l.c.*; on παρὰ after a verb of rest see WM., p. 503, Blass, *Gr.* p. 138. Probably Bartimaeus had his seat on the high road just outside the wall, so as to attract the attention of all who passed in and out of the gate. Mt., who agrees with Mc. against Lc. as to the locality, differs from both in representing two men as subjects of the miracle (ἰδοὺ δύο τυφλοὶ ... ἀνέβλεψαν); cf. Mt. 8:28 δύο δαιμονιζόμενοι, where Mc. has ἄνθρωπος and Lc. ἀνὴρ τις; in 9:27 Mt. records another miracle in which two blind men are healed. See note on 5:2. Thpht., following Aug., suggests: ἐνδέχεται δὲ δύο μὲν εἶναι τοὺς ἰαθέντας, τὸν δὲ ἐπιφανέστερον αὐτῶν τοῦτον εἶναι τὸν παρὰ τῷ Μάρκῳ μνημονευόμενον. This is possible, but in such cases the student may well be content to note the apparent discrepancy in the two traditions. If he must harmonise, he will be wise to follow Tatian (Hill, *Diatess.*, p. 167), in constructing his narrative on the basis of Mc. See the curious fusion of this narrative with that of Jo. 9. in *Ev. Nicod.* c. 6.

47. ἀκούσας ὅτι Ἰησοῦς ὁ Ν. ἐστὶν] The tramp of many feet (Lc. ὄχλου διαπορευομένου) told him that something unusual was happening; and in answer to his enquiries (Lc. ἐπυνθάνετο τί εἴη τοῦτο) he learnt that Jesus was passing (Mt. παράγει, Lc. παρέρχεται). Ὁ Ναζαρηνός, Lc. ὁ Ναζωραῖος: on the distribution of the two forms in the N. T. see 1:24, note, and on the origin of the latter form cf. Dalman, *Gr.* p. 141 note. ἤρξατο κοάζειν: Mt. ἔκραξαν, Lc. ἐβόησεν (but ἔκραζεν later on).

υιὲ Δαυεὶδ κτλ.] Κύριε, υιὲ Δ. Mt., Ἰησοῦ, υιὲ Δ. Lc. Cf. Mt. 9:27, 15:22; in Mc., Lc. υἱὸς Δαυεὶδ as an appellative occurs here only. Bengel: “magna fides, quod caecus filium Davidis adpellat quem ei Nazoraeum praedicabat populus.” The use of the term reminds the reader that the Lord is now on Judaeian soil. Once indeed the identification of Jesus with the Son of David had been suggested in Galilee (Mt. 12:23), but the cry does not seem to have been taken up. At Jerusalem all Jews thought of David as their father, and of Messiah as the Son of David in an especial sense (11:10, 12:35, Jo. 7:42; cf. Dalman, *Worte*, 1. p. 262); for the sources of the latter belief see note on 12:35.

The petition “O Son of David,” &c. in the English Litany of 1544, had been used in some mediaeval devotions (Blunt, *Ann. PB.*, p. 234), but the corresponding versicle in the third Sarum Litany for St Mark’s Day had *Fill Dei vivi* and not *Fill David*. The Kyrie eleison of both East and West is due to the Psalter of the LXX. (Ps. 6:2, 9:13, &c.) and not directly to the present context; see *Intr. to the O. T. in Gk.*, p. 473.

48. ἐπετίμων αὐτῷ πολλοί] The remonstrance came, Lc. says, from the crowd in front (οἱ προάγοντες, cf. 11:9), i.e. the man began his litany before Jesus Himself had reached the spot. The cry spoilt the harmony of the triumph. Why should this beggar force his misery on the attention of the great Prophet? Victor: οὐκ ἐπιτρέποντες τῷ τυφλῷ βοᾶν, ὥσπερ ἐπὶ βασιλέως παριόντος. Cf. 10:13. The indignant σιῶπα (Mt., Mc., σίγα Lc.), was general (πολλοί, Mc., ὁ ὄχλος, Mt.). But it seemed only to add vigour to the reiterated ἐλέησον (πολλῷ μᾶλλον ἔκραζεν Mc., Lc., μεῖζον ἔκραζαν, Mt.).

49. στάς ὁ Ἰ. εἶπεν Φωνήσατε] Mt. στάς ... ἐφώνησεν, Lc. σταθεὶς ... ἐκέλευσεν ... ἀχθῆναι. On στάς, σταθεὶς, see 3:24 f. The procession was stopped, and the call was passed on to the front till it reached Bartimaeus. Reproofs were at once changed into words of encouragement, which Mc. alone has preserved in a Greek sentence, the music of which caught the fancy of Longfellow. θάρσει, Vg. *animaequior esto*; cf. Gen. 35:17, Exod. 14:13, 20:20, 3 Regn. 17:13 (=𐤒𐤓𐤕𐤌𐤕), &c., Mt. 9:2, 9:22, 14:27 (Mc. 6:50), Jo. 16:33, Acts 23:11. St Paul (2 Cor.⁵) and Heb.¹ write θαρρεῖν, and this form occurs also in Prov. 1:21 (θαρροῦσα), 31:11 𐤒 (θαρρεῖ), Bar. 4:21 B (θαρρεῖτε), 27 B (θαρρήσατε), 4 Macc. 13:11, 17:4 (θάρρει). In view of the last four references it is precarious to lay stress on the circumstance that in the N. T. θαρς. is limited to the imperative. Φωνεῖ σε: so the Lord’s φωνήσατε is rightly interpreted by those who execute it. He calls through the voices of His messengers.

50. ὁ δὲ ἀποβαλὼν ... ἀναπηδήσας ... πρὸς τὸν Ἰ.] Mc. only. The ἱμάτιον is thrown aside in his haste; cf. 4 Regn, 7:15 ἰδοὺ πᾶσα ἡ ὁδὸς πλήρης ἱματίων ... ὧν ἔρριψεν Συρία ἐν τῷ θαμβεῖσθαι αὐτούς, Heb. 12:1 ὄγκον ἀποθέμενοι πάντα ... τρέχωμεν: the point is missed in the tame ἐπιβαλὼν of the Syr.^{sin.} and one of the cursive MSS. (vv. ll.). Ἀναπηδᾶν is ἅπ. λεγ. in the N. T., but occurs in 1 Regn. 20:34 (𐤒𐤓𐤕), 25:10, Tob.⁴ Esth.¹; cf. Acts 3:8, ἐξαλλόμενος ἔστη. With the whole context cf. Luc. *Catapl.* 15 ἐγὼ δὲ ... ἄσμενος ἀπορρίψας τὴν σμίλην ... ἀναπηδήσας εὐθὺς ἀνυπόδητος ... εἰπόμεν. Acc. to Lc. the blind man was led by friendly hands (ἐκέλευσεν ... ἀχθῆναι).

51. τί σοι θέλεις ποιήσω;] For the construction see 10:36, note, and for τί ποιήσω cf. 15:12; on the position of σοι see Blass, *Gr.* p. 288. Obvious as was the meaning of the ἐλέησον, the Lord will have the want specified.

ῥαββουνεῖ, ἵνα ἀναβλέψω] Mt. κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν, Lc. κύριε, ἵνα ἀναβλ. Mc. alone preserves the Aramaic original of the κύριε: cf. 9:5, note. The form ῥαββουνεῖ appears again in Jo. 20:16, where see Westcott's note, with which compare Dalman, *Worte*, 1. p. 279; on the broadening of the second vowel cf. Dalman, *Gr.* p. 140 n. and *Worte*, 1. p. 267. The Syriac versions have ܪܒܝ (sin.), ܪܝ (pesh.), ܪܒܝ (hcl.); Syr.^{sin.} has ܪܒܝ again in Jo. *l.c.*, Syr.^{cu.} is unfortunately wanting in both passages. The English versions before Rheims and A.V. render "Master." Ἰνα ἀναβλέψω, sc. θέλω or θ. ποιήσης; cf. 6:25, note; for ἀναβλέπειν 'to recover sight' see Tob. 11:8 (Σ), 14:2, Isa. 42:18 (=hiph. of ܒܒܝ), and in the N. T., Mt. 11:5, Jo. 9:11 ff., Acts 9:12 ff. To give ἀνάβλεψις to the blind was a prerogative of the Son of David (Is. 61:1, Lc. 4:18, 7:22). To ἀναβλέψω Tatian and Syr.^{cu.} (Mt., Lc.) add "that I may see Thee"; cf. Hill, *Diatess.*, p. 167 n.

52. ὕπαγε, ἡ πίστις σου σέσωκέν σε] Lc. ἀνάβλεψον κτλ. Mt., who omits the words, adds the customary sign: σπλαγχνισθεῖς ... ἦψατο τῶν ὀμμάτων. The eulogistic ἡ π. σου κτλ. seems to have been reserved for cases of more than ordinary faith; see Mt. 9:22, Mc. 5:34, Lc. 7:50. In such passages σῶζειν probably includes the deeper sense; see 5:34, note. All the Evangelists note that the cure was immediate (Mc. εὐθύς, Mt. εὐθέως, Lc. παραχρῆμα)—a contrast to the method employed in more than one other case of blindness (8:23 ff., Jo. 9:6 ff.). Ephrem: "o felicem mendicum qui manure extendens ut ab heroine obolum acciperet, dignus habitus est ut donum a Deo acciperet."

καὶ ἠκολούθει κτλ.] Bartimaeus, no longer blind or a beggar, joins the crowd of followers "in the way," i.e. on the road to Jerusalem (Bengel). Lc. adds δοξάζων τὸν θεόν: possibly in the words of some well-known Psalm (cf. 145. (146.) 8), which may have been taken up by the crowd (Lc. πᾶς ὁ λαὸς ἔδωκεν αἶνον τῷ θεῷ). For an admirable homiletic use of the story see Orig. in Mt.: εἶθε καὶ ἡμεῖς ... παρ' αὐτὴν καθεζόμενοι τῶν γραφῶν τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, διὰ τῆς ἡμετέρας ἀξιώσεως στήσαιμεν αὐτόν, καὶ εἵποιμεν ὅτι θέλομεν ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν [cf. Ps. 119:18]· ὅπερ ἐὰν εἴπωμεν ἀπὸ διαθέσεως ὀρεγομένης τοῦ βλέπειν ... σπλαγχνισθήσεται ὁ σωτὴρ ἡμῶν ... καὶ ἀψαμένου αὐτοῦ φεύζεται μὲν τὸ σκότος καὶ ἡ ἄγνοια, εὐθέως δὲ οὐ μόνον ἀναβλέψομεν, ἀλλὰ καὶ ἀκολουθήσομεν αὐτῷ.

CHAPTER 11

11:1–11. SOLEMN ENTRY INTO THE PRECINCT OF THE TEMPLE (Mt. 21:1–11, Lc. 19:29–45, Jo. 12:1, 12:12–19).

1. ἐγγίζουσιν εἰς Ἱεροσόλυμα] The road from Jericho (cf. Lc. 10:30) up the Wady Kelt has brought the party to the East slope of the Mount of Olives, within three miles of Jerusalem; for ἐγγίζειν εἰς cf. Tob. 6:6, 6:10 (Σ), Lc. 18:35; the dat. is also used, Acts 9:3, 10:9. According to Jo. the time was πρὸ ἑξ ἡμερῶν τοῦ πάσχα, i.e. probably Nisan 8, the eve of the Sabbath (cf. Lewin, *fast. sacr.* p. 230; Westcott on Jo. 12:1).

εἰς Βηθφαγή καὶ Βηθανίαν] Mt. εἰς Βηθφαγή. More exactly, the spot they approached was not Jerusalem, but the villages nearest to the city on the Jericho road; for the repeated εἰς, the second limiting the first, cf. v. 11, εἰς Ἰ. εἰς τὸ ἱερόν. Bethphage (v. 1., Bethsphage) has not been identified, but the Talmud (Neubauer, p. 147 ff.) mentions a **בֵּית פֶּאֶגִי** (or **בֵּית פֶּגִי**, Dalman, *Gr.* p. 152) which seems to have been near Jerusalem; cf. Eus. *onom.*, Βηθφ. κώμη πρὸς τῷ ὄρει τῶν ἐλαιῶν. Βηθανία (or Βηθανιά indecl., Lc. 19:29, WSchm. p. 91, = **בֵּית חֲנָיָה**, Dalman, *Gr.* p. 143, the Talmudic **בֵּית חֲנָיָה**, Neubauer, p. 149 f.) is the modern *el 'Azariyeh*, the *Lazarium* of the fourth century (Silvia, p. 57: “Lazarium, id est, Bethania, est forsitan secundo miliario a civitate”). The village lies in a sheltered and fruitful hollow, of which a picturesque description will be found in Stanley, *S. and P.*, p. 186 ff. As to the meaning of the names, Jerome gives for Bethphage *domus oris vallium, vel domus bucae* or (*tr. in Mc.*) *d. maxillae* (“Syrum est,” he says, “non Hebraeum”), and for Bethany *domus afflictionis eius vel d. oboedientiae* (**בֵּית עֲנִיָּה**); a more usual etymology connects them respectively with the fig (**פֶּגִי**, Cant. 2:13, but see Buxtorf, *sub* v.) and the date, which certainly were grown in the neighbourhood.

πρὸς τὸ ὄρος τὸ Ἐλαιῶν] Cf. εἰς τὸ ὄρος, 3:13, 6:46, 9:2, 14:26; πρὸς with the acc. expresses motion towards, as in 1:5, 4:3, 4:13, 4:32, &c.; the Mount was the object immediately in view as they approached. The hill to the East of Jerusalem is called in the O.T. “the olive-trees” (2 Regn. 15:30), “the mountain of the olive-trees” (Zach. 14:4), or simply “the mountain” (2 Esdr. 18:15). In the N.T. τὸ ὄρος τῶν ἐλαιῶν predominates (Mt.³, Mc.², Lc.²); but the hill is also known as ὁ ἐλαιῶν, “the olive-grove” (Acts 1:12 ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, where Blass corrects ἐλαιῶν in defiance of the MSS.); cf. Jos. *ant.* 7. 9. 2 ἀναβαίνοντος αὐτοῦ διὰ τοῦ Ἐλαιῶνος ὄρους. As late as the fourth century the name Ἐλαιῶν seems to have lingered on the spot, for Silvia (p. 70) gives it as an alternative to the Latin *olivatum*, and indeed appears to prefer *Eleon*. These facts lend a high probability to the reading of B(Σ)k r in the present context, and tempt us to prefer Ἐλαιῶν to ἐλαιῶν in Lc. 19:29, 21:37; cf. Deissmann, *Bible Studies*, p. 208 ff., where the objections raised by Blass (*Gr.* p. 85) are sufficiently answered. For the distance of the Mount of Olives from the city see Acts 1:12, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν. Jo. 11:18 ὡς ἀπὸ σταδίων δεκαπέντε. Jos. *ant.* 20. 8. 6, ἀπέχει στάδια πέντε. Bethphage was one of the limits of the Sabbath zone round the city.

ἀποστέλλει κτλ.] According to Jo. (12:1, 12:12) this occurred on the morrow (τῇ ἐπαύριον) after the arrival at Bethany, the events of Mc. 14:3–9 having intervened (Jo. 12:2–8); see note on Mc. 14:3. Ἀποστέλλει, ‘gives them a commission to execute’ (3:14 note, 6:7). Δύο τῶν μαθητῶν, probably one of the six pairs which made up the Apostolate, cf. 6:7, Lc. 10:1; on the other hand cf. 14:12, note. The Baptist also seems to have arranged his disciples

WSchm Winer-Sehmedel, *Grammatik d. NTlichen Sprachidioms* (Göttingen, 1894—).

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

in pairs, cf. Lc. 7:19, Jo. 1:35. The minuteness of Mc.'s account suggests that Peter was one of the two selected on this occasion.

2. ὑπάγετε εἰς κτλ.] Since according to John the Lord was now on His way from Bethany to Jerusalem, the village was probably Bethphage (cf. Mt. 21:1), which seems to have been on the opposite side of the ascent; for κατέναντι (נֶפֶשׁ) see Exod. 32:5, Num. 17:4 (19), Mc. 12:41, 13:3. Εὐθὺς εἰσπορευόμενοι 'even as ye enter,' cf. 1:10; Mt. is content with εὐθύς, Lc. with εἰσπορ.; the combination in Mc. is characteristically precise. Πῶλον δεδεμένον: so Lc.; Mt. ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς. Πῶλος may be the young of any animal; the Greek naturally used it for the most part of the horse, the Greek-speaking Jew of the ass; cf. Gen. 32:15 (16), 49:11, Jud. 10:4, 12:14, Zech. 9:9. Mt. who quotes Zech. *l. c.* (21:4 ff.) fills in the picture from the prophecy; in Jo. (12:15) on the other hand the prophecy is slightly modified to bring it into correspondence with the event; Mc. and Lc. simply state the facts. The foal was unbroken, had never been ridden (Mc., Lc.), as befitted an animal consecrated to a sacred purpose (Num. 19:2, Deut. 21:3; cf. Hor. *epod.* 9:22, Verg. *georg.* 4:540). The Lord was born of one who ἄνδρα οὐκ ἔγνω (Lc. 1:34), and was buried οὗ οὐκ ἦν οὐδείς οὕτω κείμενος (Lc. 23:53). His choice of an animal not ridden by any before Him is another of those claims to uniqueness which contrast forcibly with His usual condescension to the circumstances of an ordinary human life. It is arbitrary to refer the clause ἐφ' ὃν κτλ. to the narrator (Gould). Λύσατε ... καὶ φέρετε: the aorist and present imperatives are both appropriate, cf. WM., p. 393 f.

3. ἔάν τις ὑμῖν εἴπῃ κτλ. The Lord provides against a possible difficulty. The proceeding seemed high-handed, and if it was witnessed by any, the objection would certainly be raised τί ποιεῖτε τοῦτο;=Lc. διὰ τί λύετε; For answer they were instructed simply to state that the Master (ὁ κύριος, cf. Jo. 13:13) needed the foal (αὐτοῦ, Mt. αὐτῶν=the mother and the foal). Χρεῖαν ἔχειν=נֶפֶשׁ Dan. 3:16 (LXX. and Th.); for the construction cf. 2:17, 14:63, Jo. 13:29, Heb. 5:12, Apoc. 21:23, 22:5. Wycliffe: "seie þe that he is nedeful to the Lord." The words have reference chiefly to the didactic purpose which the Lord had in view; cf. Jerome *ad l.*, and Victor: οὐ γὰρ ἀπὸ τοῦ ὄρους τῶν ἐλαιῶν εἰς Ἱερουσαλὴμ ἐξιόντι τῷ κυρίῳ χρεῖα τις ἐπ' ὄνου καθεζεσθαι, ὃς τὴν Ἰουδαίαν καὶ Γαλιλαίαν ἅπασαν διήκει πεζός. Tertullian (*de coron.* 13) remarks quaintly but suggestively: "dominus tuus ubi ... Hierusalem ingredi voluit nec asinum habuit privatum."

καὶ εὐθὺς αὐτὸν ἀποστ. πάλιν ᾧδε] The animal is not to be detained longer than the occasion requires; the Master will send him back to Bethphage as soon as He has reached Jerusalem. In Mt. the sentence has taken quite another turn (εὐθὺς δὲ ἀποστελεῖ αὐτούς sc. ὁ κύριος τῶν ὑποζυγίων), and the harmonisers have imported this into Mc.'s text; see vv. 11. Field, *Notes*, p. 34 f., offers some defence of the R. T. on internal grounds which are not convincing. Mt. adds here a reference to Zech. 9:9, in which he sees a prophecy of the present incident (cf. note on v. 2).

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Victor 'Victor of Antioch' (in Cramer's *Catena*).

4. ἀπῆλθον καὶ εὔρον κτλ.] Lc. εὔρον καθὼς εἶπεν αὐτοῖς. For other examples of this supernatural knowledge of circumstances cf. 14:13, Mt. 17:27, Jo. 1:48. While they fall short of a logical proof of omniscience (Gore, *Dissertations*, p. 80 f.), they must be allowed due weight in any estimate of the powers of the Sacred Humanity (Mason, *Conditions*, p. 157 ff.). In Mc. the coincidences between the Lord's anticipations and the event appear in detail (vv. 4–8). The foal was tied up πρὸς θύραν ἔξω, at (here nearly=πρὸς θύρα, cf. Blass, *Gr.* p. 139) a house-door, but outside, not in the house, but in the street. For θύρα a house-door, see Gen. 19:6, 19:9, Mc. 1:33, 2:2, and for ἔξω 'out of doors,' 3:31 f., Lc. 13:25, 22:62, Jo. 18:16. Ἐπὶ τοῦ ἀμφοδίου, Vg. *in bivio*, whence Wycliffe "in the meeting of tweye weyes," Tindale, A.V. "in a place where two ways met"; R.V. "in the open street." Ἀμφοδον occurs in Jer. 17:27, 30:16 (49:27), as the equivalent of תַּנְחִיף, where Aq. and Symm. have βάρεις, but the Greek lexicographers explain the word by ἀγυιά, δίοδος, ῥύμη and the like: cf. Epiphanius cited by Wetstein: ἀμφοδῶν ἦτοι λαυρῶν ἐπιχωρίως καλουμένων ὑπὸ τῶν τήν Ἀλεξανδρέων οἰκούντων πόλιν. Ἀμφοδον occurs again in the D text of Acts 19:28 (δραμόντες εἰς τὸ ἄμφοδον ἔκραζον), where see Blass's note. Λύουσιν αὐτόν: cf. v. 2, and for other examples of this use of λύειν see Lc. 13:15, Apoc. 9:14 f.

5–6. τινὲς τῶν ἐκεῖ ἐστηκότων] Idlers hanging about the lanes in the outskirts of the village, cf. Mt. 20:3, 20:6; for the phrase see 9:1, 15:35. According to Lc. they were the owners (οἱ κύριοι), which is probable enough; they had tied up the animals while they enjoyed the gossip of the street. That they were satisfied with the answer Ὁ κύριος αὐτοῦ χρ. ἔχει κτλ. need cause no surprise; the Master was well known in the neighbourhood, and His disciples had been with Him before on a memorable occasion (Jo. 11:7 ff.). The promise to return the animal at once could be trusted; for the present it was not required by the owners, and they might well be proud that it should be used by the Prophet. So they let the two go off (ἀφῆκαν αὐτούς) with the foal. It is quite unnecessary to say with Thpht.: οὐκ ἂν ἐγένετο εἰ μὴ θεία τις ἀνάγκη ἐπέκειτο τοῖς κυρίοις. Τί ποιεῖτε λύοντες; (=τί ποιεῖτε τοῦτο; v. 3): cf. Acts 21:13, with Blass's note, and WM., p. 761.

7. φέρουσιν τὸν πῶλον κτλ.] Mt. τὴν ὄνον καὶ τὸν πῶλον: see v. 2. The foal, being yet unbroken, had no trappings (Gen. 22:3, Num. 22:21, 22, 2 Regn. 17:23, 3 Regn. 2:40, 13:13 ff.) and as a substitute for the ἐπίσαγμα (Lev. 15:9), some spare clothing (τὰ ἱμάτια, cf. 5:28, 5:30) was hastily thrown (ἐπιβάλλουσιν Lc. ἐπρίψαντες: Mt. ἐπέθηκαν) over him (Mt. ἐπ' αὐτῶν), and the Lord took His seat—for Lc.'s ἐπεβίβασαν τὸν Ἰησοῦν can scarcely be understood literally—the rope with which the foal had been tied serving for bridle. As Jerome remarks, Mt.'s ἐπάνω αὐτῶν cannot be taken strictly, and he seeks a solution in allegory ("cum historia vel impossibilitatem habeat vel turpitudinem, ad altiora transmittimus"). There can be little doubt that Mt.'s form of the story is coloured by the details of the prophecy which he quotes (see note on v. 2); Mc. on the other hand records the simple facts.

8. πολλοὶ τὰ ἱμάτια κτλ.] This was perhaps suggested by the use of ἱμάτια for the saddling of the foal. Other disciples, not to be outdone, stripped off their quadrangular wraps

and carpeted the bridle path, and the enthusiasm spread to a crowd of followers (πολλοί, Mt. ὁ πλεῖστος ὄχλος). For the construction ἔστρωσαν εἰς τὴν ὁδὸν cf. Tob. 7:16 (Ⲭ) ἔστρωσεν εἰς τὸ ταμεῖον. Lc. represents the action as repeated along the line of progress (πορευομένου δὲ αὐτοῦ ὑπεστρώωννυον); cf. Mc.'s ἐστρώννυον *infra*. All the commentators refer to Robinson, *Researches in Palestine*, 1. p. 473, 2. p. 162 for an illustrative incident; an O.T. parallel will be found in 4 Regn. 9:13.

ἄλλοι δὲ στιβάδας κτλ.] Mt. ἄλλοι δὲ ἔκοψαν κλάδους ἀπὸ τῶν δένδρων. Στιβάδες (from στεῖβω—the form στοιβάς (R.T.) is incorrect, see Fritzsche, though στοιβή occurs in the LXX.), Vulg. *frondes*, Wycliffe “bowis or braunchis,” is a litter of leaves or other green stuff from the meadows or trees; cf. the Schol. on Theocr. 7:67 cited by Wetstein: στ. δέ ἐστι στρωμνὴ ἐπὶ τῆς γῆς ἐκ φύλλων. Mc. uses the pl. for the materials of the litter—boughs, long grass, &c., collected from the cultivated lands (ἀγρῶν, cf. 5:14, 6:36, 6:56, 10:29 f.) on either side of the path. The word is fairly distributed in class. and later Gk. (cf. e.g. Plato, *resp.* 372 B; Philo, *de vit. cont.*, ed. Conybeare, p. 109), but ἄπ. λεγ. in the LXX. and N.T.; Aq. uses it in Ezech. 46:23 for תִּירֹט, which he perhaps understands as sheepfold enclosures constructed of interwoven boughs (=ἐπαύλεις). Jo.'s ἔλαβον τὰ βᾶϊα τῶν φοινίκων seems to refer to another concourse which came from Jerusalem: see next note. The triumph of Judas Maccabaeus (1 Macc. 13:51) may have been in the thoughts of many.

9. οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες] So Mt. For the contrast cf. 10:32 f. On this occasion the Lord seems to have been in the middle of two crowds (οἱ ... καὶ οἱ ... WM., p. 160); see Stanley, *S. and P.*, p. 191: “two vast streams of people met on that day. The one poured out from the city ... from Bethany [and Bethphage] streamed forth the crowds who had assembled there on the previous night The two streams met midway. Half the vast mass turning round preceded; the other half followed.” If this suggestion is accepted, οἱ προάγοντες are the Galileans from Jerusalem (Jo. 12:12, ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, cf. Westcott's note), who bring with them palm leaves (ib. 13, ἔλαβον βᾶϊα τῶν φοινίκων), cut in the Kidron or on the western slope of Olivet; whilst οἱ ἀκολουθοῦντες are the villagers who strew the path with garments and foliage. Jerome allegorises: “qui sunt qui praecedunt? patriarchae et prophetae. qui sequuntur? apostoli et gentilium populus. sed et in praecedentibus et in sequentibus una vox Christus est; ipsum laudant, ipsum voce consona concrepant.”

ἔκραζον Ὡσαννά] The cry rose again and again. It began πρὸς τῇ καταβάσει τοῦ ὄρους, as the ‘city of David’ came into view: see Stanley, *S. and P.*, p. 190. Ὡσαννά represents מְשִׁיחָא (Ps. 118:25, LXX. σωσον δή), in the Aramaic form מְשִׁיחָא; see Kautzsch, p. 173, Dalman, *Gr.* p. 198, for the breathing cf. WH., *Intr.*, p. 313; other views of the derivation of the word are discussed by Cheyne in *Encycl. Bibl.* s. v.; cf. Thayer in Hastings *D.B.* 2. p. 418 f. Ps. 118., whether it celebrates the triumph of Judas Maccabaeus (Cheyne, *Origin of the Psalter*, p. 16), or the dedication of the Second Temple (Delitzsch, Westcott), was intimately connected in the minds of all loyal Jews with the hope of national restoration, and its liturgical use at the Feast of the Tabernacles (cf. J. Lightfoot on Mt. 21:9; the seventh

day of the Feast is still called “the Great Hosanna,” Taylor, *Teaching*, p. 79), and at the Passover in the Hallel, rendered its words doubly familiar. It appears that the palm-branches which were carried in procession round the altar (Ps. 118:27, cf. Cheyne, *Psalms*, p. 315 ff.) were waved at the words **הוֹשַׁנְנָה** (J. Lightfoot, *l.c.*, Edersheim, *Temple*, p. 191 ff.); so that the palms of the προάγοντες may have suggested the use of this cry. The addition of τῷ υἱῷ Δαυεὶδ (Mt.), if it was made at the time, pointed to Jesus as the Messiah through whom the salvation of Israel was expected. But ὡς. τῷ υἱῷ Δ. was apparently an early liturgical form in Jewish-Christian churches (*Didache* 10), and may have been introduced in this way into the evangelical tradition; it is worthy of note that Mc. and Jo. agree to omit τ. υἱῷ Δ. here. For an early Christian interpretation of Hosanna see Clem. Al. *paed.* 1:5 § 12 φῶς καὶ δόξα καὶ αἶνος μεθ’ ἱκετηρίας τῷ κυρίῳ· τουτὶ γάρ ἐμφαίνει ἐρμηνευόμενον Ἑλλάδι φωνῇ τὸ ὠσαννά. Cf. Thayer in Hastings, *l.c.*

εὐλογημένος ὁ ἐρχόμενος κτλ.] From Ps. 118:26 (LXX.); Lc. alone inserts ὁ βασιλεύς. In the Psalm the words are clearly a solemn welcome to the pilgrim, Israelite or proselyte, who comes up to worship at the Feast—the accents of the Heb. shew that **יְהוָה שֶׁמֶךְ** is to be connected with **בְּרִיךְ**—the blessing in the Name of the LORD (Num. 6:27, Deut. 21:5) is invoked upon every such visitor (cf. Perowne *ad l.*). But the words (as the next verse will shew) are used with some perception that this Visitor is ὁ ἐρχόμενος (**שֶׁמֶךְ**) in a deeper sense; cf. Mt. 11:3, Jo. 3:31, 11:27.

10. εὐλογημένη ἡ ἐρχ. βασιλεία κτλ.] This clause, preserved by Mc. only, is possibly the origin of the liturgical addition to Hosanna (see on v. 9), and also of Lc.’s βασιλεύς (Lc. 19:38). It is a comment on the words of the Ps., duo perhaps to a few among the crowd who realised more fully than the rest the meaning of this reception of the Galilean Prophet. Ἡ βασιλεία may have been suggested by the Lord’s frequent phrase ἡ β. τοῦ θεοῦ, or by the knowledge that He had taught His disciples to pray ἐλθάτω ἡ β. (Mt. 6:10); τοῦ πατρὸς ἡμῶν Δ. (not τοῦ υἱοῦ Δ.) betrays the limitations which still beset their highest hopes. To what extent the Pharisaic conception of the Messianic kingdom admitted of spiritual ideas may be learnt from Pss. Sal. 17., 18. (cf. Ryle and James, *Intr.*, p. 56. ff.).

ὠσαννά ἐν τοῖς ὑψίστοις] Τὰ ὕψιστα=**מִרְמָיִם** in the LXX. of Job 16:19, 31:2, Ps. 71:21, 148:1; in the N. T. ἐν (τοῖς) ὑψίστοις occurs only in this context and Lc. 2:14, but St Paul has ἐν τοῖς ἐπουρανίοις (Eph. 1:3, 6:12). As connected with ὠσαννά, unless the whole phrase is to be regarded simply as a shout of triumph like Ἡ παῖάν, *Io triumphe* (Thayer *l.c.*), ἐν τοῖς ὑψ. must be taken to mean: ‘let the prayer for our deliverance be ratified in high heaven.’ Cf. 3 Regn. 8:30 σὺ εἰσακούσῃ ... ἐν οὐρανῷ, Mt. 16:19 ἔσται δεδεμένον ... λελυμένον ἐν τοῖς οὐρανοῖς. GOD answers in heaven, and the result appears on earth. Lc. writes ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις, blending (as it seems) the Angelic Hymn with the welcome of the multitude; comp. the similar combination in the Clemenfine Liturgy (Brightman, p. 24). The use of the present passage in the ‘Preface’ of the Liturgy is ancient and wide-spread; cf. e.g. the Liturgy of St James (ib. p. 51), and the Gelasian *canon actionis* (Wilson, p. 234).

St Luke adds at this point (1) a remonstrance from certain Pharisees who were present, and our Lord’s reply (19:39, 19:40); (2) the magnificent lamentation over Jerusalem (19:41–44).

11. εἰσῆλθεν εἰς Ἱεροσ., εἰς τὸ ἱερὸν] On the double εἰς see note to v. 1. The Precinct of the Temple immediately overlooked the valley of the Kidron, and the Lord entered Jerusalem when He passed within the great eastern gate of the ἱερὸν. Τὸ ἱερὸν in this sense occurs only in the Synoptists and in Acts; in the LXX. it is frequent, but only in the later books (chiefly 1 Esdras and 1-4 Macc.). On the distinction between ἱερὸν and ναός see Westcott on Jo. 2:14, and Trench, *syn.* § 3., who refers to Jos. *ant.* 8. 3. 9, περιέβαλε δὲ [ὁ Σολομών] τοῦ ναοῦ κύκλῳ γείσιον ... τούτου δ' ἔξωθεν ἱερὸν ὠκοδόμησεν ἐν τετραγώνου σχήματι. Of the Herodian ἱερὸν Josephus has left a description in *ant.* 15. 11. 3 f., *B. J.* 6. 5. 4; another account is to be found in the Mishna *Middoth* 2:1. For a popular treatment of the subject see Edersheim, *The Temple, its ministry and services*; recent discoveries upon the spot are described in the *Recovery of Jerusalem* and other publications of the Palestine Exploration Fund. The Lord on entering the Precinct found Himself in the Court of the Gentiles, and probably did not go beyond it on the first day. But the report of His arrival and solemn entry spread through Jerusalem, and Mt. describes the excitement which the tidings caused (ἐσείσθη πᾶσα ἡ πόλις κτλ., 21:10 f.).

On the remarkable change of policy implied in this formal avowal of Messianic claims see Victor: πολλάκις ἐπέβη τῶν Ἱεροσολύμων πρότερον, ἀλλ' οὐδέποτε μετὰ τοιαύτης περιφανείας ... ἐπειδὴ δὲ ... ὁ σταυρὸς ἐπὶ θύραις ἦν μειζόνως ἐκλάμπει λοιπόν. Bede: "nunc autem ubi passurus Hierosolymam venit, non refugit eos qui se regem faciunt ... non reprimunt voces, regnumque quod adhuc victurus in mundo suscipere noluit, iam iam exiturus per passionem crucis do mundo non negavit suscipere."

περιβλεψάμενος πάντα κτλ.] Jerome: "quasi cam lucerna quaereret (Zeph. 1:12) ... quaerens in templo, et nihil quod eligeretur invenit." Euth.: ὡς κύριος τοῦ τοιούτου οἴκου. On περιβλέπεσθαι see 3:5, 3:34, 5:32, 9:8, 10:23. Nothing escaped His comprehensive glance (περιβλ. πάντα), which revealed much that would call for serious work on the morrow (v. 15, note). It was too late to begin that evening. Ὁψίας ἤδη οὔσης τῆς ὥρας, towards or after sunset, 1:32, 4:35, 6:47, 14:17, 15:42; with the reading of Ⲭ (ὀψὲ ἢ. οὔσης) cf. v. 19, ὀψὲ ἐγένετο.

ἐξῆλθεν εἰς Βηθανίαν μ. τ. δ.] Cf. 11:19 (Mt. 21:17), 13:1, 13:3. The nights of Sunday, Monday, and Tuesday before the Passion were spent at Bethany, or rather in the open air on the Mount of Olives in the neighbourhood of the village (Lc. 21:37; comp. Lc. 24:50 with Acts 1:12). The bivouac among the hills offered comparative security against the danger of a sudden arrest; and the conditions were favourable to meditation and prayer; cf. Euth. ἐξεπορεύετο εἰς τὰ προαστεῖα διὰ τὴν ἡσυχίαν. The crowd of followers was at length dispersed, and though the days were passed in the busy Precinct, at night the Lord found Himself alone with the Twelve.

12–14. THE FIGTREE IN LEAF BUT WITHOUT FRUIT (Mt. 21:18–19).

12. τῇ ἐπαύριον] On the morning of the fourth day before the Passover i.e. Monday, Nisan 11 (Jo. 12:1, 12:12). Ἐξελθ. αὐτ. ἀπὸ Βηθανίας must be interpreted with the same latitude which appears to belong to ἐξῆλθεν εἰς βηθανίαν (v. 11); Mt. more exactly,

ἐπαναγαγὼν εἰς τὴν πόλιν. Ἐπείνασεν: cf. Mt. 4:2. The Lord had not broken His fast (cf. Jo. 4:32 ff.), or the morning meal had been scanty or hurried; a day of toil was before Him, and it was important to recruit His strength on which the spiritual exercises of the night had perhaps drawn largely. The wayside figtree seemed to offer the necessary refreshment.

13. ἰδὼν συκῆν ἀπὸ μακρόθεν κτλ.] The fresh green foliage caught the eye long before the tree was reached. It was a solitary tree, standing by the roadside (μίαν ἐπὶ τῆς ὁδοῦ, Mt.), a derelict perhaps of some old garden or vineyard (Lc. 13:6, Jo. 1:48), now offering its fruit to every passer-by. Ἀπὸ μ., cf. 5:6, note.

<1032,Graeca>kairo;~ suvkwn<1033,Times New Roman>">ἦλθεν εἰ ἄρα τι εὐρήσει κτλ.] Εἰ ἄρα, *si forte*, cf. Acts 8:22 εἰ ἄρα ἀφεθήσεται, 17:27 εἰ ἄρα ψηλαφήσειαν αὐτὸν καὶ εὔροιεν: the ἄρα reviews the circumstances already recited and infers from them the chance of success; for the constr. see Burton, § 276, and on this use of ἄρα cf. WM., p. 556, Blass, *Gr.* p. 250 f. The direct question might have run εἰ ἄρα τι εὐρήσω; The tree was prematurely in leaf; planted in some sheltered hollow, it was already in leaf before the Passover, when other trees of its sort were only beginning to bud (13:28); and it was reasonable to expect a corresponding precocity in regard to the figs. But when the Lord had come up to it (ἐπ' αὐτήν, cf. 5:21, 15:22, the result of motion towards, WM., p. 508), He found that the tree did not fulfil its promise. There were no figs under the leaves—not even the half-ripe figs which the peasants of Palestine ate with their bread in the fields (Edersheim 2. p. 375).

ὁ γὰρ καιρὸς οὐκ ἦν σύκων] 'For the season was not that of figs.' (Wycliffe, "for it was no tyme of figgis.") In Palestine the figtree yields more than one crop in the course of the summer (Smith, *D.B.*², p. 1066), but even the early figs are not in season before May. There was then no reason to expect fruit upon this tree beyond the promise of its leaves. Premature in foliage, it proved to be not earlier than the yet leafless trees in regard to its fruit. Bengel: "propior aspectus arboris ostendit arborem non esse talem qualem folia singulariter promittebant." He is surely right in adding: "supersederi potuit tota quaestione de generibus ficuum arborum." Equally unnecessary is it to suppose that the Lord expected to find a few figs left over from the previous crop; see the curious theory built on this view by Ephrem (*ev. conc. exp.* p. 182).

14. ἀποκριθεὶς εἶπεν αὐτῇ κτλ.] The answer is to the invitation which the tree by its foliage had seemed to offer to the hungry traveller. For the address to an inanimate object, cf. 4:39; such personifications of natural phenomena are in accordance with the genius of Hebrew poetry and prophecy, cf. Num. 20:8, Ps. 148:3 ff., Dan. 3:57 ff. Μηκέτι ... μηδεὶς: for the (emphatic) double negative see WM., p. 625. The optative (WM., pp. 357, 627, Burton, § 175 f.) is replaced in Mt. by the subjunctive with οὐ μή, i.e. for the expression of a desire Mt. substitutes a negative which nearly amounts to a prohibition (Burton, § 167). Neither form can properly be called an imprecation or curse; contrast Gen. 3:17, Heb. 6:7 f., and see note on v. 21. Bengel: "quod Iesu Christo non servit, indignum est quod ulli mortalium serviat."

The sentence on the fruitless figtree repeated in a tangible form the lesson of a parable spoken during the Lord's recent journeyings (Lc. 13:6 ff.). But in repeating it extends the teaching of the parable. It is not mere fruitlessness which the Lord here condemns, but

fruitlessness in the midst of a display which promises fruit. Cf. Origen *in Mt.* εὗρεν ἐν αὐτῇ ... μόνον ζωῆς ἔμφασιν ... καὶ ἔστιν εὗρεϊν τοιούτους τινὰς ... ἐμφήναντας ὅτι ζῶσι καὶ παντελῶς εἰσι ξηροί· οὐς διὰ τὸ μὴ καρποφορεῖν ἔστιν ἰδεῖν καὶ ἀφισταμένους παντελῶς τοῦ λόγου καὶ ξηρανθέντας. Bede: “arefecit Dominus arborem ... ut homines ... intellegent sese divine condemnandos iudicio si absque operum fructu de plausu tantum sibi religiosi sermonis velut de sonitu et tegumento blandirentur viridantium foliorum.” The immediate reference is doubtless to the Jewish people, so far in advance of the other nations in knowledge and the forms of worship, so nearly on a level with them in regard to spiritual religion and the love of GOD. Hilary: “in facie synagogae positum exemplum est”; Victor: τὴν μέλλουσαν κατὰ τὴν Ἱερουσαλήμ κρίσιν ἐπὶ τῆς συκῆς ἔδειξεν. Thpht. compares Ezekiel 17:9.

καὶ ἤκουον οἱ μαθ. αὐτοῦ] Mc. only. The sentence prepares the reader for the sequel, v. 20 ff. All heard, one remembered (v. 21).

15–19. SECOND DAY IN THE TEMPLE. BREAKING UP OF THE TEMPLE MARKET (Mt. 21:12–17, Lc. 19:45–48).

15. ἔρχονται ... εἰσελθὼν κτλ.] Cf. 5:11. Ἦρξατο ἐκβάλλειν. He began the day's work by ejecting the traffickers, making no distinction between sellers and buyers (τοὺς πωλ. καὶ τοὺς ἀγ.). The market was within the Precinct (ἐν τῷ ἱερῷ), and had already attracted the attention of Jesus at the first Passover of His ministry (Jo. 2:14, εὗρεν ἐν τῷ ἱ. τοὺς πωλοῦντας). It was a recognised institution, under the protection of the ἀρχιερεῖς and known in Rabbinical writings as **הַנִּיּוֹת בְּנֵי הָנָן**, the shops of the sons of Hanan, i.q. Annas (see Lightfoot on Mt. 21. and Edersheim, *Life*, 1. p. 369 ff.). The sales were limited to Temple-requisites, victims for the sacrifices (Jo. *l.c.* βόας καὶ πρόβατα καὶ περιστερὰς), and the wine, oil, salt, &c., used in the ritual. The purchasers were not only pilgrims from a distance, but probably all whose means enabled them to buy on the spot and thus to escape not only the trouble of bringing the animals with them, but also the official inspection which was compulsory in such cases (cf. Edersheim, *l.c.*).

καὶ τὰς τραπεζὰς τῶν κολλυβιστῶν κτλ.] Cf. Jo. *l.c.* εὗρεν τοὺς κερματιστὰς καθημένους ... τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα κτλ. Κέρματα is ‘small change,’ κόλλυβος a small coin (Ar. *Pax* 1200, οὐδεὶς ἐπρίατ’ ἂν δρέπανον κολλύβου), but the latter word acquired in practice the meaning ‘rate of exchange,’ so that κολλυβιστής carries with it the thought of the (often usurious) profit which the κερματισταὶ secured. The κόλλυβος (**סִבְיָה**) of the Temple *nummularii* was a fixed sum *per* half-shekel, the equivalent of a third or fourth of a denarius (Edersheim, *Life*, 1. p. 368, *Temple*, p. 48). Since every Israelite was required to pay his half-shekel yearly (Mt. 17:24, cf. Exod. 30:13 ff.) to the support of the Temple, and it could be paid only in the Jewish coin (cf. Madden, *Jewish coinage*, p. 43 f.), a large profit would be reaped at the approach of the Passover from the pilgrims who assembled from Gentile countries (cf. Jo. 12:20, Acts 2:5) and brought with them Greek or Roman money. To spill their piles of half-shekels over the floor of the Court on the eve of the Passover was to deal a blow to their traffic at a time when it was at its height. The history of the Temple tax will be found in Schürer 2. 1. p. 249 ff.; for a Rabbinical description of the traffic see J. Lightfoot, *l.c.* For τράπεζα in this connexion cp. Lc. 19:23; the moneychanger or broker is a τραπεζίτης, Mt. 25:27. On the whole subject see Hastings, *D. B.* 3. p. 432 f.

Origen (*in Jo.* t. 10:23) applies the passage to abuses in the Visible Church: πότε γὰρ ἐν τῇ ὀνομαζομένῃ ἐκκλησίᾳ ἥτις ἐστὶν οἶκος θεοῦ ζῶντος ... οὐκ εἰσὶ τινες κερματιστὰὶ καθήμενοι δεόμενοι πληγῶν κτλ.

καὶ τὰς καθέδρας τῶν πωλ. τὰς περιστερὰς] The doves (Wycliffe “culueris”) required by the Law for the purification of women (Lev. 12:8, Lc. 2:22 f.), for the ceremonial cleansing of lepers (Lev. 14:22), and on certain other occasions (Lev. 15:14, 15:29). Every branch of the Temple trade suffered, and not only those forms which were specially offensive or aggressive; the Lord was opposed to it on principle, not on aesthetic grounds. The Fathers regard the dove-sellers as representing allegorically ecclesiastics who traffic in spiritual gifts, e.g. Jerome *ad l.*: “vere cathedra pestilentiae (Ps. 1:1) quae vendit columbas vendit gratiam Spiritus sancti, multae cathedrae sunt usque hodie quae vendunt columbas.”

16. καὶ οὐκ ἤφιεν κτλ.] Mc. only; the incident, which in the midst of so much that was more stirring passed out of the recollection of the other witnesses, was remembered and related by St Peter. Persons carrying goods or implements were accustomed to pass through the Precinct, from the eastern to the western gate, or the reverse, as a short cut between the city and the Mt of Olives. The practice appears to have been interdicted by the Jewish authorities; “what is the reverence of the Temple? that none go into the mountain of the Temple with his staff and his shoes, with his purse, and dust upon his feet; and that none make it his common thoroughfare” (J. Lightfoot *ad loc.*); cf. Jos. c. *Ap.* 2:7 “denique nec vas aliquod portare licet in templum”; cf. Wünsche, *neue Beiträge*, p. 398; but if the interdict existed, it had become a dead letter, and the Lord did not shrink from the invidious task of putting it into execution. Ἦφιεν, see WH., *Notes*, p. 167, WSchm. pp. 102, 123; for ἀφιέναι ἴνα, cf. Jo. 12:7, Burton, § 210. Σκεῦος; cf. 3:27, note; here probably any household goods, tools, utensils, or the like. Jerome remarks upon the whole incident: “si hoc in Iudaeis, quanto magis in nobis? si hoc in lege, quanto magis in evangelio?”

17. καὶ ἐδίδασκεν καὶ ἔλεγεν κτλ.] The Lord’s action had brought a crowd together, which afforded an opportunity for continuous teaching (imperf.). As His custom was, He bases His lesson on Scripture (οὐ γέγραπται ...; Mt., cf. Jo. 10:34 οὐκ ἔστιν γεγραμμένον; Lc. γέγραπται, cf. Mc. 7:6, 9:12 f., 12:29, 12:36), an authority against which no Jew could appeal. Ὅτι, *recitativum*; cf. WM., p. 683, note. The quotation in Mc. and Mt. is in the words of the LXX. (Isa. 56:7), though Mt. stops short at κληθήσεται: Lc. quotes loosely, writing ἔσται for κληθήσεται (for the Hebraism cf. Mt. 5:9, 5:19, Lc. 1:32, 1:35, Rom. 9:7, 9:26), and like Mt. he omits πᾶσιν τοῖς ἔθνεσιν, which he would scarcely have done had Mc. been before him (cf. Plummer). The last words have a special appropriateness in the present context; for the part of the ἱερόν which the Lord had just reclaimed from secular use was the Court of the Gentiles, where only within the Precinct Gentiles were at liberty to pray. So far as in them lay, the authorities had defeated the fulfilment of the prophecy; for who could pray in a place which was at once a cattle-market and an exchange, where the lowing of oxen mingled with the clinking of silver and the chaffering and haggling of the dealers and those who came to purchase? Origen *in Mt.*: ἐποιοῦν δὲ τὰ ἐναντία τῇ εὐχῇ ἐν αὐτῷ. For the homiletic treatment of the incident the whole passage in Origen (t. 16:20 sqq.) is valuable; see also *in Jo.* t. 10:23 (16).

ὕμεις δὲ πεποιήκατε κτλ.] There was worse than this; the house of prayer had not only become an οἶκος ἐμπορίου (Jo. 2:16), but a σπήλαιον ληστῶν (on ληστής see Trench, *syn.* 44., and cf. 14:48, 15:27); no bandits' cave along the Jericho road (Lc. 10:30), by which the Lord had lately come, was the scene of such wholesale robbery as the Mountain of the House. The words are from another prophet, Jer. 7:11 μὴ σπήλαιον ληστῶν (מְעֵרָה לִלְשָׁדִים) ὁ οἶκός μου ... ἐνώπιον ὑμῶν; Ὑμεῖς, addressed to the crowd, for in this matter all were to blame, from the High Priest to the pilgrims who encouraged the traffic by purchasing, or the townsfolk who used the Court as a thoroughfare. Πεποιήκατε is more exact than either Mt.'s ποιεῖτε or Lc.'s ἐποιήσατε—the evil had been stopped for the moment, but its results were enduring. Neither the salesmen nor money-changers were better than λησταί—he pilgrims were practically at their mercy, and they did not content themselves with a fair margin of profit; their extortion was more than mere dishonesty, it was downright robbery. The Talmudic tract on the sale of doves relates how Rabban Simeon ben Gamaliel, finding that the dealers exacted a piece of gold for each bird, insisted that they should be content with a silver piece (J. Lightfoot on Mt. *l.c.*). If this extortion was practised on poor women who came to be purified, what may not have been demanded of wealthy Jews from Rome and the provinces?

18. καὶ ἦκ. οἱ ἀρχιερεῖς κτλ.] For the first time in the Synoptic Gospels the ἀρχιερεῖς are represented as combining with the γραμματεῖς against Jesus. Jo. mentions two earlier occasions on which this coalition existed (Jo. 7:32 ff., 11:47, 11:57); but there can be no doubt that His attack upon the Temple-market and exchange, which contributed largely to the revenues of the Temple, and was under their immediate protection, incensed the priestly aristocracy in the highest degree. Henceforth they took the lead in the conspiracy against the Galilean Prophet, and the Scribes were content to follow; the Elders (Lc., οἱ πρῶτοι τοῦ λαοῦ) were naturally guided by the two professional classes. Ἦκουσαν, the matter came to their ears; the report seems to have been brought by some of their party who were on the spot, for Mt. adds (21:15 ff.) that they saw the Lord working wonders and heard the Hosannas of the Entry repeated by children in the Temple-court. They remonstrated with Him to no purpose, and withdrew to consider plans of revenge.

ἐζήτουν πῶς ... ἐφοβοῦντο γὰρ αὐτόν] Cf. Acts 21:31. It was not easy to find the way so long as He had the ὄχλος with Him. The great majority of the people who thronged the Court were not drawn from Jerusalem, where the priestly class were paramount, but from Galilee and from Gentile countries, and a crowd so constituted might be dangerous in their present humour; death by stoning was not impossible even within the Precinct (Jo. 10:31), and might overtake the priests themselves or the Levitical guard (Lc. 20:6, Acts 5:26, *Ev. Petr.* 10), if they attempted to arrest a popular Prophet.

πᾶς γὰρ ὁ ὄχλος κτλ.] The effect of the Lord's teaching on the populace was the same at the end as at the outset of His work, cf. 1:22. It was still a καινὴ διδασχῇ, never losing its freshness.

19. καὶ ὅταν οὐψὲς ἐγένετο κτλ.] Mt. mentions only the return to the Mount on Monday night (ἐξῆλθον ... ἠϋλίσθη); Mc. states once for all the Lord's practice on each of the first three days of Holy Week; cf. R.V. "very evening He went forth out of the city." Similarly Lc., 21:37. Field (*Notes*, p. 35), while regarding ὅταν ... ἐγένετο as "a solecism—probably

due to St Mark himself,” thinks that a single action is intended. For ὅταν with the ind. cf. 3:11; the aor. is used in this connexion again in Apoc. 8:1 (WM., p. 389 note). The day had begun for Jesus and the Twelve πρῶί (Mt. 21:18); it ended ὀψέ. Hunger (v. 12) and fatigue were forgotten in the work of GOD (cf. Jo. 4:31 ff.). Only the approach of the hour for closing the gates and the melting away of the crowd in the Court (cf. Edersheim, *Temple*, p. 116 ff.) induced Him to retire for rest. Ἐξεπ. ἔξω τῆς πόλεως, cf. v. 11; Mc. omits εἰς Βηθανίαν here, but Mt. supplies it, adding καὶ ἠὺλίσθη ἐκεῖ.

20–25. CONVERSATION ON THE WITHERING OF THE FIGTREE; THE OMNIPOTENCE OF FAITH, PRAYER, AND LOVE (Mt. 21:19^b–22).

20. παραπορευόμενοι πρῶί κτλ.] In the early light of the next (Tuesday) morning the figtree (11:13 συκῆν) by the wayside was as conspicuous for its shrivelled leaves as it had been for their freshness the day before. All saw it (εἶδον), and marked how the tree was blasted root and branch (ἐκ ῥιζῶν). In Mt. the entire incident belongs to the Tuesday morning, and the figtree is withered under the eyes of the Apostles (ἐξηράνθη παραχρῆμα), whose astonishment is at once expressed; Augustine’s “alio die viderunt alio die mirati sunt” (*de cons. ev.* 2:131) is certainly not warranted by Mt.’s words. That the tradition has been preserved in a more accurate form by Mc. is scarcely open to doubt; cf. Victor: ἀκριβέστερον ὁ παρὼν εὐαγγελιστὴς ἀπομνημονεύει τῆς ἱστορίας, ἐν τῇ ἐφεξῆς ἡμέρᾳ λέγων τεθεωρησθαι ὑπὸ τῶν μαθητῶν ἐξηραμμένην τὴν συκῆν. The classical phrase ἐκ ῥιζῶν is ἄπ. λεγ. in the N. T., but occurs in Job 28:9, 31:12, Ezech. 17:9. With ἐξηρ. ἐκ ῥιζῶν cf. Job 18:16 ὑποκάτωθεν αἱ ῥίζαι αὐτοῦ ξηρανθήσονται.

21. καὶ ἀναμνησθεῖς κτλ.] The connexion between the withered tree and the Lord’s words on the previous morning flashed at once on Peter’s quick thought: cf. 14:72 ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα. Ῥαββεῖ: cf. 9:5, 14:45, Jo. 1:39. Κατηράσω: in the light of the event the Lord’s words shaped themselves into a κατάρα to the recollection of the disciple; see note on v. 14. Ἐξήρανται, not ἐξηράνθη (Mt., see WM., p. 345)—the enduring effect of the ‘curse’ was before the eyes of all; cf. πεποιήκατε, v. 17. For ξηραίνεσθαι, of plants, see 4:6, Jo. 14:6, Jas. 1:11, 1 Pet. 1:24.

22. καὶ ἀποκριθεῖς κτλ.] The answer is remarkable; the Lord does not explain the lesson to be learnt from the fate of the tree, but deals with a matter of more immediate importance to the Twelve, the lesson to be learnt from the prompt fulfilment of His prayer (μηκέτι ... φάγοι, v. 14). The answer is addressed not to Peter only, but to all.

ἔχετε πίστιν θεοῦ] Sc. πίστιν (τὴν) εἰς τὸν θεόν. The gen. is that of the object, as in πίστις Ἰησοῦ (Χριστοῦ), Rom. 3:22, 3:26, Gal. 2:26, &c. (cf. WM., p. 232); πίστιν is anarthrous, as being sufficiently defined by the genitive—‘a faith which rests on GOD.’ Compare Jo. 14:1 πιστεύετε εἰς τὸν θεόν. Elementary as the command may have seemed to be, it was necessary even for professed theists and Jews (James 2:14 ff.). Mt. omits θεοῦ (ἐὰν ἔχητε πίστιν, cf. *app. crit.*).

23. ἀμὴν λέγω ὑμῖν] The solemn preface which prepares for a specially important saying (3:28, 8:12, 9:1, 9:41, 10:15, 10:29).

ὃς ἂν εἴπῃ κτλ.] The Twelve were crossing the Mt of Olives; below them, between the mountains of Judaea and the mountains of Moab, lay the hollow of the Dead Sea. ‘Faith, cooperating with the Divine Will, could fill yonder bason with the mass of limestone beneath

their feet.’ The metaphor was in use among the Rabbis; e.g. J. Lightfoot quotes from the Talmud: “he saw Resh Lachish ... as if he were plucking up mountains”; a famous master in Israel was known as **עקר הרים**, ‘a rooter up of mountains.’ Of the Mt of Olives Zechariah had foretold that when the feet of the LORD stood upon it, the mountain should cleave asunder and the two masses be removed to the north and south (14:4). Standing on Olivet, the Lord may have had this prophecy in His thoughts; but His saying had been uttered before, under the heights of Hermon (Mt. 17:20). For another saying of the same type, see Lc. 17:6. The teaching is substantially that of 9:23 (πάντα δυνατὰ τῷ πιστεύοντι); for a practical application to common life see Thpht. *ad loc.*: ὁρος ... ἡ υπερήφανος γνώμη, ὑψηλή τις οὔσα καὶ σκληρά· ὅστις οὖν ὁρᾷ τὸ τῆς υπερηφανίας πάθος ἐνοχλοῦν αὐτῷ ... ὁ τοιοῦτος ὀφείλει ἐπιτιμᾶν τῷ ὅρει τούτῳ. Victor’s caution is important: δῆλον δὲ ὡς οὐκ ἀχρεῖον τούτων ἕκαστον ἐπαγγέλλεται Χριστός, οὐδὲ οἷον ἐπὶ θαυματουργίᾳ κενῇ ... οὔτε γὰρ ὁρος οὔτε δὴ κάρφος ἀχρεῖως μετακινηθεῖν ἂν κατὰ δύναμιν θεοῦ, ἐπεὶ μηδὲ αὐτὸς ἀχρεῖως τὴν συκὴν ἐξήρανε. Ἄρθητι, βλήθητι: the aorists point to momentary effects, Burton, § 184 (98). Διακριθῇ, Vg. *haesitaverit*, ‘hesitate,’ ‘doubt’; cf. Acts 10:20, 11:2, Rom. 4:20, 14:23, James 1:6, 2:4; in these passages διακρίνεσθαι=*secum disceptare*=*dubitare* (Blass)—a sense “apparently confined to the N. T. and later Christian writings” (Mayor on James 1:6, q.v.), where διακρ. “appears as the proper opposite” of πίστις, πιστεύω (SH., *Romans*, p. 115). Πιστεύῃ (see vv. 11.) is more accurate than πιστεύσῃ: faith is regarded as the normal attitude of the heart, not a sudden emotion or isolated act. Faith contemplates the effect as potentially accompanying its exercise (ὃ λαλεῖ γίνεται), though the actual fulfilment may be delayed (Mt. γενήσεται). It endows even a passing utterance (λαλεῖ) with a power to which there is no limit but the μέτρον πίστεως which GOD has bestowed (Rom. 12:3). On the construction ἔσται αὐτῷ see Blass, *Gr.* p. 111 f.

St Paul, with this saying in view, recognises the need of something higher than the faith which could move mountains (1 Cor. 13:2 καὶ ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι). The Lord, however, does not overlook this higher principle, or proclaim a πίστις χωρὶς ἔργων: see v. 25.

24. διὰ τοῦτο λέγω ὑμῖν κτλ.] A practical instruction based (διὰ τοῦτο) on ὃς ἂν ... πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. ‘Since this is the criterion of success in spiritual things, let it be the constant attitude of your minds when you pray.’ Ὅσα προσεύχεσθε καὶ αἰτεῖσθε, Mt. ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ. Προσεύχεσθαι is used absolutely, or followed by ἵνα or ὅπως with a clause expressing the desire (14:38, Jas. 5:16), or by τοῦ with the inf. (Jas. 5:17); the acc. of the prayer is rare, but cf. Lc. 18:11 ταῦτα προσήχετο, Rom. 8:26 τί προσευξώμεθα. As distinguished from αἰτεῖν or αἰτεῖσθαι, προσεύχεσθαι implies a Divine Object of prayer; a προσευχή is exclusively a religious act, an αἶτημα may be addressed either to GOD (Phil. 4:6, 1 Jo. 5:15) or to man (Lc. 23:24); cf. Dan. 6:7 ὃς ἂν αἰτήσῃ αἶτημα παρὰ παντὸς θεοῦ καὶ ἀνθρώπου. On the mid. αἰτεῖσθαι see 6:23, 6:24. Ἐλάβετε, the petition was granted and potentially answered at the moment when it was offered. Πιστεύετε ὅτι ἐλάβετε καί=ἐὰν πιστεύητε ὃ. ἐλ., hypothetical imperative for protasis, Burton, § 269. Mt.

omits this reference to the realising power of a successful faith, reducing the promise to πιστεύοντες λήμψεσθε. Λαμβάνειν is the correlative of αἰτεῖσθαι, cf. Mt. 7:8, Jas. 4:3, 1 Jo. 3:22, and see Wünsche, p. 102.

25. καὶ ὅταν στήκετε προσευχόμενοι κτλ.] ‘Whenever ye stand at prayer, forgive.’ Another condition of effective prayer. The same lesson occurs in another form and setting, Mt. 6:14; the R. T. adds here from Mt. the converse εἰ δὲ ὑμεῖς οὐκ ἀφίετε κτλ. and a few MSS. append Mt. 7:7 f. As the words stand in the true text of Mc., they possess an individuality which shews that they have not been imported from another context. Εἴ τι ἔχετε κατὰ τινος: cf. Mt. 5:23 ἔχει τι κατὰ σοῦ, Col. 3:13 ἐάν τις πρὸς τινὰ ἔχη μομφήν. Ἀφίετε balances πιστεύετε; the act of prayer must be accompanied by love as well as by faith. For στήκειν see WH., *Notes*, p. 169; for ὅταν ... στήκετε, cf. WM., p. 388, Burton, § 309, Blass, *Gr.* p. 218. Standing was the normal attitude in prayer (1 K. 8:14, 8:22, Neh. 9:4, Ps. 134:2, Jer. 18:20, Mt. 6:5; cf. Lightfoot on Mt. *l.c.*); in the temple-court even the Publican stands, though afar off (Lc. 18:11, 18:13); but kneeling seems to have been preferred on occasions of great solemnity or of distress (1 K. 8:54, Ezra 9:5, Dan. 6:10, Mt. 26:39, Acts 7:50, 20:36, 21:5, Eph. 3:14): cf. the story which is told of James ‘the Just,’ Eus. *H. E.* 2:23. In the ancient Church kneeling was forbidden during the Great Forty Days and on Sundays (Tert. *de coron.* 3, *can. conc. Nicaen.* 20), and the Eastern Church adheres to the practice of standing at prayer (Stanley, *E. C.* p. 195 ff.). The Lord’s reference to the contemporary custom imposes of course no ritual order upon the future Church.

ἵνα καὶ ὁ πατὴρ ὑμῶν κτλ.] A reference to the Lord’s Prayer, or the early teaching connected with it, cf. Mt. 6:12, 6:14 f. This is the only place where the phrase ὁ πατὴρ ὑμῶν [ὁ ἐν τοῖς οὐρανοῖς] is found in Mc.; v. 26 (R. T.) is an interpolation from Mt. Comp. however 3:35, where the doctrine of a Divine family is implicitly taught. Παράπτωμα occurs in the Gospels only here and Mt. 6:14 f., but it is fairly common in the later books of the LXX. (cf. e.g. Ps. 18. (19.) 12, Dan. 6:4 (5) Th.) and in St Paul. The word, which is coupled with ἀμαρτία in Eph. 2:1, means specifically a ‘false step,’ a fall from the right course, whilst ἀμαρτία is a falling short of the true end or aim; see Trench, *syn.* 16; παραπτ. is perhaps preferred in this context because offences against GOD are for the moment placed in the same category with those committed against men, to which the lighter term properly belongs.

27–33. THE AUTHORITY OF JESUS CHALLENGED BY MEMBERS OF THE SANHEDRIN (Mt. 21:23–27, Lc. 20:1–8).

27. ἔρχονται πάλιν εἰς Ἱ.] A third visit to the Temple (cf. vv. 11, 15)—the day, apparently, Tuesday in Holy Week.

ἐν τῷ ἱερῷ περιπατοῦντος] Probably in the colonnades of the Court of the Gentiles, either in the στοὰ βασιλική on the S. side of the Court (see *Recovery*, p. 9) or in the στοὰ Σολομῶνος (Jo. 10:23) on the E. side. As He passed along, or at intervals when He was stopped by the crowd, He taught (Mt. διδάσκοντι, Lc. διδάσκοντος αὐτοῦ τὸν λαὸν ... καὶ εὐαγγελιζομένου). While He was teaching, members of each order in the Sanhedrin were seen to approach (Mt. προσῆλθον, Lc. ἐπέστησαν). Mt. speaks of two orders only (οἱ ἀρχ. καὶ οἱ πρεσβ.), but Lc. agrees with Mc. in adding the Scribes; it is conceivable that the latter, who were our Lord’s ordinary opponents, kept in the background on this occasion, since the question concerned the custodians of the Temple rather than the interpreters of the Law. The

repeated article (οἱ ... καὶ οἱ ... καὶ οἱ) seems to indicate that those who came were representatives of their respective classes: cf. 8:31, 10:33. The united action of the three bodies was probably resolved upon in conference the night before; see v. 18, note.

28. ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;] The question in itself was a reasonable one, and the men who asked it felt that they had a right to do so. The Temple was in their charge, and by forcibly ejecting the vendors whom they allowed, Jesus had laid claim to a superior jurisdiction. They now ask Him publicly to produce His credentials, to state (1) the nature of His authority, (2) the name of the person from whom He had received it. Ποία, *qualis*, τίς, *quis*; cf. 1 Pet. 1:11 τίνα ἢ ποῖον καιρόν, with Hort's note, and see note on 12:28. Ἐν π. ἐξ., in right of what authority? cf. Acts 4:7 ἐν ποίᾳ δυνάμει ἢ ποίῳ ὀνόματι. Ἵνα ταῦτα ποιῇς, Mc. only; the words further define the point at issue (Burton, § 216); even if Jesus had received some measure of authority, was it such as to justify His interference in the control of the Temple? Ταῦτα, notably the expulsion of the licensed salesmen (Euth.: ποῖα; τὸ ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, τὸ ἀνατρέπειν τὰς προρρηθείσας τραπέζας καὶ καθέδρας, τὸ μὴ ἀφιέναι διενεγκεῖν σκεῦος διὰ τοῦ ἱεροῦ, καὶ τοιαῦτα); but the vagueness of the word covers a reference to the whole career of Jesus, which from their point of view had been continually in conflict with lawful authority, in Galilee as well as in Jerusalem.

29. ἐπερωτήσω ὑμᾶς ἓνα λόγον] Question is met by question (cf. 10:4, 10:18); Mt. ἐρωτήσω ὑ. κἀγώ, 'I also on my part have a point to raise.' Ἐνα λόγον, 'just one preliminary matter for consideration'; εἷς neither contrasts the Lord's single question with the two put by the Sanhedrin, nor is it a mere substitute for τις, but points to the simplicity of the issue; the answer to that one question will decide it. Let them answer first (ἀποκρίθητέ μοι), as became the teachers of Israel, and He will then be prepared with His reply (καὶ ἐρῶ ὑμῖν κτλ.). Baljon's κἂν ἀποκριθῇτέ μοι is less after the style of Mc.

30. τὸ βάπτισμα τὸ Ἰωάννου κτλ.] The enquiry is pushed a stage further back. Though Jesus had not received His authority from John, John had borne public and repeated testimony to His Divine mission (Jo. 1:26 f., 1:29 ff., 1:36). The question of the Sanhedrin therefore resolved itself into a question as to the source of John's teaching (Mt. πόθεν ἦν;). Τὸ βάπτισμα τὸ Ἰωάννου: i.e. the Baptist's work and teaching as a whole, symbolised by its visible expression, cf. Acts 1:22, 18:25; for the form βάπτισμα see 1:4, note. Ἐξ οὐρανοῦ, of heavenly origin (Blass, *Gr.* p. 147 f.; cf. Wünsche, p. 398 f., Dalman, *Worte*, 1. p. 178), i.e. from GOD, as the alternative ἐξ ἀνθρώπων shews; cf. Acts 5:38, 5:39; for the phrase, cf. Jo. 3:27. The Baptist knew himself to be personally ἐκ τῆς γῆς, and recognised the limitations of his teaching (ἐκ τῆς γῆς λαλεῖ, ib. v. 31); but his 'baptism,' his message and its seal, were Divine (Jo. 1:6). Ἀποκρίθητέ μοι: the Lord claims an answer, as from authorised teachers and men who were acquainted with the facts.

Dr Bruce's use (comm. on Mt. 21:23 ff.) of the Lord's question as an antidote to the "notion of church sacraments and orders depending on ordination" is entirely beside the mark. The question refers to the authority of a prophet, not to that of a regular ministry; the latter derives its powers from Christ (Jo. 20:21) through the hands of men (2 Tim. 1:6); the former, if not directly ἐξ οὐρανοῦ, can only be ἐξ ἀνθρώπων, and is therefore futile.

31. διελογίζοντο πρὸς ἑαυτούς] Mt. δ. ἐν ἑαυτοῖς, Lc. συνελογίσαντο πρὸς ἑ. The Marcan phrase occurs in 8:16, where πρὸς ἑ. probably = πρὸς ἀλλήλους. In the present instance conference was scarcely possible, and Mt.'s ἐν ἑαυτοῖς probably gives the true sense, cf. Mc. 2:6, 2:8. The same thought flashed across the minds of all; they realised that there was no way of escape but one. Bede: "viderunt quod utrumlibet horum responderint in laqueum se casuros, timentes lapidationem, sed magis timentes veritatis confessionem."

ἐὰν εἴπωμεν Ἐξ οὐρανοῦ κτλ.] To acknowledge the Divine mission of John was to charge themselves with unbelief in having as a class rejected his baptism (Lc. 7:30), and to give an advantage to their Questioner which He would not be slow to use (ἐρεῖ Διὰ τί κτλ.). They do not appear to have seen the real drift of the Lord's question, or the direct answer which the reply Ἐξ οὐρανοῦ would give to their own. For πιστεύειν with dat. cf. Gen. 15:6 ἐπίστευσεν Ἀβρὰμ τῷ θεῷ, Jo. 5:46 εἰ γὰρ ἐπιστεύετε Μωυσεῖ, 14:11 πιστεύετε μοι, 1 Jo. 5:10 ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν. As distinguished from πιστεύειν followed by ἐν, ἐπί, or εἰς, πιστεύειν τινί regards faith as placed in the word of another rather than in his person.

32. ἀλλὰ εἴπωμεν κτλ.] "Shall we then say 'Of men'?—they feared the crowd." The normal construction is given by Mt. (ἐὰν δὲ εἴπωμεν ... φοβούμεθα τ. ὄ.); in Mc. the protasis takes the form of a question, and the apodosis disappears, the Evangelist supplying its place by narrative (WM., p. 725, Blass, *Gr.* p. 286). On the deliberative subjunctive cf. 12:14, and WM., p. 356. Lc. specifies the fear which was uppermost in their minds: ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς. From Jo. 8:57 it is clear that even within the Precinct the danger was a real one, if the susceptibilities of a Jewish crowd (ὄχλος, Mt., Mc.) were aroused. A denial of John's Divine mission might be treated by his adherents as blasphemy, since it would amount to an attribution to man of words which were held to be of the Holy Ghost.

ἅπαντες γὰρ εἶχον κτλ.] 'For as to John, all really held that he was a prophet' (cf. WM., p. 781). Mt. has softened this rough note into ὡς προφήτην ἔχουσιν τὸν Ἰ., whilst Lc. abandons ἔχω (πεπεισμένος γὰρ ἔστιν (sc. ὁ λαὸς) Ἰωάννην προφήτην εἶναι. For ἔχειν 'to regard' cf. Lc. 14:18, Phil. 2:29, Blass, *Gr.* pp. 231, 247; D's ἡδαισαν is a correction or a gloss, ὄντως ὅτι is not=ὅτι ὄντως (cf. 9:1, note), but the adverb is to be taken with εἶχον—the people were seriously impressed with a conviction of John's prophetic character. His martyrdom had perhaps deepened the reverence which was entertained for him by the thousands who had received his baptism. He had seemed to fulfil a long cherished hope (cf. 1:5, note), and to suggest that the confidence of the people had been misplaced would rouse a dangerous storm. ὄντως occurs here only in Mc.; Lc. uses it twice, Jo. once, St Paul six times; in the LXX. it is rare, but well distributed (Num.¹, 3 Regn.¹, Sap.¹, Jer.²). ἦν, 'had been': see Blass. *Gr.* p. 192.

33. ἀποκριθέντες τῷ Ἰησοῦ κτλ.] They saved themselves from the dilemma by a disgraceful profession of ignorance. The Lord does not go behind their answer, or expose its disingenuousness; it was enough that it released Him from His undertaking to reply to their challenge (v. 29). If they could not tell, the compact had fallen through; and He refuses accordingly to fulfil His part (οὐδὲ ἐλὼ λέγω ὑμῖν). His position was unassailable, and they left Him without a word. Οὐδέ takes up οὐκ in the answer of the Sanhedrin: for a somewhat similar use cf. Mt. 6:15, 'Jo.' 8:11. Victor: οὐκ εἶπεν Οὐκ οἶδα, ἀλλ' Οὐ λέγω ἀντὶ τοῦ Οὐκ

ἡβουλήθητε τὸ ἀληθὲς εἰπεῖν· οὐδὲ τῆς παρ' ἐμοῦ τεύξεσθε ἀποκρίσεως. ἢ καὶ οὕτως· Οὐ δύνασθε οὐδὲ ὑμεῖς περὶ ἐμοῦ ἀκούειν ὅστις εἰμί, ἐπεὶ τὸν μάρτυρα οὐ δέχεσθε ὃς ἦλθεν εἰς μαρτυρίαν.

CHAPTER 12

12:1–12. THE HUSBANDMEN AND THE HEIR. (Mt. 21:33–46, Lc. 20:9–19.)

1. ἤρξατο ... ἐν παραβολαῖς λαλεῖν] A new commencement was made of parabolic teaching, addressed to the Sanhedrists (αὐτοῖς), and intended to expose the true character of their hostility. Ἐν παραβολαῖς, cf. Ps. 77. (78.) 2 (= **לְשׁוֹנָה**), Mt. 13:3, 13:10, 13:13, 13:34 f., 22:1, Mc. 3:23, 4:2, 4:11, Lc. 8:10. Lc., who with Mc. relates but one parable in this context, changes the phrase (ἤρξατο ... λέγειν τὴν παραβολὴν ταύτην): Mt. on the other hand, who has already recorded the parable of the 'Two Sons' (vv. 28–32), begins Ἄλλην παραβολὴν ἀκούσατε. On the connexion of this parable with the foregoing narrative cf. Victor: ἡ παραβολὴ δηλοῖ ὅτι μὴ μόνον περὶ τὸν Ἰωάννην ἠγνωμονήκασιν, ἀλλὰ καὶ περὶ αὐτὸν τὸν κύριον, ἀρξάμενοι ἀπὸ τοῦ οἰκέτου, προελθόντες δὲ ἐπὶ τὸν δεσπότην.

ἀμπελῶνα ἄνθρωπος ἐφύτευσεν] Mt. ἄνθρ. ἦν οἰκοδεσπότης ὅστις κτλ. He was not simply the owner of a vineyard, but a master who had slaves at his command (v. 2 ff.; cf. Mt. 13:27, Lc. 14:21). The land of Israel was a land of the vine (Gen. 49:11, Deut. 8:8), and the planting of vineyards was one of the cares of the prudent householder (Deut. 28:30, 28:39). The vineyard had become a recognised symbol of Israel itself, as the covenant people (Ps. 80:8 f., Isa. 5:2 ff., Jer. 2:21), and it was impossible for the members of the Sanhedrin or for the better-taught among the crowd to mistake the drift of the parable (see v. 12). The imagery and even the language is largely derived from Isa. *l.c.* (ἀμπελῶν ἐγενήθη ... καὶ φραγμὸν περιέθηκα ... καὶ ὠκοδόμησα πύργον ... καὶ προλήνιον ὥρυξα ... καὶ ἔμεινα τοῦ ποιῆσαι σταφυλὴν); cf. *dial. Tim. et Aq.* (ed. Conybeare, p. 93) εἶπεν αὐτοῖς τὴν παραβολὴν ἣν περ τότε Ἡσαίας προεῖπεν. Ἀμπελῶν, a word chiefly found in the later Gk., is common in the LXX., where it usually represents **כַּרְמִי**. For φυτεύειν ἀμπ. (**כַּרְמִי** **עָרַב**) see Gen. 9:20, Deut. 20:6, 28:20, 28:39, Am. 5:11, Soph. 1:13, Isa. 37:30, 65:21, Ezech. 28:26, 1 Macc. 3:56, 1 Cor. 9:7; the Vg. *vineam pastinavit* is more realistic: "dug and trenched the ground (to receive the vines)"; cf. *novellavit* (k).

περιέθηκεν φραγμόν] As a protection partly against human depredators, partly against wild animals (Ps. 79. (80.) 13 f. ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι; ... ἐλυμήνατο αὐτὴν σὺς ἐκ δρυμοῦ καὶ ὄνος ἄγριος κατενεμήσατο αὐτήν). For φραγμός see Num. 22:24 (ἔστη ἐν ταῖς αὐλάξιν τῶν ἀμπελῶν φραγμός ἐντεῦθεν καὶ φ. ἐντ.), Lc. 14:23, Eph. 2:14. Lc. omits περιέθηκεν ... πύργον.

ὥρυξεν ὑπολήνιον] Mt. ὥρυξεν ἐν αὐτῷ ληνόν. The ληνός, torcular, is properly the trough which receives the grapes, and where they are trodden (cf. Num. 18:30, Prov. 3:10, Sir. 30:25 (33:16), Isa. 63:3, Thren. 1:15). It was usually excavated in the rock, see Moore on Jud. 6:11 and cf. Joel 1:17. The vat was furnished with a προλήνιον (Isa. 5:2, cf. 63:3) under which was the ὑπολήνιον, *lacus*, R.V. "pit for the winepress" (Joel 3. (4.) 13, Hagg. 2:17 (16), Zach. 14:10, Isa. 16:10 οὐ μὴ πατήσουσιν οἶνον εἰς τὰ ὑπολήνια=**בְּקִי**), into which the juice ran. Mc. adheres to Isa. v. in referring to the **בְּקִי**, but does not follow the LXX. rendering.

ὑποκόμει πύργον] Such towers were built in exposed places to protect cattle and vines (cf. 2 Chron. 26:10, Mic. 4:8, Isa. *l.c.*), and for the convenience of the herdsmen and ἀμπελουργοί: similar structures may still be seen among the terraced hills about Hebron. On such traces of the former culture of the vine in Palestine see G. A. Smith, pp. 81, 208.

The patristic interpretation of these details is not quite consistent; e.g. Hilary sees “in turri eminentiam legis ... ex qua Christi speculari posset adventus,” whilst Jerome comments: “*turrim*, haud dubie quin templum”: cf. Thpht.: θραγμός δὲ ὁ νόμος ... πύργος δὲ ὁ ναός.

ἐξέδετο αὐτὸν γεωργοῖς] The owner, living at a distance, instead of employing his own slaves to work the vineyard, let it out to local cultivators, who were required to pay the rent in kind. In Palestine “such leases were given by the year or for life; sometimes the lease was even hereditary” (Edersheim, *L. and T.* 2. p. 423). This use of ἐκδίδοσθαι does not seem to occur in the LXX., but it is common in class. Gk.; for a close parallel see Plat. *legg.* 806 D γεωργία δὲ ἐκδεδομένη δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν ἱκανὴν ἀνθρώποις ζῶσι κοσμίως. On the form ἐξέδετο see WH., *Notes*, p. 167, WSchm., p. 121. The tenants are γεωργοί here in Mt., Mc., Lc.; Lc. uses ἀμπελουργός in 13:7, but apparently in reference to the hired slave working under a master who is from time to time on the spot. Γεωργία as the wider word may include ἀμπελουργία, cf. Gen. 9:20 ἦρξατο Νῶε ἄνθρωπος γεωργὸς γῆς, καὶ ἐφύτευσεν ἀμπελῶνα. On the other hand the words can be contrasted, as in Jer. 52:16, where the ploughmen and the vine-dressers are regarded as two distinct classes.

καὶ ἀπεδήμησεν] The owner, having let his land, went into foreign parts (Vg. *peregre profectus est*); Lc. adds that his absence was a prolonged one (χρόνους ἱκανούς). Ἀποδημεῖν, ἀπόδημος in the N. T. are limited to the Synoptists, occurring, besides this context, in Mt. 25:14 f., Mc. 13:34, Lc. 15:13: St Paul has ἐκδημεῖν in 2 Cor. 5:6 ff., where it is contrasted with ἐνδημεῖν, as Xenophon contrasts ἀποδημεῖν with ἐπιδημεῖν (Cyr. 7:5.69). The GOD of Israel is represented in the light of an absentee proprietor. Origen (*in Mt.*) explains: ἀποδημία τοῦ δεσπότου ὅτι Κύριος ὁ συνὼν αὐτοῖς ἐν νεφέλῃ ἡμέρας καὶ στύλῳ νυκτὸς ἕως αὐτοῦ καταφυτεύσει εἰσαγαγὼν εἰς ὄρος ἅγιον αὐτοῦ ... οὐκέτι αὐτοῖς ἐπεφαίνετο. The gradual withdrawal of visible interpositions, ending in the suspension of the gift of prophecy, had borne this aspect in the eyes of the nation (cf. e.g. Jer. 14:8), and the absence was real in the case of the dishonest teachers and unbelieving priesthood who were now the leaders of Israel. But, however prolonged, it was as yet but an ἀποδημία, not a dereliction, not an abandonment of the Divine claim upon Israel's allegiance. Even the temporary withdrawal had a gracious purpose; comp. the remark of Jerome: “abire videtur a vines ut vinitoribus liberum operandi arbitrium derelinquat.” Cf. Bengel: “invenitur tempus divinae taciturnitatis ubi heroines agunt pro arbitrio”; and see Mc. 4:26 ff.

2. καὶ ἀπέστειλεν κτλ.] The demand was not made till the vintage came; Mt. ὅτε ... ἤγγισεν ὁ καιρὸς τῶν καρπῶν (cf. 11:13). Τῷ καιρῷ, dative of the point of time, cf. WM., p. 373 f. Origen: ὁ χρόνος ἦν τῶν προφητῶν ἀπαιτούντων τὸν καρπὸν. On the mission of the Prophets see Isa. 6:8, Jer. 25:4. The title δοῦλος Κυρίου is first given to Moses (Jos. 14:7, Ps. 104.(105.)26) and Joshua (Jos. 24:29); it is borne by David (2 Regn. 3:18, 7:4 ff.); and ultimately becomes the formal style and title of the prophet (Am. 3:7, Zech. 1:6, Jer. 7:25, 25:4, &c.). In Mt. groups of δοῦλοι are sent twice (vv. 34, 36); in Mc. each servant receives a separate mission, and there are many such (δοῦλον ... πάλιν ἄλλον δοῦλον ... καὶ ἄλλον ...

καὶ πολλοὺς ἄλλους), whilst Lc. stops, but perhaps without any special purpose, at the third (δοῦλον ... ἕτερον ... τρίτον). The groups in Mt. may be taken to represent successive periods of prophetic energy, whilst the reference to individuals in Mc. and Lc. accentuates the distinctness of the message entrusted to each true prophet. Or, as Thpht. suggests, each of the successive messengers may represent a prophetic era: δοῦλον ἓνα τάχα τοὺς περὶ τὸν Ἡλίαν προφήτας ... δεῦτερον δὲ ... τοὺς περὶ Ὡσηε καὶ Ἡσαίαν .. τρίτον δὲ ... τοὺς ἐν τῇ αἰχμαλωσίᾳ. Comp. Origen on Mt. t. 17:6.

ἵνα ... λάβῃ κτλ.] Whatever the form of the message, its general purpose was one and the same—that the owner might receive (Mt. λαβεῖν) his due. Ἀπὸ τῶν καρπῶν, the ‘fruits’ being the source from which (WM., p. 463) the landlord obtained his rent. He claimed merely the portion which by agreement belonged to him (τοὺς καρποὺς αὐτοῦ, Mt.); under the terms of the lease (v. 1, note) another portion would go to the cultivators (2 Tim. 2:6). For the interpretation see v. 17 ἀπόδοτε ... τὰ τοῦ θεοῦ τῷ θεῷ. In one sense GOD claims all, in another only a part; cf. Bengel: “pars fructuum colonis concessa.”

3. καὶ ... ἔδειραν καὶ ἀπέστειλαν κενόν] Δέρειν in the LXX. has its original meaning “to flay,” but in the N.T. it is used only in the sense of “beating severely” or “scourging” (cf. 13:9, Lc. 12:47 f., 22:63, Jo. 18:23, Acts 5:40, 16:37, 22:29), which it bears frequently in the comic poets (cf. Ar. *Vesp.* 485 ἢ δέδοκται μοι δέρεσθαι καὶ δέρειν δι’ ἡμέρας, *Ran.* 619 μαστιγῶν, δέρων, στρεβλῶν). The first slave is let go after his beating, but without that which he had come for, ‘empty-handed’; for this use of κενός cf. Job 22:9, Lc. 1:53. The repetition of λαβεῖν, ἀποστεῖλαι is remarkable; the servant, instead of taking anything, is taken; sent to receive, he is sent back empty. It is difficult to decide whether the play on these words is intentional, or due to the simplicity of the style of the common tradition; in favour of the second explanation it may be noted that this feature is most noticeable in Mc.

4. κάκεῖνον ἐκεφαλίωσαν] Ἐκεφαλίωσαν is ὅπ. λεγ. in Greek literature (cf. Lob. *Phryn.*, p. 95), but formed quite regularly from κεφάλιον, a diminutive which occurs in late writers; according to the analogy of γναθοῦν, ‘to hit on the cheek,’ κεφαλιοῦν would be ‘to wound on the head.’ This sense is supported by the Vg. *in capite vulneraverunt*; cf. Syrr.^{pesh., hcl.} *lapidaverunt et contuderunt*, Me. *vulneraverunt*. It agrees in a general way with Mt.’s ἐλιθοβόλησαν, and Lc.’s τραυματίσαντες, to which Mc.’s ἐκεφ. seems to correspond, and with the requirements of the context in Mc. The first servant was beaten, the third killed; the second, though not killed, fared worse than the first, for he was knocked about the head. Ἐκεφαλαίωσαν would seem to mean that he was summarily dispatched, and it is difficult to believe with Field (*Notes*, p. 35) that Mc. adopted it in the sense of ἐκεφάλωσαν, “a vox nihili.” Baljon employs the extreme remedy of conjectural emendation, admitting into his text ἐκολάφισαν (cf. 14:65). This gives an excellent sense, but until it finds some documentary support it is safer to adhere to the reading of **ΝΒΛΨ** and interpret with Euth.: ἀντὶ τοῦ ‘τὴν κεφαλὴν συνέτριψαν.’ Καὶ ἠτίμασαν: in this and other ways they heaped contumely upon him; for this use of ἀτιμάζειν cf. 2 Regn. 10:5, Acts 5:40, 5:41.

5. κάκεῖνον ἀπέκτειναν κτλ.] From insult the γεωργοί proceeded on the next occasion to murder; and so matters went on for a long time, each servant who was sent suffering death or maltreatment at their hands. Καὶ πολλοὺς ἄλλους, sc. ἐκάκωσαν, or the like; cf. WM., p. 728 f. Οὓς μὲν ... οὓς δέ: cf. 4:4, and see WM., p. 130, Blass, *Gr.* p. 145 f. Δέροντες: see v. 3 note.

Ἀποκτεννύντες is a very rare form but “probably right” here (WH., *Notes*, p. 169). For O. T. parallels see 1 Kings 18:13, 22:27, 2 Chron. 24:20 ff., 36:15 f., Neh. 9:26 (ποὺς προφήτας σου ἀπέκτειναν), Jer. 44. (37.) 15 (ἐπάταξαν αὐτόν); and cf. Lc. 6:23, 13:34, Acts 7:52, 1 Thess. 2:15, Heb. 11:36 ff., Apoc. 16:6, 18:20 ff.

6. ἔτι ἓνα εἶχεν κτλ.] One remained whom the owner could send, and he was not a slave, but his own son. Υἱὸν ἀγαπητόν: Lc. τὸν υἱ. τὸν ἀγαπ., Mt. υἱὸν αὐτοῦ. On ἀγαπητός see 1:11, note, 9:7; here it seems to be undoubtedly an adjective qualifying υἱός, and not an appellation. The one and only Son (*dial. Tim. et Aq.*, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ) is contrasted sharply with the many servants (πολλοὺς ... ἓνα ... ἀγαπητόν), cf. Heb. 1:1, 1:2, 3:5, 3:6. He had been reserved to the end (ἔσχατον, cf. ἐπ’ ἐσχάτου Heb. 1:2). The mission of the Son marked, from the N.T. standpoint, the fulness of time (Gal. 4:4), synchronising with the completion of the ages (Heb. 9:26).

λέγων ὅτι Ἐντραπήσονται κτλ.] Lc. qualifies ἐντρ. by prefixing ἴσως. But to the owner any other result was inconceivable, and the parable sets forth the improbability, from the human point of view, of such an issue as the Incarnation actually had; cf. Thpht.: ἐντρ., τὸ εἰκὸς λέγων, Bengel: “exprimitur quid facere debuerint.” Ἐντρέπεσθαί τινα, *revereri aliquem*, is a late construction; classical writers use the gen. of the person who is regarded with awe (Blass, *Gr.* p. 89). For other exx. of the ace. cf. Sap. 2:10, Lc. 18:2, Heb. 12:9.

7. ἐκεῖνοι δὲ οἱ γεωργοί κτλ.] Ἐκεῖνοι (which is wanting in Mt., Lc.) points back to the picture already drawn of the men: “those husbandmen, being such as we know they were.” Πρὸς ἑαυτοὺς εἶπαν, MT. εἶπον ἐν ἑαυτοῖς, Lc. διελογίζοντο πρὸς ἀλλήλους; with Mc.’s πρὸς ἑ. cf. 11:31. Lc. has clearly given the general sense: when the heir was seen making his way to the vineyard at vintage time, a hurried consultation was held, and the resolution taken to destroy him.

οὗτός ἐστιν ὁ κληρονόμος] So Mt., Mc., Lc. There is perhaps a reference to Gen. 15:3, 15:4; the earlier messengers were but δοῦλοι and had no personal interest in the estate: the υἱὸς ἀγαπητός is sole heir. Cf. Heb. 1:2 υἱῷ ὃν ἔθηκεν κληρονόμον πάντων, where see Westcott’s note. Elsewhere in the N. T. the word is used only in reference to the adopted sons of the Divine family; cf. Jas. 2:5, Rom. 4:13, 8:17, Gal. 3:29, 4:1, 4:7, Tit. 3:7, Heb. 6:17, 11:17; cf. the use of κληρονομεῖν *supra*, 10:17, and of κληρονομία in Gal. 3:18, Eph. 1:14 &c. To the only Son belongs, however, an unique heirship based on His unique sonship: He is ὁ κληρονόμος by virtue of the Eternal Generation. Δεῦτε ἀποκτείνωμεν αὐτόν, Gen. 37:20, LXX., the words of Joseph’s brethren at Dothan. The Beloved Son was the Joseph of His own generation (cf. Gen. 37:3, 37:4).

καὶ ἡμῶν ἔσται ἡ κληρονομία] The inheritance to which the parable refers is the vineyard, i.e. Israel (Ps. 27. (28.) 9, 32. (33.) 12, &c.). If even the heathen were to be the inheritance of the Son (Ps. 2:8), much more was Israel. He had claimed it for Himself (cf. Jo. 1:11), and even the partial response He received had awakened the jealousy of its rulers, and led to His death, which was due to a desperate effort on their part to recover their failing power over the people.

8. ἀπέκτειναν αὐτόν] The Jewish rulers were in fact His murderers, though they were compelled to leave the execution in the hands of Gentiles (Acts 2:23, 2:36, 3:15, 1 Thess.

2:15). Ἀπέκτειναν contemplates the Passion as already accomplished history; it was so in the purpose of the Sanhedrin and in the mind of Christ.

καὶ ἐξέβαλον αὐτὸν ἔξω τ. ἀμπ.] In Mt. and Lc. the casting out precedes the death (Mt. λαβόντες αὐτὸν ἐξέβαλον ... καὶ ἀπέκτειναν, Lc. ἐκβαλόντες ... ἀπέκτειναν): in Mc. it seems to follow; but such details can scarcely be pressed. According to the imagery of the parable, casting forth from the vineyard is excommunication, formal or practical. In Jerusalem a follower of Jesus had been excommunicated some months before this (Jo. 9:22, 9:34), and even if the Jerusalem synagogues had not dared to extend the sentence to the Master, He was treated as excommunicate when He was condemned as a blasphemer, and handed over for punishment to the civil power. Origen: ὅσον ἐφ' ἑαυτοῖς ἀλλότριον αὐτὸν εἶναι ἔκριναν καὶ τοῦ ἀμπελῶνος καὶ τῶν γεωργῶν, ἡνίκα κατεψηφίζοντο αὐτοῦ τὴν πρὸς θάνατον ψῆφον. His crucifixion outside the gate of the Holy city (Jo. 19:17) symbolised this virtual expulsion from the community of Israel; cf. Heb. 13:12, 13:13.

9. τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;] What is the next step which the owner (for κύριος=לֵּבָב, cf. Lc. 19:33) will take? He has no messenger remaining; his only son is dead: his servants are dead or their efforts have failed. Will he abandon his just claims and submit besides to outrage of the grossest kind? The answer is clear: he will come in person to chastise and eject the men who have done this. In Mt. this answer is put into the mouth of the audience, whether the Sanhedrists or the people; in Lc. the Lord answers His own question, and voices among the audience exclaim Μὴ γένοιτο, betraying their consciousness of the meaning of the parable; Mc. leaves the answer unassigned, but seems to treat it as part of the Lord's own teaching. The divergence is interesting. In Mc. we probably have the nucleus from which the two later accounts have grown; certainly it is difficult to suppose that Mt. 21:41 can have been uttered by the audience (Euth.: ἄκοντες προφητεύουσι καὶ αὐτοὶ τὸ μέλλον), though the words of Christ may well have awakened a response in their consciences and thus have become in a sense their own.

ελεύσεται καὶ ἀπολέσει κτλ.] Sc. ὁ κύριος τοῦ ἀμπελῶνος. The owner's coming will bring destruction upon the murderers, and the vineyard will be let (δώσει=ἐκδώσεται, Mt.) to other occupiers such as may be ready to pay him their yearly dues (Mt. only, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν). The parable at this point becomes a scarcely veiled prophecy of the Divine visitation of wrath which befell Jerusalem, the call of the Gentiles, and the fruitfulness and permanence of the Catholic Church. Origen, followed by most of the ancient interpreters, explains ἄλλοις as referring to the Apostles (cf. 1 Cor. 3:6 ff.); but a wider reference seems preferable—the 'other husbandmen' are the rulers and guides of the Church throughout her generations. For ἔρχεσθαι in reference to Divine visitations cf. Ps. 95. (96.) 13, Amos 5:17, Enoch 1:9 (Jude 14); for another view of the substitution of the Gentile for the Jew, see Mt. 8:11 f., 21:19, and esp. Rom. 11:17 ff., where addressing Gentiles St Paul points out that their tenure of the privilege which the older Israel had for the time forfeited is conditional upon a continued response to the Divine call (vv. 21, 23); cf. Jerome *in Mt.*: "locata est autem nobis vinea, et locata ea conditione ut reddamus Domino fructum temporibus suis."

10. οὐδὲ τὴν γραφὴν ταύτην κτλ.] R. V. "Have ye not read even this scripture?" For οὐδέ 'not even' in a question cf. Lc. 6:3, 23:40. Mt. has here οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς;

Lc., who takes the question as an answer to a μὴ γένοιτο from the crowd, τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο; Γραφή is a portion of Scripture, as in 15:28, Jo. 7:38, 7:42, 19:37 (ἐτέρᾳ γραφῇ), 2 Tim. 3:16 (πᾶσα γραφή), and almost always when the sing. is used; see Lightfoot on Gal. 3:22. The passage was one in common use—hence οὐδέ: could it be that these students and teachers of the Scriptures were not acquainted even with the commonplaces of Holy Writ? (cf. 5:24).

λίθον ὃν ἀπεδοκίμασαν κτλ.] Ps. 117. (118.) 22, 23, an exact quotation from the LXX., which gives here a word for word rendering of the M. T. The quotation was perhaps suggested by the Hosanna verses (11:9, cf. 18, note) which it almost immediately precedes. In the Psalmist's view the stone is Israel, and the builders are the world-powers engaged in raising the fabric of history—whether Assyria and Babylonia, or, if the Psalm be Maccabaeian, Syria represented by Epiphanes (see Cheyne, *Origin of the Psalter*, p. 16 f.). Israel had been cast aside (cf. Jer. 28. (51.) 26) by men in high places, but had recovered its place among the nations—had again become the κεφαλὴ γωνίας (הִנֵּה שֹׂאֵן), the bond of unity in the fabric, by reason of its unique office of witnessing to the One Living GOD. In our Lord's use of the words the conditions are changed; He, as the true representative of Israel's witness to GOD, is the Stone which is designed to be 'head of the corner'; the builders who cast the Elect Stone aside are the present leaders of Israel (Jerome: "quos supra vinitores appellarat, nunc aedificatores"). This application of the words deeply impressed the Apostles, who reproduce it more than once after the Pentecost (Acts 4:11, 1 Pet. 2:4, 2:7) and connect with it the prophecy of Isa. 28:16 (Rom. 9:32, Eph. 2:20, 1 Pet. 2:6); Christ receives the title of λίθος ἀκρογωνιαίος, *lapis angularis*, the bond of unity in the new Israel (Eph. *l.c.*). The metaphor was perhaps unduly pressed by the Greek and Latin expositors (cf. T. K. Abbott, *Ephesians*, p. 70), e.g. by Euth., who writes: καθάπερ γὰρ ἐκεῖνος [ὁ λίθος] ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαούς, τὸν τε ἐξ ἔθνων καὶ τὸν ἐξ Ἰουδαίων. But the 'Corner Stone' clearly emphasises the cohesion of believers in the Body of Christ, as the 'Foundation Stone' (1 Cor. 3:11) implies their dependence on His work and strength. Jerome points out that, while the builders of Israel rejected both these purposes of the Lord's coming, the wise master-builder of the Gentile Church ("iuxta Paulum architectum") overlooked neither. The old hymn of the Sarum Dedication office boldly fuses both together: "angulare fundamentum lapis Christus missus est, | qui compage parietum in utroque nectitur, | quem Syon sancta suscepit, in quo credens permanet."

11. παρὰ Κυρίου ἐγένετο αὕτη κτλ.] A continuation of the words of Ps. 118., omitted by Lc. Αὕτη (תָּזֵי), 'this thing,' a Hebraism (WM., pp. 39, 298, Blass, *Gr.*, p. 82), which is due to the text of the LXX. and not to the Synoptists themselves: for other exx. in the LXX. see Driver on 1 Sam. 4:7. Attempts to explain αὕτη as referring to κεφαλὴν or to γωνίας (הִנֵּה=תָּזֵי) are not only unnecessary, but yield an inferior sense; see Field, *Notes*, p. 15. It is the elevation of the rejected stone into its predestined place at the head of the corner in which the Psalmist sees the hand of GOD (παρὰ Κυρίου, WM., p. 457), and which is a standing miracle in the eyes of the true Israel (θαυμαστή ἐν ὀφθ. ἡμῶν, WM., p. 482). The application

of this to the Resurrection and Ascension is easy and attractive; cf. Victor: ὅτι δὴ μετὰ θάνατον ζῶν φαίνεται Χριστός, βασιλεὺς ὧν οὐρανίων τε καὶ ἐπιγείων.

Mc. omits a striking saying which follows in Lc. (πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον κτλ.) and, after a slightly different form, in most texts of Mt.

12. ἐζήτουν αὐτὸν κρατῆσαι κτλ.] Sc. οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, as Lc. reminds us. Κρατῆσαι, the inf. as object, see Burton § 387. For the second time (cf. 11:18) the arrest would have been effected in the Precinct by the στρατηγὸς τοῦ ἱεροῦ (cf. Acts 4:1), if the people had not still been with Jesus. On ἐφοβήθησαν τὸν ὄχλον see 11:32, note; on καὶ in this sentence cf. WM., p. 545. Mt. adds that the crowd regarded Jesus as they had regarded His forerunner (11:32), in the light of a prophet. Mc. and Lc. explain the cause of the growing hostility of the Sanhedrists; they knew that the Parable of the Husbandmen was spoken in reference to them (πρὸς αὐτούς: cf. Lc. 12:41, Heb. 1:7, 1:8, 11:18). For the moment they had no alternative but to accept defeat and return to their council-chamber to mature their plots (ἀφέντες αὐτὸν ἀπῆλθαν, Mc. only). Meanwhile the Lord continued to teach in parables (Mt. 12:1–14), addressing Himself to His disciples and the crowd.

13–17. THE PHARISEES' QUESTION (Mt. 12:15–22, Lc. 20:20–26).

13. ἀποστέλλουσιν πρὸς αὐτόν κτλ.] The discomfiture which the Sanhedrin had suffered when acting in concert broke them up again into parties, each of which took action for itself. The Pharisees were the first to move (Mt. τότε πορευθέντες οἱ Φ. συμβούλιον ἔλαβον), and they decided to send certain of their disciples (Mt. τοὺς μαθητὰς αὐτῶν, Mc. τινὰς τῶν φ.) who knew how to combine the vigilance of practised dissemblers with the apparent innocence of young enquirers (Lc. ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι). Their business was to entrap the Master into some remark by which He would be fatally compromised. Ἀγρεύειν (Mc.), παγιδεύειν (Mt.), are both ἅπ. λεγόμενα in the N.T., but both are used by the LXX. and in a metaphorical sense (ἀγρ., Prov. 5:22, 6:25 f., Job 10:16; παγ., 1 Regn. 28:9, Eccl. 9:12); in ἀγρεύειν λόγῳ, the dat. is instrumental or modal; speech—a question on their side, an answer on His—was to be the means employed in the capture of their prey. Cf. Lc. 11:54, where θηρεύειν is similarly used; in the present context Lc. prefers the simpler phrase ἐπιλαβέσθαι λόγου.

In this attempt the Pharisees associated with their own disciples “certain ... of the Herodians” (Mc., Mt.). The Greek and Latin expositors generally understand by Ἡρωδιανοὶ here soldiers from Herod's army, referring to Lc. 23:11: but both the form of the adj. (cf. Blass on Acts 11:26, and *Gr.* p. 63) and the circumstances of its occurrence decide for the meaning ‘Herod's partisans’—scarcely, as some authorities mentioned by Victor and Ps.-Tertull. *adv. omn. haer.* 1, persons who regarded Herod as the Messiah; see 3:6, note. These men were doubtless the Galilean Herodians who had already proved themselves useful to the Pharisees, and might on the present occasion render service again.

14. διδάσκαλε, οἶδαμεν κτλ.] The preamble is skilfully arranged with the view of disarming suspicion, and at the same time preventing escape. So independent and fearless a teacher of truth could not from fear of consequences either refuse an answer to honest and perplexed enquirers, or conceal His real opinion. For οἶδαμεν ὅτι κτλ. cf. Jo. 3:2. Ἀληθής, true, the opposite of ψευδής (1 Jo. 2:8), as ἀληθινός of ψευδώνυμος (cf. Trench, *syn.* § 8.); the use of the word by the Pharisees is an unconscious witness to the impression which

Christ's life and teaching had left even upon enemies. Ἀληθείας occurs here only in the Synoptists, but both adj. and noun are common in Jo.: truth is one of the notes of the Lord's Divine Mission as it is presented by St John (e.g. 1:17, 3:32, 5:31 ff., 7:18, 8:13 ff., 14:6). Οὐ μέλει σοι περὶ οὐδενός. There is veiled irony in the words. He had shewn little consideration for men of learning and hierarchical rank; doubtless He would be equally indifferent to the views of the Procurator and the Emperor himself; when the truth was concerned, His independence would assert itself with fearless impartiality. For οὐ μέλει σοι cf. 4:38, Lc. 10:40, Jo. 10:13, 1 Pet. 5:7.

οὐ γὰρ βλέπεις κτλ.] Lc. οὐ λαμβάνεις πρόσωπον. Cf. θαυμάζειν πρόσωπα (Jude 16), προσωπολημπτωῖν (Jas. 2:9) and the nouns προσωπολήμπτης (Acts 10:34), προσωπολημψία (Jas. 2:1, Rom. 2:11, Eph. 6:9, Col. 3:25): the compounds are unknown to the LXX., which employs λ. πρόσωπον (Lev. 19:15), θ. πρόσωπον (Job 13:10), ἐπιγνῶναι (ὑποστέλλεσθαι, αἰρετίζειν, αἰδεῖσθαι, ὁρᾶν εἰς) πρόσωπον, according to the sense of the Heb. verb. Βλέπειν (ὁρᾶν) εἰς πρ. (פְּנֵי הַכִּיר) clearly is to pay regard to the outward appearance or the personal character or position; for the more difficult λαμβάνειν πρ. (προσωπολημπτεῖν), which answers to פְּנֵי אִשָּׁה, see Lightfoot on Gal. 2:6, and Mayor on James *l.c.*

ἀλλ' ἐπ' ἀληθείας κτλ.] Teaching as well as life was characterised by truth. Ἐπ' ἀληθείας (cf. Job 9:2, Isa. 37:18, Dan. 2:8 (LXX. and Th.), Lc. 4:25, 22:59, Acts 10:34), "according to truth" (Blass, *Gr.* p. 133)—rather "with truth" (WM., p. 528). Τὴν ὁδὸν τοῦ θεοῦ, not as in 1:3 'the way along which He comes,' but 'the way which He appoints for men,' cf. Acts 18:25 f., also ἡ ὁδὸς τῆς ἀληθείας (2 Pet. 2:2), or ἡ ὁδός simply, as a term for the Christian faith and its followers (Acts 9:2, 19:9, 19:23, 24:14, 24:22). This use of ὁδός is a Hebraism (cf. B D B. *s.v.* דֶּרֶךְ), of which there are frequent instances in the LXX., e.g. in Gen. 6:12, Ps. 1:1, 1:6, Jer. 21:8; comp. the opening of the *Didache* (ὁδοὶ δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου: Dr C. Taylor, *Teaching*, p. 7 ff.), and the Lord's words in Mt. 7:13, 7:14.

ἔξεστιν δοῦναι κῆνσον κτλ.] They can no longer refrain from putting the question with which they had been charged. Mt. begins εἰδὼν οὖν ἡμῖν τί σοι δοκεῖ; but the abrupt ἔξεστιν (Mc., Lc.) is perhaps more in keeping with the impatience of these young intriguers. Ἔξεστιν, 'does the Torah permit it?' cf. 2:24, 2:26, 6:18, 10:2. Κῆνσον, Mt., Mc.; Lc. φόρον: the Latin word is transliterated also in Aramaic (ܟܬܢܫܐ, Dalman, *Gr.* p. 147). The *census* is the poll tax (ἐπικεφάλαιον in cod. D, Syrr.^{sin. pesh.} ܟܬܢܫܐ ܟܬܢܫܐ, ܟܬܢܫܐ) or *tributum capitis*, as distinguished from the *tributum agri*, and from the customs on articles of commerce (τέλη, cf. Mt. 17:25). The Judæan poll tax went into the Emperor's *fiscus*, not into the *aerarium*, so that it was actually paid to "Caesar." The payment was objectionable both as a sign of subjection to a foreign power (Mt. *l.c.*), and because of the Emperor's effigy stamped on the *denarius* in which the money was paid (Madden, *Jewish Coinage*, p. 247). The copper coins struck by the Procurators were free from the *effigies*, usually bearing some device to which no objection could be taken, cornucopias, or leaves of the olive, vine, or palm (Schürer 1. 2., p. 77, Madden, p. 135); but the silver *denarius*, which was not a local coin, bore the head of the Emperor, and its compulsory use could not but increase the scruples of patriotic Jews. For Καῖσαρ see Jo. 19:12, 19:15, Acts 17:7, 25:8 ff., Phil. 4:22. A summary of Jewish opinion

on the duty of Israel towards its foreign rulers is given by Weber, *Jüd. Theologie*, p. 78. "Ἡ οὐ ... ἢ μή, cf. WM., p. 595.

δῶμεν ἢ μὴ δῶμεν;] Deliberative subj., as in 4:30, 6:24, 6:37. They require a direct answer, 'yes' or 'no,' as if the question called for no more. A negative answer was of course desired; they hoped to hear him say Οὐκ ἔξεστιν. Such a reply, in the present temper of the crowd, might have placed Him at once at the head of a popular rebellion (Acts 5:37); at the least it would have involved Him in a charge of treason (Lc. 23:2). And, as they justly said, no fear of consequences would have withheld Him from making it, if it had been true.

15. εἰδὼς αὐτῶν τὴν ὑπόκρισιν κτλ.] Mt. γνοὺς τὴν πονηρίαν αὐτῶν, Lc. κατανοήσας αὐτῶν τὴν πανουργίαν. The variations of both verb and noun are instructive. Malice (πονηρία) lay at the root of their conduct, unscrupulous cunning (πανουργία) supplied them with the means of seeking their end, whilst they sought to screen themselves under the pretence (ὑπόκρισις) of a desire for guidance and an admiration of fearless truthfulness. The Lord detected their true character intuitively (εἰδὼς), He knew it by experience (γνοὺς), and He perceived it by tokens which did not escape His observation (κατανοήσας). Thus each Evangelist contributes to the completeness of the picture. Ὑπόκρισις occurs here only in Mc.; for ὑποκριτής see 7:6, note; other instances of the Lord's power of detecting hypocrisy may be found in 2:8, 3:1 ff., 7:11 ff., 10:2 ff.

τί με πειράζετε;] For this use of πειράζειν see 1:13, 8:11 (note), 10:2. Τί remonstrates, cf. 2:7, 5:35, 5:39, 8:12, 8:17, 10:18, 11:3, 13:6. What was their object in provoking Him to deliver judgment upon a hotly contested point? The question lays bare their veiled malignity. Mt. adds ὑποκριταί, which is implied in Mc's ὑπόκρισιν.

φέρετέ μοι δηνάριον ἵνα ἴδω] A *denarius* (אגנ"ד cf. Dalman, *Gr.* p. 149) was not likely to be ready at hand, since only Jewish coins were current in the Temple; they must fetch one for Him to see (ἵνα ἴδω); Bengel's suggestion, "Salvator tum primum videtur tetigisse et spectasse denarium," is improbable; the Lord wishes to see the *denarius* that He may use it to demonstrate His teaching. It is easy to realise the pause which followed, the fresh interest excited by the production of the coin (οἱ δὲ ἤνεγκαν), and the breathless silence while all waited for the momentous reply. Mt. and Lc. have missed this characteristic feature in the story, substituting ἐπιδείξατε (Lc. δείξατε). For δηνάριον Mt. has τὸ νόμισμα (2 Esdr. 8:36, 1 Macc. 15:6) τοῦ κήνσου, the coin in which the tribute was paid (see note on v. 14).

16. τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;] Vg. *cuius est imago haec et inscriptio* (*scriptio, superscriptio*)? See the engraving of a *denarius* of Tiberius in Madden, p. 247, or in Hastings, *D.B.* 3. pp. 424–5; the ἐπιγραφή is ΤΙ • CAESAR • DIVI • AVG • F • AVG •, and on the reverse, PONTIF • MAXIM •. In the Epp. εἰκὼν passes into a theological term, the meaning of which is exhaustively investigated by Lightfoot on Col. 1:15.

οἱ δὲ εἶπαν κτλ.] There was no escape from this answer, even if they suspected the purpose it would serve. They could not in this case plead οὐκ οἶδαμεν (11:33), for both head and legend proclaimed the fact.

17. τὰ Καίσαρος ἀπόδοτε κτλ.] "O plenam miraculi responsionem et perfectam dicti caelestis absolutionem" (Hilary). Ἀπόδοτε τὸ ἔχον τὴν εἰκόνα τῷ εἰκονιζομένῳ ... οὐδὲν ἐμποδίζει ὑμῖν πρὸς θεοσέβειαν τὸ τελεῖν τῷ Καίσαρι (Thpht.). The thought seems to be: 'The coin is Caesar's; let him have his own. The fact that it circulates in Judaea shews that in the

ordering of GOD'S providence Judaea is now under Roman rule; recognise facts, so long as they exist, as interpreting to you the Divine Will, and submit.' Cf. Rom. 13:7, 1 Pet. 2:13 f., and see the note on *The Church and the Civil Power* in SH., *Romans*, p. 369. Contrast with the Lord's answer the teaching of another northern leader, Judas the Gaulanite, Jos. *ant.* 18. 1. 1 τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἄντικρυς δουλείαν ἐπιφέρειν (cf. Origen *in Mt.* t. 17:25). Granted that payment was a badge of slavery, there are circumstances, Christ teaches, under which slavery must be borne. Ἀποδοῦναι, which is substituted in the answer for δοῦναι in the question, implies that the tribute is a debt: cf. Rom. *l.c.*, and see Mt. 5:26, 17:28 ff.

καὶ τὰ τοῦ θεοῦ τῷ θεῷ] The question rested on an implied incompatibility of the payment of tribute with the requirements of the Law of GOD; the Lord replies that there is no such incompatibility: οὐ κωλύεται τις ἀποδιδούς Καίσαρι τὰ Καίσαρος ἀποδιδόναι τῷ θεῷ τὰ τοῦ θεοῦ (Origen). Debts to man and debts to GOD are both to be discharged, and the two spheres of duty are at once distinct and reconcileable; cf. Dalman, *Worte*, 1. p. 113. Τὰ τοῦ θεοῦ in the narrower and immediate sense of the words may mean, as Jerome says, "decimas, primitias, et oblationes ac victimas"; in its wider application the term includes the best that man has to offer, his own nature, which bears the image of GOD (Lc. 15:8–10):

"quemadmodum Caesar a nobis exigit impressionem imaginis sui, sic et Deus ut ... Deo reddatur anima" (Bede); "Deo propria ... corpus, animam, voluntatem" (Hilary).

καὶ ἐξεθαύμαζον ἐπ' αὐτῷ] 'They stood amazed (R. V. "wondered greatly") at Him.' Ἐκθαυμάζειν is ἅπ. λεγ. in the N. T., but occurs in Sir. 27:23, 43:18, 4 Macc. 17:17; compare Mc.'s use of ἐκθαμβεῖσθαι, ἐκπερισσῶς, ἔκφοβος. The enquirers preserved a discreet silence (Lc. ἐσίγησαν), and presently took their leave (Mt. ἀφέντες αὐτὸν ἀπῆλθαν), "infidelitatem cum miraculo pariter reportantes" (Jerome). They wondered perhaps not so much at the profound truth of the words, which they could scarcely have realised, as at the absence in them of anything on which they could lay hold (Victor, θαυμάσαντες τὸ ἄληπτον τοῦ λόγου).

18–27. THE QUESTION OF THE SADDUCEES (Mt. 22:23–33; Lc. 20:27–38).

18. καὶ ἔρχονται Σαδδουκαῖοι] I.e. τινὲς τῶν Σαδδουκαίων (Lc.). This party has not been mentioned by Mc. or Lc. hitherto (see however Mc. 8:11, note). It was nearly identified with the priestly aristocracy (Acts 5:17 ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων), and its headquarters were at Jerusalem, whilst the Pharisaic scribes were to be found in Galilee as well as in Judaea (Lc. 5:17); moreover, its adherents were relatively few (Jos. *ant.* 18. 1. 4), and were not, like the Pharisees, in possession of the popular esteem (*ib.* 13. 10. 6). The present opportunity of approaching Jesus upon the question which divided them from the Pharisees was probably the first which had offered itself; the discomfiture of the disciples of the Pharisees left the field free for their rivals.

οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι] Cf. Acts 23:8 Σαδδουκαῖοι ... λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα. Jos. *ant.* 18. 1. 4 Σαδδουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. For further information as to the party and their tenets see Schürer, 11. 2. p. 29 ff., Taylor, *Sayings*, Exc. 3., and cf. Jos. *B. J.* 2. 8. 14 ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀναιροῦσιν For οἵτινες λ. cf. 4:20, 9:1, 15:7, and see WM., p. 209, note, and Bp. Lightfoot on Gal. 4:24, 5:19; the relative clause applies to the Sadducees in general, not only to the particular members of the party to whom reference has

been made. Ἀνάστασις as a theological term appears first in 2 Macc. (7:14, 12:43), Ps. 65. (70.) tit. In the N.T., besides the present context and its synoptic parallels, it occurs Lc.^{ev. 2, act. 11, Jo.^{ev. 4, apoc. 2}, Paul⁸, Heb.³, 1 Pet.², usually with a qualifying gen. (δικαίων, νεκρῶν, ζωῆς, κρίσεως, Ἰησοῦ Χριστοῦ) or clause (ἡ ἐκ νεκρῶν), but once only (Lc. 2:34) in a non-technical sense. Μὴ εἶναι; this negation of the resurrection was matter of opinion, not of fact (οὐκ εἶναι); cf. WM., p. 604.}

καὶ ἐπηρώτων αὐτόν] The question was perhaps partly tentative; they were curious to know the exact position which this teacher, who was known to be adverse to the Pharisees, would take with regard to the main point at issue between the Pharisees and themselves. But their purpose was hostile; the extreme case they offer for His opinion is clearly intended as a *reductio ad absurdum* of any view but their own.

19. διδάσκαλε] On their lips the title is purely formal; there is here no pretence of a desire to learn such as may have dictated its use by the disciples of the Pharisees (v. 14). The actual question (ἐπηρώτων) does not come before v. 23; but all that precedes is preamble to what they intended to ask.

Μωσῆς ἔγραψεν ἡμῖν κτλ.] In Deut. 25:5 ff. The exact words are not cited by the Synoptists, nor do they agree in the form adopted; Lc. on the whole follows Mc., but Mt. changes the awkward ἔάν τινας ἀδελφός into ἔάν τις, and for λάβῃ uses the technical ἐπιγαμβρεύσει (LXX.¹⁰ Aq. in Deut. *l.c.*; ἅπ. λεγ. in N.T.). Josephus (*ant.* 4. 8. 23) states the law of levirate marriage thus: τὴν ἄτεκνον τάνδρος αὐτῇ τετελευτηκότος ὁ ἀδελφὸς ἐκείνου γαμεῖτω καὶ τὸν παῖδα τὸν γενόμενον τῷ τοῦ τεθνεῶτος καλέσας ὀνόματι τρεφέτω τοῦ κλήρου διάδοχον. On the institution as it existed in Israel see Driver, *Deuteronomy*, p. 280 ff., and for an early instance of its use, cf. Gen. 38:8 (a chapter assigned to J, Driver, *Intr.*, p. 15). For the attribution of Deut. to Moses see 10:3 f. Ὅτι ... ἵνα a confusion of two constructions, ὅτι ἔάν ... ἀποθάνῃ ... λήμψεται and ἵνα ἔάν ἀποθάνῃ ... λάβῃ, which Lc. avoids by omitting ὅτι. Ἐγραψεν ... ἵνα, i.e. γραφῇ ἐνετείλατο ... ἵνα cf. 13:34.

ἔάν τις ἀδελφὸς ἀποθάνῃ] The Deuteronomic law is limited to a special case: ἐάν κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό. “When the members of the family were separated, the law did not apply. It was a collateral object of the institution to prevent a family inheritance from being broken up” (Driver).

καὶ μὴ ἀφῇ τέκνον] Heb. לֹא יִהְיֶה בֶּן. The Sadducees interpret בֶּן in the widest sense (cf. LXX. σπέρμα δὲ μὴ ἦν αὐτῷ), but the purpose of the law seems to shew that its operation is to be limited to cases where no male issue was left. Comp. Wünsche on Mt. 22:24. Καταλείπειν and ἀφιέναι are employed indifferently in this passage in reference to the issue of the marriage (19 ἀφῇ τέκνον, 20 ἀφῆκεν σπέρμα, 21 καταλιπὼν σπ., 22 ἀφῆκαν σπ.), but καταλ. only is used of the wife (19 καταλίπη γυναῖκα); see however Mt. 22:25 ἀφῆκεν τὴν γ. αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. On καταλείψῃ (X) see Deissmann, *Bibl. Studies*, p. 190.

ἐξαναστήσῃ σπέρμα] So Lc.; Mt. ἀναστήσει σπ. A reminiscence of Gen. 38:8 ἀνάστησον σπέρμα τῷ ἀδελφῷ σου. Ἐξανιστάναι σπέρμα occurs in Gen. 4:25, 19:34, and the compound verb is common in the LXX.; in the N.T. it occurs again in Acts 15:5 (cf. ἐξανάστασις, Phil. 3:11).

20–22. ἑπτὰ ἀδελφοὶ ἦσαν κτλ.] Mt. writes as if they professed that the case had actually occurred: ἦσαν δὲ παρ’ ἡμῖν ἐ. ἀδ. The position of draws attention to the number. Victor is

probably right: ἔπλασαν ... ἑπτὰ ... ὥστε ἐκ περιουσίας κωμωδῆσαι τὴν ἀνάστασιν. Ἀποθνήσκων, at his death; for the connexion of this pres. part. with ἀφῆκεν see Burton, § 122: in the next verse ἀποθνήσκων ... ἀφῆκεν becomes without change of sense ἀπέθανεν ... καταλιπών (Burton § 138). Ὡσαύτως καί —so the words are best arranged (cf. D,). For καὶ ὡσαύτως ἔλαβον αὐτὴν οἱ ζ' καὶ οὐκ ἀφῆκαν σπέρμα). For ὥς, καί see 14:31, 1 Cor. 11:25, 1 Tim. 5:25. Οἱ ἑπτὰ: the ἑπτὰ ἀδελφοί mentioned above (v. 20). Ἐσχατον is used adverbially as in Num. 31:2, Deut. 31:27, 31:29 (ⲉⲩⲭⲁⲩⲟⲛ), and with πάντων in 1 Cor. 15:8; Mt., Lc. substitute the more usual ὕστερον. The wife survived all the seven. She too (καί) was now dead (ἀπέθανεν); so that the interest of the case had passed over to the future life, if such there were.

23. ἐν τῇ ἀναστάσει κτλ.] The drift of their story at length appears; it is supposed to present a difficulty to believers in the Resurrection. Τῇ ἀναστάσει: 'that resurrection for which, on the shewing of the Pharisees, we are to look'; for the art. cf. Lc. 14:14, Jo. 11:24, Acts 17:18, 1 Cor. 15:40. Mt. and Lc. insert οὖν: in Mc. the moral of the story is produced with characteristic bluntness (cf. v. 14 ἔξεστιν δοῦναι) without conjunction or preface as in Mt. 22:17. Crude as the question may seem, it must have offered serious difficulties to the Pharisees, who held materialistic views as to the future state: cf. Enoch 10:17 ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, and *Sohar* cited by Schöttgen on Mt. 22:28, "mulier illa quae duobus nupsit in hoc mundo, priori restituitur." For ἔχειν τινὰ γυναῖκα cf. Mt. 3:9, Acts 13:5, Phil. 3:17. On 'Western' readings in this verse see WH., *Notes*, p. 26.

24. οὐ διὰ τοῦτο πλαναῶσε κτλ.] 'Is not this the reason why ye go wrong, that ye know not &c.?' The difficulty which seemed to these men insuperable was due to an error on their own part, and the error was the result of ignorance. For οὐ πλανᾷσθε;; (cf. 1 Cor. 15:33) Mt. has the direct πλανᾷσθε, but the question is characteristic of our Lord's manner; cf. οὐδὲ (οὐκ) ... ἀνέγνωτε (v. 10, 26). On διὰ τοῦτο ... μὴ εἶδ. see WM., p. 201; μὴ follows δ. τ., because the ignorance is viewed relatively to the error and not simply as matter of fact (οὐκ εἶδ., cf. 1 Regn. 2:12, Prov. 7:23). The ignorance was twofold: (1) ignorance of Scripture, (2) ignorance of GOD (cf. 1 Cor. 15:34 ἀγνώσιαν θεοῦ τινὲς ἔχουσιν); both inexcusable in members of the priesthood, as most of these men probably were (see v. 18). The Lord deals with the second of these causes of error first, since it is fundamental. For μή ... μηδέ cf. 6:11, 13:15 (WM., p. 612 f.), and for αἱ γραφαί, 'the contents of the canon,' see 14:49, Lc. 24:27, 24:32, 24:44 f.

25. ὅταν γὰρ ἐκ νεκρῶν κτλ.] Mt. ἐν γὰρ τῇ ἀναστάσει. Lc. recasts the sentence: οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν. The Sadducees (and the Pharisees also, so far as they connected marriage and the propagation of the race with the future life) shewed themselves incapable of conceiving a power which could produce an order entirely different from any within their experience. They assumed either that GOD could not raise the dead, or that He could raise them only to a life which would be a counterpart of the present, or even more replete with material pleasures. Thpht.: ὑμεῖς γὰρ δοκεῖτε ὅτι πάλιν τοιαύτη κατάστασις σωματικωτέρα μέλλει εἶναι· οὐκ ἔστι δέ ... ἀλλὰ θειοτέρα τις ... καὶ ἀγγελική. Compare St Paul's answer to the question πῶς ἐγείρονται οἱ νεκροί, ποῖω δὲ σώματι ἔρχονται; (1 Cor. 15:35 ff.). Νεκροί is anarthrous in the phrase ἐκ νεκρῶν, with the single exception of Eph. 5:14; on the other hand we find ἀπὸ τῶν v., Mt.

14:2, 27:64, 28:7 (ἀπὸ ν., Lc. 16:30, but in another connexion); μετὰ τῶν ν., Lc. 24:5; περὶ τῶν ν. *infra*, v. 26; ὑπὲρ τῶν ν., 1 Cor. 15:29. Ὅταν ... ἀναστῶσιν, ‘when they shall have risen,’ i.e. in the life which will follow the resurrection, Γαμίζε σθαι, γαμίσκεσθαι (Lc. has both forms, cf. Blass, *Gr.* p. 52), of the woman, ‘to be given in marriage’; both are words of the later Gk.; for γαμίζειν cf. 1 Cor. 7:38 (WSchm., p. 126). Γαμεῖν is used here, in its proper sense, of the man; see note on 10:11 f., and cf. Mt. 24:38, Lc. 17:27.

ἀλλ’ εἰσὶν ὡς ἄγγελοι[οί] ἐν τοῖς οὐ.] Similarly Mt.; Lc., who paraphrases throughout: οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ (cf. Gen. 6:2, Heb. and LXX. cod. B) τῆς ἀναστάσεως υἱοὶ ὄντες. See Dalman, *Worte*, 1. p. 161. Their equality with angels consists in their deliverance from mortality and its consequences: cf. Phil. *de sacrif. Ab. et Cain* 2, Ἀβραὰμ ἐκλιπὼν τὰ θνητὰ προστίθεται τῷ θεοῦ λαῷ καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις γεγονώς. Comp. Enoch 15:4 ff. for the Jewish view of the freedom of Angels from the conditions which render marriage necessary for mankind. The reference to angels meets in passing another Sadducean tenet; the Lord was with the Pharisees in their maintenance of the doctrine of Angels and spirits, as well as in their belief in a future resurrection (cf. Acts 23:6 ff.). On Christ’s doctrine of the future life as disclosed in this passage see Latham, *Service of Angels*, pp. 40 ff., 50 ff. Even if we omit οἱ (vv. 11.), ἐν τοῖς οὐρανοῖς is to be connected with ἄγγελοι (cf. 13:32), not with εἰσίν.

26. περὶ δὲ τῶν νεκρῶν κτλ.] ‘It is, then, possible for human life to exist under new conditions which will remove the supposed difficulty. Now as to the general question. GOD can create new conditions under which a risen life may be possible. But is there reason for supposing that He will do so? The law itself, rightly understood, implies that He will.’ For περὶ, *quod attinet ad*, at the head of a sentence, introducing the subject which is to be stated or discussed, see WM., p. 467. Ἐγείρονται, “they rise,” the ‘gnomic present’; see Burton § 12, and cf. 1 Cor. 15:16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται (see *ib.* 13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν). The appeal is now to the γραφαί—οὐκ ἀνέγνωτε; For the formula see 2:25, Mt. 12:5, 19:4, 21:16, 21:42, Lc. 6:3.

ἐν τῇ βίβλῳ Μωυσέως κτλ.] The Torah is elsewhere in the N.T. called νόμος Μωυσέως (Lc. 24:44, Jo. 1:45, Acts 28:23) or simply Μωυσῆς (Lc. 16:29); but βίβλος or βιβλίον M. is frequent in the LXX. (2 Chron. 35:12, 1 Esdr. 5:48, 7:6, 7:9, Tob. 6:13, 7:12 (**Σ**)); for a similar use of βίβλος in the N.T. see Lc. 3:4 ἐν βίβλῳ λόγων Ἡσαίου, Acts 7:42 ἐν β. τῶν προφητῶν. The Lord refers, as the Sadducees referred, to the Pentateuch, the authority of which could not be disputed by any Jewish party; on the attitude of the sect towards the later books see Dr Taylor’s remarks, *Sayings*, p. 128 f. and cf. Ryle, *Canon*, p. 175. In adopting the ordinary title of the Pentateuch the Lord does not of course dogmatically teach the Mosaic authorship of the Law or of any part of it in its existing form; see note on 1:44. Ἐπὶ τοῦ βάτου, “on the bousche” (Wycliffe), “in the busshe” (Tindale); rather “in the place concerning the bush” (R.V.), or “at ‘the Bush,’” i.e. in the section of the Law which relates to the burning bush (Exod. 3:1 ff., where an open *parashah* still begins); a similar indication of a “pre-Talmudic system of sections” (Ryle, p. 236) occurs in Rom. 11:2 ἐν Ἠλείξ, where see SH. Βάτος is masc. in the LXX. (Exod. 3:2 ff., Deut. 33:16), but fem. in Lc. 20:37, Acts 7:35 (cf. Moeris: ὁ β. ἀττικῶς; ἡ β. ἑλληνικῶς). The word belongs to the numerous class of

Homeric nouns which reappear in Aristophanes and the comedians (Kennedy, *Sources*, p. 77 f.).

πῶς εἶπεν αὐτῷ ὁ θεός] For this use of πῶς cf. 5:16, Acts 9:27, 11:13, 20:18. Cf. Mt., τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ: Lc., less exactly, Μωυσῆς ἐμήνυσεν, attributing the Divine words to the supposed author of the book. The words were addressed to Moses (αὐτῷ Mc.), but the revelation they contained was for the latest generation of Israel (ὑμῖν Mt.).

ἐγὼ ὁ θεὸς Ἀ. καὶ θεὸς Ἰς. καὶ θεὸς Ἰακ.] Exod. 3:6, LXX., ἐγώ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀ. κτλ. The article is not repeated, for the Person is One; the repetition of θεός on the other hand emphasises the distinct relation in which GOD stands to each individual saint. In quoting this passage the Lord argues thus: 'In this place GOD reveals Himself as standing in a real relation to men who were long dead. But the living GOD cannot be in relation with any who have ceased to exist; therefore the patriarchs were still living in His sight at the time of the Exodus; dead to the visible world, they were alive unto GOD.' Origen: ἄτοπον λέγειν ὅτι ὁ θεὸς ὁ εἰπὼν Ὁ ὢν, τοῦτό μοι ἐστὶν ὄνομα, τῶν οὐδαμῶς ὄντων θεός ἐστιν ... ζῶσιν ἄρα αἰσθανόμενοι τοῦ θεοῦ καὶ τῆς χάριτος αὐτοῦ ὁ Ἀβραάμ καὶ ὁ Ἰσαάκ καὶ ὁ Ἰακώβ. This argument establishes the immortality of the soul, but not, at first sight or directly, the resurrection of the body. But the resurrection of the body follows, when it is understood that the body is a true part of human nature; comp. Westcott, *Gospel of the Resurrection*, pp. 140 ff., 155 ff. GOD would not leave men with whom He maintained relations in an imperfect condition; the living soul must in due time recover its partner; the death of the body could only be a suspension of vital activities which in some other form would be resumed. For partial parallels in Rabbinical writings see J. Lightfoot on Mt. 22:32.

27. οὐκ ἔστιν θεός κτλ.] 'He is not a GOD of dead men, but of living.' Lc. adds πάντες γὰρ αὐτῷ ζῶσιν. Death is a change of relation to the world and to men; it does not change our relation to GOD. There are two striking parallels in 4 Maccabees, 7:19 οἱ πιστεύοντες ὅτι θεῷ οὐκ ἀποθνήσκουσιν· ὥσπερ γὰρ οἱ πατριάρχαι ἡμῶν Ἀβραάμ, Ἰσαάκ, Ἰακώβ, ἀλλὰ ζῶσιν τῷ θεῷ: 16:25 ἰδόντες ὅτι διὰ τὸν θεὸν ἀποθανόντες ζῶσιν τῷ θεῷ, ὥσπερ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ πάντες οἱ πατριάρχαι. Lightfoot on Mt. quotes Rabbinical sayings to the same purpose. With the anarthrous νεκρῶν, ζώντων cf. 1 Pet. 4:3 κρῖναι ζῶντας καὶ νεκρούς.

πολὺ πλανᾶσθε] Mc. only. Not only were they in error, but their error was a great and far-reaching one. The priestly aristocrats submitted to the reproof in silence (Mt. ἐφίμωσεν τοὺς Σαδδουκαίους); the enthusiasm of the people rose yet higher (Mt. ἐξεπλήσσαντο). Yet it was not a logical victory which the Lord desired, but the recovery of the erring (Mt. 18:12 f.). Πλανᾶν, πλανᾶσθαι, are used in a moral sense by the LXX. from Deut. 4:19 onwards, esp. in the sapiential books and the Prophets, and by the N.T. writers exclusively.

28–34. THE SCRIBE'S QUESTION (Mt. 22:34–40).

28. προσελθὼν εἰς τῶν γραμματέων] Acc. to Mt. (22:34) the discomfiture of the Sadducees led to a fresh gathering of their rivals, and the question was proposed by the scribe with a distinctly hostile purpose (ἐπηρώτησεν εἰς ... πειράζων: cf. Jerome on Mt.: "non quasi discipulus sed quasi tentator accedit"). In Lc., on the other hand, some of the Scribes openly approve of the Lord's answer to the Sadducees (20:39), and Mc. clearly regards the scribe who questioned the Lord as free from malicious intent (v. 34). The Greek commentators endeavour to reconcile the two traditions: cf. Victor: ἠρώτησε μὲν γὰρ πειράζων παρὰ τὴν

ἀρχήν, ἀπὸ δὲ τῆς ἀποκρίσεως ὠφελῆθεις ἐπηνέθη. But the attempt cannot be regarded as satisfactory. Doubtless the repulse of the Sadducees was received by the Pharisees with very mixed feelings; the majority, in whom hatred of Jesus was stronger than zeal for a dogma, were irritated by His fresh victory; a few, among whom was this scribe, were constrained to admire, even if they were willing to criticise, the Rabbi who, though not Himself a Pharisee, surpassed the Pharisees as a champion of the truth. Εἷς τῶν γρ., Mt. εἷς ἐξ αὐτῶν (sc. τῶν Φαρισαίων) νομικός (see note on 2:6); for another instance of a solitary scribe approaching our Lord without hostile intentions see Mt. 8:19, and cf. Jo. 3:1 f. The Pharisees as a body were not present during the interview with the Sadducees; this man had heard the discussion (ἀκ. αὐτ. συνζητούντων, Wycliffe, “sekyngte togidere”), and recognised (εἰδώς) the excellence of the Lord’s answer (καλῶς ἀπεκρίθη). When they were gone he stepped forward (προσελθών), and put another question. Ἀκούσας αὐτῶν κτλ. supplies the motive of προσελθών, and through εἰδώς of ἐπηρώτησεν also (cf. Meyer). For the construction ἀκούσας αὐτῶν συνζ. cf. Acts 10:46, 11:7 and WM., p. 434.

ποία ἐστὶν ἐντολὴ πρώτη πάντων;] Mt. ποία ἐντ. μεγάλη ἐν τῷ νόμῳ; The Vg. (*interrogavit eum quod esset primum omnium mandatum*) and the R.V. “what commandment is the first of all?” overlook the distinction between ποῖος and τίς which, though faint, still exists in the N.T. (see note on 11:28). The Lord is not asked to select one commandment out of the Ten, but to specify a class of commandments, or a particular commandment as representative of a class, to which the priority belongs; cf. Rom. 3:27 διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. Πρώτη πάντων, not πασῶν: as Alford points out, πρῶτος πάντων is treated as a single word—“first-of-all”; cf. WM., p. 222, Blass (*Gr.* p. 108), who explains the construction by “a stereotyped use of the neuter πάντων to intensify the superlative.” The construction is perhaps without an exact parallel in class, or contemporary Gk.; see Field, *Notes*, p. 36, who disputes Fritzsche’s reference to Ar. Av. 471, and seeks an example in Chrysostom.

29. πρώτη ἐστὶν Ἰακουε κτλ.] The Lord replies in the words of Deut. 6:4 ff., part of the first clause of the Shema, which was recited daily by every Jew and written on the miniature roll which the scribe carried in his phylactery (Schürer, 11. 2. pp. 84, 113). The words had thus already been singled out by tradition as of primary importance; the Shema was regarded as including the Decalogue (Taylor, *Sayings*, pp. 52, 132); and the passage from Deut. 6. stood in the forefront of this fundamental confession of faith and duty, as if claiming by its very position the title of ἐντολὴ πρώτη πάντων: cf. Wünsche, *neue Beiträge*, p. 399. On the various renderings proposed for יהוה יהוה יהוה יהוה יהוה see Driver, *Deuteronomy* p. 89, who decides in favour of “J. our GOD is one J.”

30. ἐξ ὅλης [τῆς] καρδίας κτλ.] The present B text of the LXX. gives ἐξ ὅλης τῆς διανοίας σου κ. ἐ. ὅ. τῆς ψυχῆς σου κ. ἐ. ὅ. τῆς δυνάμεώς σου, but διανοίας is a correction by the second hand, probably for καρδίας, which is the reading of codd. A and F. Καρδιά and διάνοια are often interchanged in the LXX. and its MSS. (cf. Hatch, *Essays*, p. 104), and

Field, F. Field, *Notes on the translation of the N.T. = Otium Norviceuse 3.*, edited by A. M. Knight (Cambridge, 1899).

almost the same may be said of δύναμις and ἰσχύς. The three Heb. words מַחַד, נַפֶּשׁ, לֵב together represent the sum of the powers which belong to the composite life of man; the first two are frequently combined, especially in Deut., where the writer desires to enforce “the devotion of the whole being to GOD,” the ‘heart’ being in the psychology of the ancient Hebrews the organ of intellect, and the ‘soul’ of the desires and affections” (Driver, *Deuteronomy*, pp. 73, 91); the third word (used in this sense only here and in 2 Kings 23:25) adds the thought of the forces which reside in these parts of human nature, and in the body through which they act. See the scholastic treatment of this subject by Thomas Aq., p. 2, q. 27, art. 5; q. 44, art. 4 f.

Mt. follows the Heb. in substituting ἐν (בְּ) for ἐξ, *ter*; on the other hand he agrees with Mc. in giving the doublet καρδίας, διανοίας, and altogether omits the important clause וּבְכָל תְּהִלָּתוֹ. Lc. (in another context, 10:27) combines Mt.’s presentation of the passage with Mc.’s (ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου). Regarded from one point of view, love dwells in the heart; from another, it proceeds from it, overflowing into the life of men.

On καρδία see 2:6, note, 3:5, 6:52, 7:19, 7:21; διάνοια, so far as it is distinguishable from καρδία (cf. Lc. 1:51 διανοία καρδίας), is “the process of rational thought” (Westcott on 1 Jo. 5:20), or the faculty of thought itself, the mind (cf. Plat. *legg.* 916 A ἡ κατὰ τὸ σῶμα ἡ κατὰ τὴν διάνοιαν, and see Cremer s.v.); see 1 Pet. 1:13, 2 Pet. 3:1.

Ἀγαπήσεις, *diliges*, prescribes the higher love which is due to GOD, and under GOD to man regarded as His creature (v. 31); cf. Trench, *syn.* 12. It is ἀγάπη, not φιλία, which is the sum of human duty. Neither the LXX. nor the N.T. uses φιλεῖν of the love due to GOD, in respect of His essential Being; yet cf. Prov. 8:17, 1 Cor. 16:22.

31. δευτέρα αὕτη κτλ.] Mt. adds ὁμοία. In the question no reference has been made to a second commandment, but the Lord adds it in order to complete the summary of human duty; cf. Victor: περὶ μιᾶς ἐρωτηθεὶς οὐκ ἀπεσιώπησε τὴν ἀχώριστον αὐτῆς. The citation is from Lev. 19:18 LXX., *verbatim*; the passage is quoted again in Jas. 2:8 (where see Mayor’s note), Rom. 13:9, Gal. 5:14. As Bp Lightfoot points out (Gal. *l.c.*), “in the original text the word ‘neighbour’ is apparently restricted to the Jewish people,” for τοῖς υἱοῖς τοῦ λαοῦ σου occurs in the first member of the parallelism; that Jesus used it in the widest sense is clear from Lc. 10:29 ff. So understood the saying was a recapitulation of the second part of the Decalogue: see Rom. *l.c.* τὸ γὰρ Οὐ μοιχεύσεις κτλ. (cf. note on Mc. 7:21) καὶ εἴ τις ἐτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται: Gal. *l.c.* ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται. On the prominence given to it by Jewish teachers see Wünsche on Mt. 22:39. Acc. to Mt. the Lord added: ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος (on ὅλος see Hort, *Jud. Chr.*, p. 21) ὁ νόμος κρέματα καὶ οἱ προφῆται. They were the first two commandments because they revealed the ultimate principles of morality which it was the business of the Law as a whole to enforce, and on which the ripest teaching of the Prophets depended. As to the relative importance of the commandments the Lord is content to say that these fundamental laws of human life are second to none—μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν.

32. [καὶ] εἶπεν αὐτῷ ὁ γραμ. κτλ.] This verse and the next two are peculiar to Mc. Καλῶς, ‘well said,’ cf. Jo. 4:17, 13:13, and see note on 7:6; for ἐπ’ ἀληθείας cf. 12:14. Ἐπ’ ἄλ..

confirms καλῶς; the saying was truly a fine one; Wycliffe, “in truthe thou hast wel seide,” R.V. “of a truth ... thou hast well said.” Tindale, followed by Cranmer and A.V., connects ἐπ’ ἄλ. with εἶπας (“well, master, thou hast sayd the truthe”), but with less probability. Ὅτι introduces the rehearsal of what the Lord had said, “that” (R.V.), not “for” (A.V.); ὅτι εἷς ἐστίν, “that He is one”; the Scribe refrains from unnecessarily repeating the Sacred Name. οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ: an O.T. phrase, cf. Exod. 8:10 (6), Deut. 4:35, Isa. 45:21.

33. καὶ τὸ ἀγαπᾶν ... καὶ τὸ ἀγαπᾶν] On ἀγαπᾶν see v. 30, note. The repetition is due to a desire to keep the two commandments separate. The scribe substitutes σύνεσις for διάνοια and omits ψυχή. For σύνεσις see Bp Lightfoot’s note on Col. 1:9, and the note on Mc. 7:18 *supra*; according to Aristotle it represents the critical side of the intellect (*Eth. Nic.* 6:7 ἡ δὲ ζ. κριτική) which had special interest for men of this class. From the scribe’s ready answer Bede gathers “inter scribas et Phariseos quaestionem esse versatam quod esset mandatum primum ... quibusdam videlicet hostias et sacrificia laudantibus, allis vero maiore auctoritate fidem et dilectionis opera praeferentibus.” It is to the credit of this scribe that he held the latter view. Περισσότερόν ἐστιν κτλ.: the words are based apparently on 1 Regn. 15:22. Θυσίαι (םִנְחָוֹת) are sacrifices in general, ὀλοκαυτώματα (תִּלְבָּוֹת), eucharistic offerings, “nobilissima species sacrificiorum” (Bengel): a more complete classification of the various kinds of sacrifice is cited in Heb. 10:5, from Ps. 39. (40.) 7 (see Westcott, *Hebrews*, p. 309). Περισσότερον, ‘far more,’ cf. 7:36, 12:40. For Rabbinical parallels to the Scribe’s saying see Wünsche *ad l.*

34. ἰδὼν αὐτὸν ὅτι κτλ.] Αὐτόν forestalls the subject of the dependent clause; cf. WM., p. 781. What the Lord observed in reference to this man was the intelligence displayed by his answer. It was shewn not only in accepting the Lord’s judgement as to the two primary commandments, but in detecting and admitting the principle on which the judgement rested, viz. the superiority of moral over ritual obligations. Νουνεχῶς, ἅπ. λεγ. in Biblical Gk., occurs in Aristotle and later writers, esp. Polybius, as equivalent to νουνεχόντως (Lob. *Phryn.* p. 599).

οὐ μακρὰν εἶ ἀπό κτλ.] For the Phrase οὐ μακρὰν εἶναι (ἀπέχειν, ὑπάργειν) cf. Lc. 7:6, Jo. 21:8, Acts 17:27. Under the old theocracy οἱ μακρὰν are either exiled Jews (Isa. 57:19), or the Gentiles (Eph. 2:13); distance from the new Kingdom is measured neither by miles, nor by ceremonial standards, but by spiritual conditions. The man was to some extent intellectually qualified for admission to the Kingdom; certainly he had grasped one of its fundamental principles. It would be interesting to work out a comparison between this scribe and the ἄρχων of 10:17 ff. In both cases something was wanting to convert admiration into discipleship. If wealth was the bar in the one case, pride of intellect may have been fatal in the other. The mental acumen which detects and approves spiritual truth may, in the tragedy of human life, keep its possessor from entering the Kingdom of GOD. Bengel: “si non procul es, intra; alias praestiterit procul fuisse.”

καὶ οὐδεὶς οὐκέτι ἐτόλμα κτλ.] After this the policy of questioning Jesus was abandoned; no one was bold enough (ἐτόλμα, cf. Jo. 21:12, Jude 9) to renew the attempt, and the Lord continued His teaching for the short remainder of His ministry in the Temple without interruption. Mt. places these words after the Lord’s question about David’s Son, and adds

οὐδείς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον. He had answered all their questions; a single instance was enough to shew that they could not answer His.

35–37^a. THE LORD'S QUESTION (Mt. 22:41–45, Lc. 20:41–44).

<1032,Graeca>uiJo;~ Daueivd<1033,Times New Roman>">**35.** καὶ ἀποκριθεὶς ὁ Ἰ. ἔλεγεν] On the use of ἀποκρίνεσθαι where no question precedes see 9:5, 9:6, note. The question which was now asked was in fact a final answer to all opponents. It was asked, according to Mt., in the presence of the Pharisees and was in fact addressed to them (συνηγμένων δὲ τῶν Φ. ἐπηρώτησεν αὐτούς): the Lord demands of them τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; and they answer "He is David's Son." Mc.'s account of the circumstances is different; the question is asked in the course of the Lord's public teaching, which is resumed after He has silenced all His adversaries (ἔλεγεν διδάσκων ἐν τῷ ἱερῷ); and it is addressed, not to the Scribes but to the people, who are invited to consider one of the *dicta* of the Scribes (τῶς λέγουσιν οἱ γρ. κτλ). Lc.'s εἶπεν δὲ πρὸς αὐτούς is perhaps ambiguous, but in the question he follows the same tradition as Mc. Πῶς λέγουσιν; 'how do they make good their statement in view of the fact about to be mentioned?' Cf. 1 Cor. 15:12, 15:15.

ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν] Cf. Jo. 7:42 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶς ... ἔρχεται ὁ χριστός; The inference was drawn from such passages as Ps. 89:3 ff, Is. 11:1, Jer. 23:5 (cf. Edersheim, *Life*, 2. pp. 724, 731). That the populace recognised it as a truth was made evident by their cries of ὡσαννὰ τῷ υἱῷ Δαυεὶδ, but their convictions were shared by the Scribes and indeed derived from them. Jesus does not on the one hand dispute the inference, or, on the other, press the identification; He contents Himself with pointing out a difficulty, in the solution of which lay the key to the whole problem of His person and mission. On ὁ χριστός see 8:29, and for υἱὸς Δ., cf. 10:47, note.

36. αὐτὸς Δαυεὶδ εἶπεν κτλ.] The difficulty is stated. It has to do with the interpretation of a Psalm which by common confession was Messianic (Edersheim, 2. p. 720 f.). Ps. 110. is assigned to David in the title (M.T., LXX.), and the attribution was probably undisputed in the first century, and assumed by our Lord and His Apostles (Acts 2:34) on the authority of the recognised guardians of the canon. It is possible, however, that He mentions David simply as being the reputed author of the Psalter (cf. Lc., Δ. ἐν βίβλῳ ψαλμῶν: Heb. 4:7 ἐν Δαυεὶδ λέγων, where see Westcott's note). It cannot fairly be claimed that our Lord is committed by His hypothetical use of a current tradition to the Davidic authorship of the Psalter or of the particular Psalm: see Sanday, *Inspiration*, pp. 414, 420; Gore, *Incarnation*, p. 196 f.; Kirkpatrick, *Psalms*, pp. 662 f. His whole argument rests on the hypothesis that the prevalent view was correct. Ἐν τῷ πνεύματι τῷ ἁγίῳ, Mt. ἐν πνεύματι: cf. Acts 2:30 προφήτης ὑπάρχων, Acts 4:25 (NABE, see WH., *Notes*, p. 92, *Blass ad l.*). On ἐν πνεύματι see 1:23, note, and on τὸ πν. τὸ ἅγιον, 1:10, note; the Psalm was θεόπνευστος (2 Tim. 3:16), the writer was ὑπὸ πνεύματος ἁγίου φερόμενος (2 Pet. 1:21). The phrase is not otiose; it gives authority to the words on which the question turns. Ps. 110. opens with a specific claim to inspiration in a high degree (מְאֹד הָיָה).

<1032,Graeca>oJ polu;~ o[.<1033,Times New Roman>">εἶπεν Κύριος τῷ κυρίῳ μου κτλ.] The words are cited from Ps. 109. (110.) 1, LXX., with two verbal changes, Κύριος (הַיְהוָה) for ὁ κύριος—a reading which serves to differentiate the word from τῷ κυρίῳ

(יְהוָה)—and ὑποκάτω for ὑποπόδιον. Lc. restores ὑποπόδιον, and the same reading appears in Acts 2:35, Heb. 1:13. That Mt. supports Mc.'s ὑποκάτω against both LXX. and Heb. points to the probability that the quotation came into the Synoptic tradition from a collection of *testimonia*: see note on 1:2. On the form κάθου=κάθησο see WM., p. 98: it is used freely in the LXX. and in Jas. 2:3, and occurs in the Gk. of the New Comedy (Kennedy, *Sources*, p. 162). For ἐκ δεξιῶν cf. 10:37, note. Ὑποκάτω τῶν ποδῶν σου looks back to the scene in Josh. 10:24: as cited by our Lord the words suggest (1) the ignominious defeat of His enemies which had just been witnessed; (2) the final collapse of all opposition to His work (1 Cor. 15:24 ff.). No other O.T. context is so frequently cited or alluded to by Apostolic and sub-apostolic writers. In the N.T. besides this context and its parallels see the direct quotations in Acts 2:34, Heb. 1:13, 5:6, 7:17, 7:21, and the references in Mc. 14:62 and parallels, '16:19, ' Acts 7:56, Rom. 8:34, 1 Cor. 15:24 ff., Eph. 1:20, Col. 3:1, Heb. 1:3, 8:1, 10:12 f., 1 Pet. 3:22, Apoc. 3:21. Of early patristic writings cf. esp. Barn. 12. 10 αὐτὸς προφητεύει Δαυεὶδ ... Εἶπεν Κύριος κτλ. Ἰδε πῶς Δαυεὶδ λέγει αὐτὸν κύριον καὶ υἱὸν οὐ λέγει; Clem. R. 1 Cor. 36; Justin, *ap.* 1:45, *dial.* 76, 83. On the question what our Lord, if he quoted the words in Hebrew or Aramaic, would have substituted for the Tetragrammaton, see Dalman, *Worte*, 1., p. 149 f.

37. αὐτὸς Δαυεὶδ λέγει κτλ.] See note on v. 36. Κύριον is here=יְהוָה, sovereign lord; cf. Symm., τῷ δεσπότῃ μου. The title does not involve Divine sovereignty, yet it was a natural inference that a descendant who was David's lord was also David's GOD: cf. *Did.* 10 ὡσαννὰ τῷ θεῷ Δαυὶδ, and Dr C. Taylor's remarks (*Teaching*, p. 160). The Lord, however, is content to point out the superficial difficulty: καὶ πόθεν(Mt. κ. πῶς) αὐτοῦ ἐστὶν υἱός; whence (=how, cf. Dem. *de cor.* (242) οὐκ ἔστι ταῦτα ... πόθεν;) can the Davidic sonship be maintained in the face of this inspired assertion of a lordship to which David himself submits? For λέγειν=καλεῖν cf. 10:18, Acts 10:28.

Justin (*dial.* 32, 56, 83) says that the Jews of his day sought to escape from the Christian use of Psalm 110. by applying it to Hezekiah. For the predominant Jewish interpretation of the Psalm, see Perowne, 2. p. 256 ff.; and for recent opinion on its date and purpose comp. Cheyne, *Origin of the Psalter*, p. 20 ff.

37^b–40. DENUNCIATION OF THE SCRIBES (Mt. 23:1 ff., Lc. 20:45–47).

37. καὶ ὁ πολὺς ὄχλος κτλ.] Ὁ π. ὄχλος, the great mass of the people, as distinguished from a relatively small minority led by the priestly and professional classes (Mt. οἱ ὄχλοι, Lc. πᾶς ὁ λαός); cf. Jo. 12:9, 12:12 ὁ ὄχλος πολὺς, where however ὄχλος πολὺς is treated as a single word (cf. Westcott *ad l.*). For examples of this use of ὁ πολὺς ὄχλ. see Field, *Notes*, p. 37, who cites Plutarch, Pausanias, Dio Chrys., Lucian, and Died. Sic. At the end of the "day of questions" the Lord's popularity with the non-professional majority of His audience was unabated. Two successive days of teaching had exhausted neither His resources nor their delight. The discomfiture of the Scribes added flavour to the teaching; Euth.: ὡς ἡδέως διαλεγόμενου καὶ εὐχερῶς αὐτοὺς ἀνατρέποντος For ἡδέως ἤκουεν compare 6:20—a suggestive parallel

38. ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν] The Lord's teaching proceeded without further interruption; the few sentences which follow are specimens of its character and manner. Mt. and Lc. help us to realise the scene; the Twelve form, as in Galilee, an inner circle round the

Lord, and to them His teaching is primarily addressed, though it is not without interest or profit for the wider audience by which they are surrounded (Mt. ἐλάλησεν τοῖς ὄχλοις κ. τοῖς μαθηταῖς αὐτοῦ, Lc. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθ. αὐτοῦ Mt. has preserved a far larger part of this teaching than Mc., who gives only a fragment; the two traditions are moreover independent; Mc. and Lc. have only three clauses in common with Mt. (καὶ ἀσπασμοὺς ... δαίπνοις, cf. Mt. 23:6, 23:7).

βλέπετε ἀπὸ τ. γραμματέων] For the construction cf. 8:15. In Mt. the discourse opens with a recognition of the official character of the Scribes, and of the duty of the people towards them as authorised teachers. It is their conduct only which is denounced (Mt. 23:2, 23:3). Τῶν θελόντων ... περιπατεῖν καὶ ἀσπασμούς is an instance (WM., p. 722) of the *oratio variata*, due to the use in the same sentence of the two constructions, θέλω with inf. and θέλω τι. Lc. avoids it by changing the verb (θελόντων περιπατεῖν ... φιλοῦντων ἄσπ.). For θέλειν τι see Mt. 9:13 (Hos. 6:6). Στολή, *stola*, is 'equipment,' 'apparel,' and hence esp. 'long, flowing raiment,' a *vestis talaris*. The word is much used in the LXX., chiefly as the equivalent of תְּבִשְׁתִּי or שִׁבְשִׁיב, for priestly or royal robes (e.g. Exod. 31:10 τὰς στολὰς τὰς λειτουργικάς, Esth. 8:15 τὴν βασιλικὴν στολήν, 1 Macc. 6:15 ἔδωκεν αὐτῷ τὸ διάδημα καὶ τὴν στολήν), and in the N.T. for dress worn on festive or solemn occasions (e.g. Lc. 15:22, Apoc. 7:9). On the singular change of meaning which has led to the use of the word to describe a mere ἐπιτραχήλιον see DCA, 2:1935. Syr.^{sin.} and two MSS. of Syr.^{hier.} presuppose στοαῖς, which was also the reading before Syr.^{cu.} in Lc. 20:46. The variant is tempting at first sight, but besides its lack of extant Greek support, it fails to yield a quite satisfactory sense. The colonnades of the Precinct were not the resort of a privileged class of teachers only; Christ Himself and the Apostles used them freely (Jo. 10:23, Acts 3:11, 5:12). Mt. adds other tokens of the love of display: πλατύνουσι γὰρ τὰ φυλακτήρια ... μεγαλύνουσι τὰ κράσπεδα. Not the use of dignified costume is condemned by Christ, but the use of it for the sake of ostentation (θελόντων ... περιπατεῖν); see note on v. 39.

καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς] Sc. θελόντων, (cf. previous note). For instances of such salutations cf. 9:15, 15:18. Mt. adds exegetically καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί other titles which the Scribes affected were *Abba* (Mt. πατέρα μὴ καλέσητε), and *Moreh* (ib. μηδὲ κληθῆτε καθηγηταί); cf. J. Lightfoot on Mt. *ad l.*, Schürer, 11 1. p. 316 f., Wünsehe, p. 400, and on the other hand Dalman, *Worte*, 1. p. 279. The Lord did not refuse such titles, which were pre-eminently due to Him (Jo. 13:13), but He did not demand or desire them (Jo. 5:41). Ἀγοραί in Jewish towns have been mentioned in 6:56, 7:4; vg. Mt. 11:16, 20:3.

39. καὶ πρωτοκαθεδρίας ... κ. πρωτοκλισίας] Sc. θελόντων. The Scribes not only received but claimed the place of honour at all gatherings, social as well as religious. The πρωτοκαθεδρία seems to be the bench in the synagogues in front of the ark and facing the congregation, which was reserved for officials and persons of distinction (Edersheim, *Life*, 1. p. 436); the πρωτοκλισία is the place of the most honoured guest on the couch of the *triclinium*; cf. Lc. 14:8, and Jos. *ant.* 15. 2. 4 παρὰ τὰς ἐστιάσεις προκατακλίνων. Acc. to the Talmud the chief guest lay in the middle, if there were three on a couch; if there were two, he lay on the right side of the couch (Edersheim, 2. p. 207). Both πρωτοκαθεδρία and πρωτοκλισία appear to be ἅπ. λεγόμενα: Fritzsche prints τὰ πρωτοκλίσια in 2 Macc. 4:21,

but though the passage is obscure, πρωτοκλήσια is probably right in that context. The Vg. here resorts to a paraphrase; *in primis cathedris sedere ... et primes discubitus*: similarly all the English versions.

ἐν τοῖς δείπνοις] Guests were entertained either at breakfast (Mt. 22:4, Lc. 11:38, 14:12) or at supper, but chiefly at the evening meal (6:21, Lc. 14:16, Jo. 12:2, &c.).

40. οἱ κατέσθοντες κτλ.] For κατέσθ. cf. 4:4, and for the form in -θειν, 1:6 (note). Like birds or locusts settling on the ripe crops, these men who claimed the reverence of Israel devoured the property of their brethren, even of those most deserving of consideration. Οἰκία is apparently used here like οἶκος, in the sense of τὰ ὑπάρχοντα: cf. Gen. 45:18, Heb. (BDB., p. 110) and LXX., and see the example cited by Wetstein from Aelian, *V. H.* 4:2, οἰκίαν αὐξῆσαι καὶ πλοῦτον: the phrase ἐσθίειν or κατεσθ. οἶκον is frequent in the Odyssey, and the Latin poets have the corresponding *comedere (devorare) patrimonium, bona, &c.* As the women who were attracted by our Lord's teaching ministered to Him of their substance (14:3, Lc. 8:2, 8:3), so doubtless the Pharisaic Rabbis had their female followers, whose generosity they grossly abused. Widows were specially the object of their attack; Thpht.: ὑπεισῆρχοντο γὰρ εἰς τὰς ἀπροστατεύτους γυναῖκας ὡς δῆθεν προστάται αὐτῶν ἐσόμενοι: for instances see Schöttgen on Mt. 23:14, who shews that such a course was familiarly known as **מכת פרושין**, *plaga Phariseorum*. The practice was expressly forbidden in the Law; Exod. 22:22 (21) πᾶσαν χήραν καὶ ὀρφανὸν οὐ κακώσετε. Οἱ κατέσθοντες is an *asyndeton* due to the note-like form in which Mc. presents the fragments of the longer discourses which he has preserved (cf. e.g. 6:7 ff. notes). Lc., who gives the paragraph otherwise word for word, sets the construction right (οἱ κατεσθίουσιν ... καὶ προσεύχονται); cf. cod. D here.

καὶ προφάσει μακρὰ προς.] Vg. *sub obtentu proluxae orationis*; Wycliffe, "undir colour of long preier," and similarly Tindale, Geneva and Rheims: A.V., R.V., "for a pretence make long prayers." Προφάσει is the opposite of ἀληθεία (cf. Phil. 1:18). Men who devoured the property of widows could pray only in pretence. The word carries with it, however, the further sense of 'pretext' (Lightfoot on Phil. *l.c.*, 1 Thess. 2:5); under colour of a reputation for piety due to the length of their prayers (προσχήματι εὐλαβείας, Thpht.) they insinuated themselves into the good opinion of their victims. On the whole subject see Mt. 6:5 ff., and cf. J. Lightfoot on Mt. 23:15, who quotes the Rabbinical saying "Long prayers make a long life." The Lord on certain occasions prayed long (Lc. 6:12), but not προφάσει, or with mere πολυλογία (Mt *l.c.*).

οὗτοι λήμψονται κτλ.] Religious teachers who use prayer as a means of securing opportunities for committing a crime, shall receive a sentence in excess of that which falls to the lot of the dishonest man who makes no pretension to piety; to the sentence on the robber will be added in their case the sentence on the hypocrite. Κρίμα is the definitive issue of a

BDB Brown Driver and Briggs, *Hebrew and English Lexicon of the O.T.* (Oxford, 1892—).

Thpht Theophylact.

Vg The Latin Vulgate.

judicial process (κρίσις); for περισσότερον κρίμα cf. Jas. 3:1 μείζον κρ. λημφόμεθα, and Lc. 12:47 f.

41–44. THE WIDOW’S TWO MITES (Lc. 21:1–4).

41. καθίσας κατέναντι τ. γ.] The teaching in the Court of the Gentiles had ceased, and the Lord with the Twelve passed within the low marble wall which fenced off the inner precinct from the intrusion of non-Israelites; and entering the Court of the Women (Edersheim, *Temple*, p. 24 ff., Geikie, *Life*, p. 408) sat down opposite to (κατέναντι, facing, cf. 11:2, 13:3; for ἀπέναντι see Mt. 27:24, 27:61) the Treasury: cf. Jos. *ant.* 19. 6. 1 τῶν ἱερῶν ἐντὸς ἀνεκρέμασεν περιβόλων ὑπὲρ τὸ γαζοφυλάκιον. A Temple Treasury (τὸ γαζοφυλάκιον, or τὰ γαζοφυλάκια) is mentioned in 2 Esdr. 20:37, 20:38, 23:4 f., and 2 Macc. 3:6 ff., 4:42, 5:18, 4 Macc. 4:3. In the Herodian temple there were thirteen chests placed at intervals round the walls of the Court of the Women, and known from their trumpet-like form as **תופות**, each marked with the purpose to which the offerings it received were to be devoted (Edersheim, p. 26); to these, or rather to the colonnade under which they were placed, the name of ‘The Treasury’ seems to have been given; see Hastings, *D.B.* 4:809. Comp. Jo. 8:20 ἐν τῷ γαζοφυλακίῳ ... ἐν τῷ ἱερῷ. Γάζα and γαζοφυλάκιον belong to the later Gk.

ἐθεώρει πῶς ὁ ὄχλος βάλλει κτλ.] The Lord’s attention is attracted by the rattling of the coin down the throats of the Shopharoth. He looks up (Lc. ἀναβλέψας, cf. Lc. 19:5, ‘Jo.’ 8:7 ἀνέκυψεν,) from the floor of the Court on which His eyes had been resting, and fixes them on the spectacle (ἐθεώρει, cf. 5:38, Lc. 23:35, Jo. 12:45): before Him is a study of human nature which is unique in its own way. ‘Ο ὄχλος is as usual ‘the masses,’ and χαλκόν may therefore retain its proper meaning; though χαλκός like *aes* is used for money of all kinds (cf. 6:8), yet the mention of the rich men’s larger gifts, which immediately follows, points here to copper coins such as the as (ἀσσάριον, Mt. 10:29), and the *quadrans* (κοδράντης, Mt. 5:26): see note on 5:42. The movement of the tenses in this context is interesting: βάλλει ... ἔβαλλον ... ἔβαλεν (vv. 42, 43) ... ἔβαλον, ἔβαλεν (v. 44). See Burton, §§ 14, 21, 56.

καὶ πολλοὶ πλούσιοι κτλ.] From time to time, as He watched, rich men (and not a few of them) east in large sums; the Passover was at hand and wealthy worshippers were numerous and liberal. Lc. speaks only of the rich and the widow; Mc. distinguishes three classes.

The wealth of the temple-treasury in the time of Pompey is illustrated by Josephus (*ant.* 14. 4. 4; 7.1).

42. καὶ ἐλθοῦσα μία χήρα πτωχή] Lc. εἶδεν δέ τινα χήραν πενιχράν. With Mc.’s συκῆν μίαν cf. Mt. 21:19. The widow stands out on the canvas, solitary and alone, in strong contrast to the πολλοὶ πλούσιοι, and is detected by the Lord’s eye in the midst of the surrounding ὄχλος. It may have been the intention of the two Synoptists to compare her simple piety with the folly of the rich widows who wasted their substance on the Scribes (Victor), or she may once have been one of the latter class, and reduced to destitution by Pharisaic rapacity; at least it is worthy of notice that Mt., who does not mention this feature in the character of the Scribes, omits also the incident of the mites, whilst Mc. and Lc. have both, and in the same

Burton E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

order of juxtaposition. The widow was πτωχή (Mc.), πενιχρά (Lc.); the latter word is a poetical form of πένης, which occasionally takes its place in late prose, e.g. Exod. 22:25 (לַעֲבֹדָה), Prov. 28:15, 29:7 (לַעֲבֹדָה). Hatch (*Essays*, p. 73 ff.) argues that πτωχός and πένης, which are contrasted in class. Gk. (e.g. Ar. *Plut.* 552 πτωχοῦ μὲν γὰρ βίος ... ζῆν ἔστιν μηδὲν ἔχοντα τοῦ δὲ πένητος ζῆν φειδόμενον), are used in Biblical Gk. for “one and the same class ... the peasantry or *fellahin*.” But in the N.T. at least the πτωχός is distinctly the indigent and destitute man, the pauper rather than the peasant (10:21, 14:5, 14:7, Lc. 16:20), and the extreme opposite of the πλούσιος (2 Cor. 6:10, Jas. 2:2 ff., Apoc. 13:16; cf. Trench, *syn.* 36., T. K. Abbott, *Essays*, p. 78). That such was the condition of this widow is clear from the sequel.

ἔβαλεν λεπτὰ δύο κτλ.] Vg. *misit duo minuta qued est quadrans* (Wycliffe, “tweye minutis”; Tindale, “two mytes”). The λεπτόν (cf. Xen. *Cyrop.* 1:4. 11 τὸ λεπτότατον τοῦ χαλκοῦ νομίσματος) was half a *quadrans* (i.e. the eighth part of an as or the 1/128th part of a *denarius*), as Mc. explains for the benefit of his Roman readers. It was a Greek coin, the seventh of a χαλκοῦς (Suidas), and no smaller copper coin was in circulation; cf. Lc. 12:59 τὸ ἔσχατον λεπτόν, where D and the O.L. versions substitute the more familiar *quadrans*. Mc.’s ὁ ἔστιν κοδράντης is an explanation for Western readers; κοδράντης occurs also in Mt. 5:26, but Mt. was “familiar as a tax-gatherer with the Roman system of accounting by the lowest denomination in the Roman scale” (A. R. S. Kennedy, in Hastings, *D.B.* 3. p. 428). On the *quadrans* see Madden, *Jewish Coinage*, p. 244 f.; Hastings, *l.c.*; and *Exp. T.* 10. pp. 185, 232, 286, 336. The point of the present story lies in the circumstance that the widow’s last *quadrans* was in two coins, and that she parted with both. A Rabbinic rule seems to have prohibited the offering of a single λεπτόν: “he penat homo perutam (פְּרֻטָּה, the Jewish equivalent) in cistam eleemosynes” (Wetstein). On ὁ ἔστιν see Blass, *Gr.* p. 77.

43. καὶ προσκαλεσάμενος κτλ.] The Twelve, who were perhaps conversing at a little distance, are beckoned to come near (cf. 3:13, note); here was a lesson which they had overlooked and which He would teach them. How difficult a lesson it was for them to learn, and how important to their life, appears from the use of the solemn formula ἀμὴν (Lc. ἀληθῶς) λέγω ὑμῖν, on which see 3:28, note. The lesson is taught, as usual, by an example—in the concrete, not in the abstract. Ἡ χήρα αὕτη ἡ πτωχή: the position of the adj. calls attention to her condition (WM., p. 168); pauper as she was, she had given more than the rich, more than all. Lc. here exchanges πενιχρά for πτωχή: see note on v. 42. Euth. εἰ καὶ πτωχὴ τοῖς χρήμασιν ἦν, ἀλλὰ πλουσία τῇ γνώμῃ καθίσταται (cf. Jas. 2:5).

44. πάντες γὰρ ἐκ τοῦ περισσεύοντος κτλ.] Justification of the paradox πλεῖον πάντων ἔβαλεν. Τὸ περισσεῦον, the active equivalent of τὸ περίσσευμα (comp. Mt. 14:20 with Mc.

Exp. T. The Expository Times.

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Euth Euthymius Zigabenus.

8:8)—‘that which aboundeth,’ abundance, rather than ‘that which is left over.’ Superfluity is balanced by ὑστέρησις (Aq. in Job 30:3, Phil. 4:11), used here instead of the commoner word ὑστέρημα, which is the opposite of περίσσευμα (2 Cor. 8:14). The rich cast in (on the aor. see Blass, *Gr.* p. 193) πολλά, the widow πάντα. Relatively to their respective means the gift of the latter was incomparably the greatest. The principle is stated by St Paul, 2 Cor. 8:12: εἰ γὰρ ἡ προθυμία πρόκειται, καθ’ ὃ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθ’ ὃ οὐκ ἔχει. Cf. Arist. *eth. Nic.* 4:2 κατὰ τὴν οὐσίαν ἡ ἐλευθεριότης λέγεται· οὐ γὰρ ἐν τῷ πλήθει τῶν διδομένων τὸ ἐλευθέριον, ἀλλ’ ἐν τῇ τοῦ διδόντος ἔξει· αὕτη δὲ κατὰ τὴν οὐσίαν δίδωσιν· οὐδὲν δὲ κωλύει ἐλευθεριώτερον εἶναι τὸν τὰ ἐλάττω διδόντα, ἐὰν ἀπὸ ἐλαττόνων διδῶ. See other exx. in Wetstein of the recognition of this principle by Greek and Roman pagan writers. Ὅλον τὸν βίον αὐτῆς, all that she had to live upon until more should be earned. For Βίος, *victus*, see Lc. 15:12, 15:30, 1 Jo. 3:17. The Lord not only noticed the widow’s action, which needed nothing more than close observation, but knew the precise circumstances under which she gave the two λεπτά.

CHAPTER 13

13:1–2. DESTRUCTION OF THE TEMPLE FORETOLD (Mt. 24:1–2, Lc. 21:5–6).

1. ἐκπορευομένου αὐτοῦ ἐκ τ. ἱεροῦ] As He left the Precinct. Mt. somewhat otherwise, ἐξελθὼν ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, i.e. He had left, and was on His way (to Bethany). According to Mt. His last remark before leaving had been Ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. The disciples inwardly deprecated such a sentence upon so majestic a pile; they began talking (Lc. τινῶν λεγόντων) of its magnificence, and one of them, the spokesman of the rest (Mt. οἱ μαθηταί, Mc. εἷς τῶν μαθητῶν), bade Him turn and look at the glory of the buildings (Mt. προσῆλθον ἐπιδείξαι, Mc. ἴδε); “ut flecterent eum ad misericordiam loci illius, ne faceret quod facere fuerat comminatus” (Origen). The conjecture may be hazarded that the speaker was Peter, as on some other notable occasions (8:29, 8:32, 10:28, 11:21, 13:3, 14:29). But his name is not mentioned, since in this instance nothing turned upon his personality.

ἴδε ποταποὶ λίθοι κτλ.] On ἴδε as distinguished from ἰδοῦ see 2:24, 3:34, notes. Ποταπός is late Gk. for ποδαπός (Lob. *Phryn.*, p. 56, Rutherford, *N. Phryn.*, p. 128 f.): the word does not occur in the LXX., but it is found in this form in Mt.¹, Mc.¹, Lc.², Jo.^{εpp.1}, 2 Pet.¹, in a sense approaching to ποῖος (Vg. *qualis*), but with a distinct note of surprise which is wanting in the latter word. As to the stones of Herod’s temple see Jos. *ant.* 15. 11. 3 ὥκοδομήθη ὁ ναὸς ἐκ λίθων μὲν λευκῶν τε καὶ καρτερῶν, τὸ μέγεθος ἐκάστων περὶ μέντε καὶ εἴκοσι πηχῶν ἐπὶ μῆκος, ὀκτώ δὲ ὕψος, εὗρος δὲ περὶ δώδεκα and for the buildings, *B. J.* 5. 5. 1 ff., Edersheim, *Temple*, p. 20 ff. Οἰκοδομαί (Mt., Mc.) is perhaps preferred to δικοδομή, as representing the mass of separate edifices—enclosures, colonnades, halls, sanctuaries,—by which the platform of the ἱερόν was occupied. The word οἰκοδομή is post-classical (Lob. *Phryn.*, p. 481 f.), answering sometimes to οἰκοδόμησις (e.g. Rom. 14:19, and so generally in St Paul’s metaphorical use of the term), sometimes to οἰκοδόμημα (2 Cor. 5:1, Eph. 2:21, where see Abbott’s note). Lc. refers also to the costly offerings which the buildings contained (ἀναθήμασιν κεκόσμηται).

2. βλέπεις ταῦτας τὰς μ. οἰκοδ.;] ‘Art thou looking at these great edifices?’ i.e. do they fill and satisfy the eye, shutting out other objects of vision? Cf. Lc. ταῦτα ἃ θεωρεῖτε. Mt. misses

the point by a change of phrase (οὐ βλέπετε ...;). The disciples are warned that the pride which as Jews they naturally felt in this grand spectacle was doomed to complete humiliation.

οὐ μὴ ἀφεθῇ κτλ.] Mt. introduces this saying with the solemn ἀμὴν λέγω ὑμῖν, but Mc.'s repeated οὐ μὴ (Burton, § 487) is scarcely less emphatic. For the fulfilment see Jos. *B. J.* 7. 1. 1 κελεύει Καῖσαρ ἤδη τὴν πόλιν ἅπασαν καὶ τὸν νεῶν κατασκάπτειν. It is the more remarkable because Titus made every effort to check the conflagration (Jos. *B. J.* 6. 4. 6 ff); it was only when this was found to be impossible that he permitted the work of destruction to be completed (*ib.* 5.2). Thpht. mentions that some in his day asserted that the old walls had not been completely demolished (καὶ μὴν φασὶ τινες ὡς πολλὰ λείψανα τῆς Ἱερουσαλὴμ τῆς παλαιᾶς πόλεως), and the great bevelled stones still to be seen *in situ* at the S.E. corner of the Haram wall, and near Robinson's Arch, attest the fact; for particulars reference may be made to Hastings, *D.B.* 2. p. 596 ff. But while a part of the substructions remains, the buildings on the platform of the ἱερόν, to which the Lord referred, are wholly gone; not a stone there is left in its place. Ἐπὶ λίθον: so also Mt., Lc. The idea of motion which the acc. suggests (WM., p. 507 f.) is faintly present in οὐ μὴ ἀφεθῇ. See on the other hand Blass, *Gr.* p. 132. Ὅς οὐ μὴ καταλυθῇ, Mt. ὅς οὐ καταλυθήσεται. The story subsequently circulated by the ἀρχιερεῖς 14:58, 15:29, Acts 6:14), that Jesus had undertaken Himself to destroy the Temple, may have arisen partly from the saying of Jo. 2:19, but perhaps also from a misconception of the present saying, which may have been reported to them by Judas. On the remarkable addition in D and the O.L. authorities, see WH., *Notes*, p. 26; it is apparently suggested by 14:58 (cf. Jo. 2:19).

3–13. THE QUESTION OF THE FOUR, AND THE FIRST PART OF THE PROPHETIC ANSWER (Mt. 24:3–14, Lc. 21:8–19).

3. καὶ καθημένου αὐτοῦ κτλ.] The very posture in which the Lord delivered His great prophecy was remembered and found a place in the earliest tradition (Mt., Mc.). He had crossed the Kedron, ascended the steep road over the Mt of Olives which led to Bethany, and was already resting and seated, when He was approached, not now by a solitary disciple (v. 1), but by four—the first two pairs among the Twelve, as Mc. alone appears to know (Mt. οἱ μαθηταί)—the other eight, who had possibly deputed the Four to act for them, remaining at a distance (κατ' ἰδίαν). On the order of the Four see 3:17, note, and cf. 9:2; as on other occasions Peter is foremost—probably the spokesman (ἐπὶ πρῶτα αὐτὸν...Πέτρος). Καθημένου reminds us of the Sermon on the Mount (Mt. 5:1); both the opening Instruction and the concluding Prophecy were delivered *ex cathedra*; a hill-side in each case supplied the Teacher's chair. The first discourse had set forth the principles of the new Kingdom; the last deals with its ultimate issues. Only Mc. adds that the prophecy was delivered in full view of the Precinct (κατέναντι τοῦ ἱεροῦ, cf. 12:41). On καθ. εἰς. see WM., p. 516).

4. εἰπὸν ἡμῖν κτλ.] The question is twofold, (a) as to the time when (πότε) the Temple is to perish, (b) as to the signal (τὸ σημεῖον) for its approach. Mt. expands (ὅταν μέλλῃ ταῦτα συντ. πάντα (ὅ. μ. τ. γίνεσθαι, Lc.) into τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος, a phrase of much interest, since it reveals the principle on which the Apostolic Church after the fall of Jerusalem interpreted the following prophecy. Later opinion was much divided, cf.

Victor: οἱ μὲν γὰρ περὶ τῆς συντελείας τοῦ αἰῶνος εἰρῆσθαι ταῦτα ὑπολαμβάνουσιν, οἱ δὲ περὶ τῆς ἐρημώσεως τῆς Ἱερουσαλήμ· καὶ τῆς μὲν προτέρας δόξης Ἀπολινάριος καὶ Θεόδωρος ὁ Μοψουεστίας, τῆς δὲ δευτέρας Τίτος καὶ ὁ ἐν ἀγίοις Ἰωάννης ὁ τῆς βασιλίδος ἐπίσκοπος. The term συντέλεια (cf. Dalman, *Wrote*, 1. p. 126 f.) is apparently suggested by συντελεῖσθαι (Mc.), but both συντέλεια and παρουσία are words peculiar to Mt. among the Synoptists (παρ., Mt. 24:3, 24:27, 24:37, 24:39; συντ., Mt. 13:39, 13:40, 13:49, 24:3, 28:20). Συντέλεια and συντελεῖν, -λεῖσθαι, used in classical Greek chiefly in reference to contributions to the public service (so even in the late Fayûm papyrus, Grenfell-Hunt-Hogarth, p. 120), and in later Greek also of finishing off a piece of work, are of frequent occurrence in all parts of the LXX., where they generally answer to כָּלַל and its derivatives; for συντελεῖν, συντελεῖσθαι in the N.T. cf. Lc. 4:2, 4:13, Jo. 2:3, Acts 21:27. Τὸ σημεῖον is common to the three accounts; a single sign seems to have been expected, probably one of portentous character.

5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν] The great Prophecy begins (Bengel: “ἤρξατο: antes non erst multum locutus his do rebus”). The Lord deals first with the second part of the question (τί τὸ σημεῖον). But the answer (ἀποκριθεὶς εἶπεν, Mt.) is not such as they expect; no one sign is mentioned, and the tone of the prediction is wholly practical.

Many recent critics hold that portions of the discourse which follows (vv. 7–8, 14–20, 24–27, possibly also 30–31) belong to a Jewish-Christian apocalypse whose *disiecta membra* were incorporated by the Synoptists or their source. This opinion is based on the belief that the excision of the verses in question restores unity to the context and removes ideas alien from the teaching of Christ. But in the entire absence of documentary evidence it scarcely calls for serious consideration here. The arguments urged in support of it may be seen in Charles, *Eschatology*, p. 325 ff.; Moffatt, *Historical N. T.*, p. 637 ff.; Schmiedel, art. *Gospels* in *Encycl. Bibl.* 2. (col. 1857).

βλέπετε μὴ τις ὑμᾶς πλανήσῃ] Mt., Mc.; βλ. μὴ πλανηθῆτε, Lc. Cf. βλέπειν ἀπό, 8:15, 12:38; βλ. μὴ occurs again in 1 Cor. 8:9, Gal. 5:15, Col. 2:8, Heb. 3:12 (with fut.), 12:25. For πλανᾶν, πλανᾶσθαι, in reference to religious error, see 12:24, 12:27, Jo. 7:12, 7:47, 1 Jo. 2:26, 2 Tim. 3:13, Apoc. 2:20, 12:9; cf. the use of πλάνη, Eph. 4:14, 4:2 Thess. 2:11, 1 Jo. 4:6, and of πλάνος in 2 Jo. 7. This warning against impostors is not inconsistent with the promise of the Spirit of truth (Jo. 16:13), for the Divine Spirit is not irresistible, and the spirit of error (1 Jo. 4:6) may be the stronger in individual cases.

6. πολλοὶ ἐλεύσονται κτλ.] See v. 21 ff., notes. One such impostor is described in Acts 8:9 Σίμων...λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. Josephus speaks of another, *ant.* 20. 5. 1: γόης τις ἀνὴρ Θεωδᾶς ὄνομα πείθει τὸν πλεῖστον ὄχλον...προφήτης γὰρ ἔλεγεν εἶναι. Cf. *B.J.* 2. 13. 4 πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχήματι θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι δαιμονῶν τὸ πλῆθος ἐπειθον καὶ προῆγον εἰς τὴν ἐρημίαν ὡς ἐκεῖ τοῦ θεοῦ δείξοντος αὐτοῖς σημεῖα ἐλευθερίας. Such impostors came ἐπὶ τῷ ὀνόματι [τοῦ χριστοῦ], holding out a false Messianic hope, claiming powers which belonged to the true Christ, even if they did not assume the title. The vague boast ἐγὼ εἰμι (Soph. 2:15) becomes in Mt. ἐγὼ εἰμι ὁ χριστός, but of an actual usurpation of the name we

hear nothing before Barcochba. For the phrase ἐπὶ τῷ ὄν. μου see 9:39 note; for ἐγώ εἰμι in a Messianic sense, comp. note on 6:50.

7. ὅταν δὲ ἀκούσητε κτλ.] A second warning. The Apostles are not to permit the political troubles which would surely precede the end to distract them from their proper work. Πολέμους καὶ ἀκοὰς πολέμων, wars in actual progress, or commonly expected and on all men's tongues; unless ἀκοὰς πολέμων is simply a doublet, added to explain the difficult ἀκούειν πολέμους. For ἀκοή see 1:28 note; and for the pl. in this sense cf. Dan. 11:44 Th. ἀκοαῖ...ταράξουσιν αὐτόν: ἀκούειν ἀκοήν or ἀκόας is a LXX. phrase, occurring e.g. 1 Regn. 2:24. Lc., who omits κ. ἀκοὰς πολ., adds καὶ ἀκταστασίας, interpreting the words in the light of events. The reference is primarily, no doubt, to the disturbed state of Palestine during the interval between the Ascension and the fall of the City; we may think e.g. of the expedition of Cuspius Fadus against Theudas and of Felix against the Egyptian Jew; the riots at Jerusalem under Agrippa 2.; the early movements of the last struggle which began in A.D. 66. To the early Jewish Church, which is immediately in view, the suspense which these and other outbreaks occasioned must have been unsettling and disquieting. St Paul uses the same word in deprecating the restlessness which was occasioned in a Gentile Church by the expectation of a speedy παρουσία (2 Thess. 2:2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς...μηδὲ θροεῖσθαι), and the warning is doubtless necessary at all seasons of feverish unrest. Θροεῖν, in class. Gk. 'to raise an outcry,' is used in Biblical Gk. in the pass. only, of the alarm occasioned by a sudden cry, or of mental uneasiness in general; cf. Cant. 5:4 ἡ κοιλία μου ἐθροίσθη ἐπ' αὐτόν, 2 Thess. 2:2 εἰς τὸ μὴ ταχέως...θροεῖσθαι...ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου: and see Kennedy, *Sources*, p. 126. Θορυβεῖσθε is substituted here by the 'Western' text, and Lc. has πτοηθῆτε.

δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος] Mt. δεῖ γὰρ γενέσθαι ἀλλ' οὐπω ἐστὶν τὸ τ., Lc. δεῖ γὰρ ταῦτα γ. πρῶτον ἀλλ' οὐκ εὐθέως τὸ τ. The epigrammatic brevity of Mc. (Tisch. on v. 6, "abiectionis coniunctionibus scribere adamat") is specially striking in this context; cf. v. 6 πολλοὶ ἐλεύσονται (Mt., Lc. π. γὰρ ἐλ.); v. 8 ἔσονται σεισμοί...ἔς, λιμοὶ ἐρχή κτλ. (Mt. καὶ ἔς, λ. κ. ς., πάντα δὲ ταῦτα ἀρχή, Lc. σεισμοὶ τε...καὶ...λιμοὶ ἔσονται). For δεῖ, 'such is the Divine purpose,' cf. 8:31, 9:11, 13:10, 14:31; the phrase δεῖ γενέσθαι is from the O. T. (Dan. 2:28). Τὸ τέλος looks back to συντελεῖσθαι, and may therefore be presumed to refer primarily to Jerusalem. But a more distant end may also be in view; cf. 1 Cor. 15:24 ἐν τῇ παρουσίᾳ αὐτοῦ εἴτα τὸ τέλος, 1 Pet. 4:7 πάντων δὲ τὸ τέλος ἤγγικεν.

8. ἐγερθήσεται γὰρ ἔθνος κτλ.] Nations will rush into warfare from causes partly racial, partly political. Cf. Isa. 19:2 ἐπεγερθήσονται Αἰγύπτιοι ἐπ' Αἰγυπτίου... πόλις ἐπὶ πόλιν καὶ νομὸς ἐπὶ νομόν: *supra*, 3:14 ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ. Other disquieting events will mark the times—σεισμοί, λιμοί, and λοιμοί (Lc.), unless λοιμοί is a primitive error due to the confusion of λιμός and λοιμός in the source (cf. 3 Regn. 8:37, Ezech. 36:29, vv. ll.); Field's remark (*Notes*, p. 37) that λιμοί and λοιμοί have been connected ever since Hesiod, *op.* 242, loses its force if we assume an Aramaic original. On the addition καὶ ταραχαί see WH., *Notes*, p. 26. The commentators point out that such troubles were frequent during the period A.D. 30–70 (cf. e.g. Alford on Mt. 24:7); the famine of A.D. 44 (45–46, Ramsay) is familiar to us from Acts 11:28, and earthquakes are reported to have taken place κατὰ τόπους—in Crete and Asia Minor, and at Rome and in Italy: in Lc. κατὰ τόπους is connected with λοιμοί, but

see above. Such disasters are frequently foretold by the O.T. prophets as marks of Divine visitation (e.g. Isa. 8:21, 13:13, 14:30, 24:18–20, Jer. 23:19, Ezek. 5:12; cf. Apoc. 6:8, 11:13, 16:18, 18:8, Enoch 1:6, 1:4 Esdr. 16:36–40); they belong to the imagery of an apocalyptic passage, and while it is interesting to notice particular fulfilments in the Apostolic age, the wider reference is not to be left out of sight. Each age brings public troubles which excite disquietude, and may at times suggest the near approach of the end. Yet the end is not reached by such vicissitudes; they are but the beginning—the ἀρχή, and not the τέλος, as men may be led to suppose. “Tails et tanta creatura mundi ... necesse est ante corruptionem ut langueat” (Origen).

ἀρχὴ ὠδίνων ταῦτα] Ὁδὴν is used of the sharp pangs of childbirth (Ps. 47. (48.) 7 ἐκεῖ ὠδῖνες ὡς τικτούσης, 1 Thess. 5:3 ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ), or of death (Ps. 17. (18.) 5, 6 ὠδῖνες θανάτου, ἄδου, Acts 2:24). Either may be thought of here: these things are the first death-throes of the old order, or the first birth-pangs of the new; but the hopefulness of Christian eschatology is in favour of the second thought being at least the more prominent; cf. Jo. 16:21, Rom. 8:22, and the doctrine of the παλινγενεσία (Mt. 19:28), and the ἀποκατάστασις πάντων (Acts 3:21, 2 Pet. 3:12 ff.). Moreover there may possibly be a reference to the Rabbinic expectation of the **יְהִי מְשִׁיחַ** (J. Lightfoot *ad l.*; and see esp. Schürer, 11. 2. p. 154 f., Weber, p. 350 f.), or rather perhaps to the O.T. language which suggested it.

9. βλέπετε δὲ ὑμεῖς ἑαυτοὺς] ‘Look ye to yourselves,’ think not only of what is coming on the nation and on the world (Bengel: “cetera nolite curare, tantum yes ipsos spectate”). The late and rare βλέπειν ἑαυτόν occurs again in 2 Jo. 8, where it is followed by ἵνα μή—here it is used absolutely, with the added force which brevity gives; Mt., who places the rest of this verse in the original charge to the Twelve (10:17), paraphrases προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων. Lc. adds that the troubles will overtake the Christian community first (πρὸ τούτων πάντων); cf. 1 Pet. 4:17 ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ.

παραδώσουσιν ὑμᾶς κτλ.] Their earliest sufferings would come from their own countrymen, and from the representatives of religion; ‘men will hand you over to the Sanhedrins, and flog you in the synagogues.’ Who the παραδοταί will be appears below v. 12. Συνέδρια...συναγωγάς: the former term includes both the Great Sanhedrin of Jerusalem (cf. Acts 4:15, 5:21 ff., 6:12 ff., 22:30, 23:1 ff.), and the local courts of discipline described by Josephus (*ant.* 4. 8. 14), i.e. the elders of the synagogues assembled for the purpose of exercising disciplinary powers; see Hatch, *Organization*, p. 58. Lc.’s briefer παραδιδόντες εἰς τὰς συναγωγὰς is correct, for the local court was attached to the synagogue, and its sentences were carried out in it (Acts 9:2); the Lord foresees that His Apostles and disciples will be taken from the courts into the synagogues and there openly scourged—εἰς συναγωγὰς δαρήσεσθε, a pregnant construction, cf. Mt. (10:17) ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. On δαρήσεσθε see 12:3, 12:5 (to which passage the Lord possibly refers), and cf. Acts 5:40. St Paul, who before his conversion had inflicted this punishment on Christians, underwent it himself five times (2 Cor. 11:24, where see Schöttgen).

καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε] The secular power would follow the example set by the Synagogue. ‘Ye shall be placed before high officials and kings.’ In the N.T. the ἡγεμών is especially the Procurator of Judaea (Mt. 27:2 παρέδωκαν Πειλάτῳ τῷ

ἡγεμόνι, Acts 23:24 πρὸς Φήλικά τὸν ἡγεμόνα). But the word, as contrasted with βασιλεύς, may be used of any subordinate governors; cf. 1 Pet. 2:14 εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις, where the Emperor and the provincial representatives of Rome, whether proconsuls, propraetors, legates, or procurators, are clearly intended; cf. Acts 16:20 ff., 18:12 ff. Ἐπὶ...βασιλέων σταθ. becomes in Mt. ἐπὶ...βασιλεῖς ἀχθήσεσθε, cf. Lc. ἀπαγομένους ἐπὶ βασιλεῖς, i.e. Mt. and Lc. represent the persecuted disciples as on their way to the court, whereas in Mc. they are already there, standing before a judge. For this use of ἵστασθαι comp. Mt. 27:11, Acts 24:20, 25:10. Ἔνεκεν ἑμοῦ, Lc. ἔνεκεν τοῦ ὀνόματός μου: cf. 8:35, 10:29 ἔνεκεν ἑμοῦ καὶ [ἔνεκεν] τοῦ εὐαγγελίου, 1 Pet. 4:16 ὡς Χριστιανός.

εἰς μαρτύριον αὐτοῖς] See notes on 1:44, 6:11; the phrase occurs only in the Synoptics and in Jas. 5:3. Lc. gives here quite another turn to the clause—ἀποβήσεται ὑμῖν εἰς μαρτύριον, i.e. he seems to have had before him εἰς μαρτ. ὑμῖν. As it is presented by Mc. and Mt., the sense is that the appearance of Christians before the magistrates on a charge of loyalty to the Name of Christ would be in itself a proclamation of the Name to those who from their social position might otherwise have failed to hear it. Mt. adds καὶ τοῖς ἔθνεσιν: the Gospel would in this way make its way into Gentile society, cf. 2 Tim. 4:16 f.

10. καὶ εἰς πάντα τὰ ἔθνη κτλ.] The Lord foresees the extension of the Gospel to the whole Gentile world by the direct preaching of the word; there was a Divine necessity (δεῖ, cf. v. 7) that this should take place before the end came (πρῶτον, Mt. καὶ τότε ἥξει τὸ τέλος). Cf. 11:17, 16:15, Mt. 25:32, 28:19, Lc. 24:47. The work which began in Galilee with the personal Ministry of the Lord (1:14 ἦλθεν...κηρύσσων τὸ εὐαγγέλιον, cf. Heb. 2:3 ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου) was to be carried forward by the Apostolic ministry to the ever-expanding confines of the habitable world (Mt. ἐν ὅλῃ τῇ οἰκουμένῃ); and the execution of this purpose was perhaps the chief condition of the final issue being reached. The disclosure of this fact could not but be stimulating to the early preachers of the Gospel; they felt that it was in some sense within their power to hasten the end by extending the kingdom (2 Pet. 3:12 σπεύδοντας τὴν παρουσίαν). Origen's remark here is interesting: "nondum est praedicatum evangelium regni in tote orbe; non enim fertur praedicatum esse evangelium apud omnes Aethiopas ... sed nee aloud Seras nee apud Orientem audierunt Christianitatis sermonem. quid autem dicamus de Britannis aut Germanis? ... quorum plurimi nondum audierunt evangelii verbum, audituri sunt autem in ipsa suecult consummatione." For another condition cf. 2 Thess. 2:3 ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον.

11. καὶ ὅταν ἄγωσιν ὑμᾶς κτλ.] Verses 11–13 are placed by Mt. in the original charge to the Twelve (Mt. 10:19–22, cf. v. 9), but traces of them occur also in Mt. 24. (9, 13); Lc. also has reminiscences of this teaching in an earlier chapter (Lc. 12:11 f.) as well as in the present context. Such counsels may well have been repeated.

The Lord returns to the personal trials awaiting the disciples. First of these was the fear with which inexperienced provincials would anticipate an appearance before a Roman judge, whether Proconsul or Emperor; on their way to the court (ὅταν ἄγωσιν), besides the bitter sense of being betrayed by friends and relations (παραδιδόντες, cf. v. 12), they would be distracted by anxiety as to their defence. The Lord provides against this: 'the Holy Spirit will be your παράκλητος, and speak by your mouths.' Μὴ προμεριμνᾶτε: 'be not anxious beforehand'; προμεριμνᾶν is ἅπ. λεγ. in the N.T. and perhaps in writers earlier than the close

of the canon; Mt. has μεριμνᾶν, Lc. the classical προμελετᾶν, ‘to prepare a speech.’ Τί λαλήσητε: Mt. τῶς ἢ τί λ.—neither the matter nor the words need be considered; for the construction cf. 6:36, 9:6 (WM., p. 373). “Ὁ ἐὰν δοθῇ...λαλεῖτε, Burton § 303. The whole passage resembles the promise to Moses, Exod. 4:11 ff. τίς ἔδωκεν στόμα ἀνθρώπῳ; συμβιβάσω σε ὃ μέλλεις λαλήσαι κτλ.; in Lc. this allusion to Exod. is yet more apparent (ἐγὼ γὰρ δώσω ὑμῖν στόμα κτλ.). It must be borne in mind that both the command to speak ἐκ τοῦ αὐτοσχεδίου and the promise of Divine assistance in doing so are limited to an occasion when effective premeditation would be impossible.

οὐ γάρ ἐστε ὑμ. οἱ λαλοῦντες κτλ.] Wycliffe: “for þe ben not spekinge (or, the spekeris) but the Hooly Gost.” The Holy Spirit would speak for them and by their lips. For τὸ πν. τὸ ἅγ. see 3:29, note. Mt. has τὸ πν. τοῦ πατρὸς ὑμῶν, in Lc. (see last note) the Lord represents Himself as the source of the inspiration—a noteworthy variation, with which compare Jo. 14:26, 15:26. The whole passage anticipates the promise of the “other Paraclete” (Jo. 14:16). Mt. completes the sentence ἀλλὰ τὸ πνεῦμα...τὸ λαλοῦν ἐν ὑμῖν: compare St Paul’s doctrine of the Spirit’s agency in prayer (Rom. 8:15, 26, Gal. 4:6). The present passage cannot properly be used to support a theory of verbal inspiration either in the speeches or the writings of the apostolic age; the Holy Spirit does not, like the evil spirits (cf. 5:6 ff.), so identify Himself with the inspired as to destroy or even to suspend their responsibility or individuality.

12. καὶ παραδώσει κτλ.] The note already struck in νν. 9, 11 is taken up again. The thought of treachery on the part of friends must have been uppermost in the Lord’s mind; He was speaking in the presence of a traitor who had been a friend. What had befallen Himself must befall His followers. The sentence is moulded on Mic. 7:6 υἱὸς ἀτιμάζει πατέρα, θυγατὴρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς. Εἰς θάνατον, θανατώσουσιν—the penalty of confessing Christ would be more than stripes (ν. 9); the Sanhedrins might be content with these, but the civil rulers would inflict death. Ἐπαναστήσονται, used properly of insurgents (e.g. Dan. 11:2, 11:14), but in the LXX. of revolt against any constituted authority. Θανατώσουσιν (So all the Synoptists here), ‘shall be the cause of death’ (Rheims, “shall worke their death”), rather than ἀποκτενοῦσιν, ‘shall put them to death.’ Lc. guards the sentence further by substituting ἐξ ὑμῶν for αὐτούς: not all would win the crown of martyrdom. One had been already marked out for it in the Lord’s foreknowledge (10:39, cf. Acts 12:1); another was about to be forewarned of his end yet more distinctly (Jo. 21:18, cf. 2 Pet. 1:14).

13. καὶ ἔσεσθε μισούμενοι κτλ.] This clause is given in identical words by the three Synoptists; it must have early passed into a commonplace among Greek-speaking Christians. No fact in the early history of the Church is more certain or more surprising than that which the Lord here foretells. It is explained by Tacitus as due to a suspicion of criminality (*ann.* 15:44, “per flagitia invisos ... Christianos”), but the mere name was enough to provoke it (Justin, *apol.* 1:4 ἐφ’ ἡμῶν τὸ ὄνομα ὡς ἔλεγχον λαμβάνετε: Tert. *apol.* 2 “id solum expectatur quod odio publico necessarium est, confessio nominis”). It was in fact the name of Christ Himself (διὰ τὸ ὄνομά μου) which repelled the unbelieving majority (cf. Jo. 3:20, 7:7, 15:23 ff.), and in this thought there was infinite comfort for the persecuted; cf. 1 Pet. 4:14, Polyc. *Phil.* 8 ἐὰν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν, and Thpht. *ad l.* τὸ γὰρ

ἔνεκεν αὐτοῦ μισεῖσθαι ἱκανόν ἐστὶν πάσας ἐπικουφίσαι τὰς συμφοράς. On the causes of the unpopularity of the early Church see Ramsay, *Ch. in the Empire*, p. 346 ff., and cf. Origen in *Mt.*: “cum haec ergo contigerint mundo [the disorders foretold in vv. 7, 8] consequens est quasi derelinquentibus hominibus deorum culturam ut propter multitudinero Christianorum dicant fieri bella et fames et pestilentias.” Ἔσεσθε μισούμενοι is not an exact equivalent of μισηθήσεσθε, but carries “the thought of continuance” (Burton § 71, cf. WM., p. 438).

ὁ δὲ ὑπομείνας εἰς τέλος κτλ.] So Mt. exactly, but in a somewhat different connexion; Lc. paraphrases ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν—a valuable clue to the interpretation. Εἰς τέλος does not look back to τὸ τέλος (vv. 4, 7), but as in Lc. 18:5, Jo. 13:1 and in numerous passages of the LXX., it is an adverbial phrase, ‘finally,’ ‘at last,’ ‘to’ or ‘in the end’; cf. 1 Chron. 28:9 (טַעֲלָה), 2 Chron. 31:1 (לְכַלֵּל), Ps. 48. (49.) 9, Job 20:7 (חַצֵּץ). He who is finally victorious, who perseveres in his confession till death puts an end to the conflict, shall save his soul’s life. The teaching is similar to that of 8:35, but it strikes the note of ὑπομονή of which from this time forth all Christian teaching is full; cf. e.g. James 1:3 f., Rom. 5:3 f., 8:25, 1 Thess. 1:3, 2 Thess. 1:4, 3:5, Heb. 12:1, Apoc. 1:9, Tertullian *de patientia*, Cyprian *de bono patientiae*; on the last two see Archbp Benson’s remarks, *Cyprian*, p. 439 ff.; and on the characteristics of Christian ὑπομονή comp. Trench, *syn.* 53. For the higher sense of σώζειν cf. 8:35, 10:26; preservation from the destruction which overtook the Jews can hardly be in question here, or again deliverance from the sword of the persecutor; the thought is rather of a salvation which is not fully realised till death or the παρουσία.

14–23. TROUBLES CONNECTED CHIEFLY WITH THE FALL OF JERUSALEM (Mt. 24:15–25, Lc. 21:20–24).

14. ὅταν δὲ ἴδητε κτλ.] The Lord answers the question τί τὸ σημεῖον in reference to the end of the City and Temple, so far as an answer was needed for practical guidance. The sign is the βδέλυγμα τῆς ἐρημώσεως: Mt. adds, τὸ ῥηθὲν διὰ Δαυιὴλ τοῦ προφητοῦ, a later note which is wanting in the true text of Mc. The phrase occurs in the Greek Daniel thrice: 9:27 ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων LXX., Th. (עַל כְּנָה שְׁקֻצִּים מְשֻׁמִּים); 11:31 βδ. ἐρημώσεως, LXX., βδ. ἡφανισμένον Th. (שְׁקֻץ מְשֻׁמִּים); 12:11 (τὸ) βδ. (τῆς) ἐρημώσεως LXX., Th. (שְׁקֻץ מְשֻׁמִּים); cf. 8:13 ἡ ἁμαρτία ἐρημώσεως LXX., Th. (הַפְּשָׁע שְׁמָם).

Difficulties connected with the Heb. text (see Bevan, *Daniel*, ad ll., esp. p. 192 f.; Driver, *Daniel*, pp. 151, 188, and in Hastings, *D. B.* 1. p. 11) do not directly concern us here; if the Lord cited it, He did so doubtless in the sense which the Greek translations had long impressed upon the passage. The Greek phrase βδ. ἐρημώσεως occurs also in 1 Maccabees, where it is applied to the altar of Zeus erected in the Temple by Antiochus, B.C. 168 (1 Macc. 1:54, cf. v. 59, 6:7). Βδέλυγμα is a frequent LXX. rendering of שְׁקָץ or שְׁקֻץ in the sense of an idol, cf. Deut. 29:17 (16), or a false god (Ezech. 7:20), but as the passages just cited from 1 Macc. shew, it is not limited to an object of idolatrous worship; any symbol of heathenism which outraged the religious feelings of the Jewish people might be so described. The defining genitive ἐρημώσεως limits us to an outrage which was the prelude of national ruin, a crisis corresponding in effect if not in circumstances with the invasion of Antiochus. What this new βδ. ἐρημώσεως was St Luke, taught by the event, plainly tells us, for instead of ὅταν ἴδητε τὸ βδ. κτλ. (Mt., Mc.) he writes ὅταν ἴδ. κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ.

The presence of the Roman army round the Holy City was itself a βδέλυγμα of the worst kind, and one which foreboded coming ruin. The words of Daniel seemed to find a second fulfilment; Rome had taken the place of Syria. Cf. Jos. *ant.* 10. 11. 7 καὶ δὴ ταῦτα ἡμῶν συνέβη παθεῖν τῷ ἔθνει ὑπὸ Ἀντιόχου τοῦ Ἐπιφανοῦς ... τὸν αὐτὸν δὲ τρόπον ὁ Δανιήλος καὶ περὶ τῆς Ῥωμαίων ἡγεμονίας ἀνέγραψε καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται.

The patristic interpreters thought of Pilate's attempt to introduce the effigy of the emperor into the city (*B. J.* 2. 9. 2), or of similar insults offered to the Jewish faith by Hadrian (Jerome: "potest ... accipi ... aut do imagine Caesaris quam Pilatus posuit in temple aut de Hadriani equestri statua quae in ipso sancto sanctorum usque in praesentem diem stetit") or of acts committed at the time of the capture of the city (Victor: βδ. τινὲς φασὶ τοὺς στρατιώτας τοὺς εἰσελθόντας τῷ ἱερῷ, τινὲς δὲ τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν ἐλόντος), or of the Roman standards, which bore the figure of the eagle (Ephrem).

ἐσθηκότα ὅπου οὐ δεῖ] A *constructio ad sensum* (WM., p. 176); the βδέλυγμα is personified, or regarded as personal: 'when ye see ... him standing where he ought not'; cf. 2 Thess. 2:6 f. τὸ κατέχον ... ὁ κατέχων. Mt. prefers ἐστός, and interprets ὅπου οὐ δεῖ as ἐν τόπῳ ἁγίῳ—a phrase which has confirmed the impression, based on 1 Macc. *l.c.*, that the sign must be sought within the sacred precinct. But his anarthrous τόπος ἅγιος is perhaps not equivalent to ὁ ἅ. τόπος (2 Macc. 8:17, Acts 6:13) or ὁ τόπος (Jo. 11:48), ὁ τ. οὗτος (Acts 21:28). All Palestine, but especially Jerusalem (ἡ ἁγία γῆ, ἡ ἁγία πόλις, 2 Macc. 1:7, 3:1) was to a Jew holy ground, where the Gentile had no right to be. On ὅπου οὐ δεῖ cf. Bengel: "sermo ad hominem; Judaei putabant non oportere, et non oportebat quatenus locus erat sanctus."

ὁ ἀναγινώσκων νοεῖτω] This parenthesis finds a place both in Mt. and Mc., and probably belonged to a common source. The words may be either those of the Lord directing attention to the passages in Daniel, or those of the writer of a document on which both Mc. and Mt. drew, directing attention to the Lord's words in this place. But the former supposition is almost excluded by the fact that in Mc.—the earlier narrative—no mention is made of Daniel or any prophetic writing. If ὁ ἀναγινώσκων is the reader (Apoc. 1:3) of the document on which Mc. here depends, we are carried back to days before the first investment of Jerusalem (A.D. 66) when the sign yet needed interpretation: "the time has not yet come ... but it is near at hand" (Sanday, *Inspiration*, p. 292).

<1032,Graeca>ejj~ ta; ajpivsw<1033,Times New Roman>">τότε οἱ ἐν τῇ Ἰουδαίᾳ κτλ.] Not the Apostles themselves, but other Jewish Christians who remained in the country. Cf. Thpht.: καλῶς εἶπεν Οἱ ἐν τῇ Ἰουδαίᾳ· οἱ γὰρ ἀπόστολοι οὐκ ἦσαν ἐν τῇ Ἰουδαίᾳ, ἀλλὰ ... πρὸ τοῦ πολέμου ἐδιώχθησαν ἀπὸ τῆς Ἱερουσαλήμ, μᾶλλον δὲ ἐξῆλθον αὐτοί. So Mt., Mc., Lc.; Lc. adds a special warning to those who should be in Jerusalem itself or its neighbourhood (καὶ οἱ ἐν μέσῳ αὐτῆς κτλ.). Acc. to Eus. *H. E.* 3:5. 3 the Christians of Jerusalem were warned before the war broke out by a prophetic revelation (κατὰ τινὰ χρησμόν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως ἐκδοθέντα πρὸ τοῦ πολέμου) to leave the city and retire to Pella in Peraea; Epiphanius (*de pond. et mens.* 15) has nearly the same story, but attributes the revelation to an angel. Pella (Jos. *B. J.* 3. 3. 3, G. A. Smith, p. 593 ff., Merrill, *East of the Jordan*, p. 184 ff.) lay between Gerasa and Hippos on the edge of the table-land, scarcely among the mountains; but the way to it from Judaea led across both the

Judaeian and the Moabite hills, so that εἰς τὰ ὄρη is a sufficient index of the direction which the flight was to take. Details as to the precise locality would be more appropriately given through one of the 'prophets' of the Church of Jerusalem (cf. Acts 11:27 f., 21:10) when the time drew near.

15, 16. ὁ ἐπὶ τοῦ δώματος κτλ.] When the signal is given, not a moment may be lost; the citizen who is resting or praying on his roof must not stop to collect his property, or the countryman who is at work to go after the clothing he has left in another part of the field. Men went up to the flat roofs of their houses to sleep (1 Sam. 9:25), to worship (Jer. 19:13, Zeph. 1:5, Acts 10:9), to watch (Isa. 22:1), to proclaim tidings good or bad (Isa. 15:3, Mt. 10:27), to spend the Feast of Tabernacles (Neh. 8:16), and doubtless for many other purposes; so usual a place of resort was the roof that the law required it to be fenced with a parapet (Deut. 22:8) as a protection against accidental falls. The roof was accessible from without (2:4, note, cf. Lc. 5:19) by a staircase, or ladder, so that the man on the roof might escape without entering his house. Ὁ εἰς τὸν ἀγρόν, he who is at work on the farm; εἰς calls attention to the movement which attends labour—the man has gone out to his plot of ground (for ἀγρός see 5:14, 6:36, 6:56, 11:8, 15:21, Lc. 15:15), and while there, is moving from place to place; for this use of εἰς cf. 2:1 (v.l.), Acts 8:40, Blass, *Gr.*, p. 122 f. Meanwhile his outer garment (τὸ ἱμάτιον) is left behind (εἰς τὰ ὀπίσω) at home, or at the entrance of the field; he is working γυμνός (Jo. 21:7) or μονοχίτων, and he must be content to make his escape as he is. Εἰς τὰ ὀπίσω is a frequent phrase in the LXX. (usually=ῥίπισ); for the N. T. cf. Lc. 9:62, Jo. 6:66, 18:6, 20:14. The passage as a whole recalls Lot's escape from Sodom (Gen. 19:17 μὴ περιβλέψῃς εἰς τὰ ὀπίσω ... εἰς τὸ ὄρος σῶζου). Lc. has these verses in another connexion, where the allusion to Sodom is clear (Lc. 17:28 ff.).

17. οὐαὶ δὲ ταῖς κτλ.] Alas for mothers with children at the breast, and those who are soon to become mothers, for whom a hasty flight is impossible, who cannot leave their burden. The horrors of the siege would convert the joy of maternity into a woe: cf. Lc. 23:28 f. Οὐαὶ has the true ring of apocalyptic prophecy; both the O. T. prophets and the Apocalypse use it abundantly; Mc. has it only here and in 14:21, but it is frequent in Mt., Lc. Θηλάζειν is used of the mother (Gen. 21:7, Exod. 2:9, 1 Regn. 1:23, 2 Macc. 7:27), as well as of the child (3 Regn. 3:25, Ps. 8:2, Joel 2:16, Jer. 51. (44.) 7, Lc. 11:27)—a fact which appears to have been overlooked by the 'Western' corrector who wrote θηλαζομένας for θηλαζούσας (cf. vv.11.). Ἐν γαστρὶ ἔχειν is a Herodotean phrase revived in late Greek; in the LXX. it is the usual equivalent of ἔτεκε.

18. προσεύχεσθε δὲ ἵνα μὴ γένηται] Mt. supplies ἡ φυγή from φευγέτωσαν v. 16, but the reference may well be wider—'pray that this sign and all that must follow its appearance come not to pass during the winter, when the hardships of flight and privation will be greater.' For the gen. of time see WM., p. 258, and cf. νυκτός, 1 Thess. 5:7. Mt. has the interesting addition μηδὲ σαββάτῳ 'nor yet (at whatever season) on a sabbath,' when many Jews, even Christian Jews (cf. Acts 21:20 f.), would be hindered by their scruples from escaping beyond the immediate vicinity of Jerusalem (Acts 1:12); in the Maccabean wars such scruples had borne deadly fruit (1 Macc. 2:32 ff.), and their influence was now perhaps stronger than ever through the teaching of the Scribes. Mc.'s omission of this point has been commonly explained by the fact that he wrote for Gentile readers, to whom the strength of

Jewish feeling on the subject would be unintelligible. But it is quite possible that μηδὲ σαββάτῳ had no place in the common tradition, though it had clung to the memory or had been added by the zeal of the Palestinian Church. For (προσεύχεσθαι ἵνα (ὅπως) cf. 14:35, 14:38; Phil. 1:9, Jas. 5:16; for other constructions see Lc. 22:40, Jas. 5:17.

19. ἔσονται γὰρ αἱ ἡμέραι κτλ.] ‘Those days shall be straitness the like of which hath not come to pass’ &c. Mt. softens the harshness of Mc.’s sentence, but at the same time lessens its force (ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν). The Book of Daniel is again in view: cf. Dan. 12:1 LXX. ἐκείνη ἡ ἡμέρα θλίψεως οἷα οὐκ ἐγενήθη ἀφ’ οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης=Th. ἔσται καιρὸς φλίψεως, φλίψις οἷα οὐ γέγονεν ἀφ’ ἧς γεγένηται ἔθνος κτλ. Θλίψις is here (see 4:17, note, and cf. Lc.’s ἀνάγκη) used almost in its literal sense for the daily tightening of the meshes of the siege; cf. Deut. 28:53 (which is also perhaps in the Lord’s thoughts), ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου ἢ θλίψει σε ὁ ἐχθρός σου, reproduced in Jer. 19:9, where the LXX. has ἐν τῇ περιοχῇ καὶ πολιορκίᾳ ἢ πλιορκήσουσιν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Οἷα ... τοιαύτη for τοιαύτη οἷα is perhaps unique; the passages quoted in Grimm-Thayer (1 Cor. 15:48, 2 Cor. 10:11) are not exact parallels. Γέγονεν represents the fact as standing in its completeness on the page of history: ‘no such event has ever occurred’; comp. Jos. *B. J. prooem.* 4 τὰ γοῦν πάντων ἀπ’ αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττησθαι δοκῶ κατὰ σύγκρισιν. Ἀπ’ ἀρχῆς κτίσεως κτλ.: cf. 10:6, note; similar phrases occur in Exod. 9:18, Deut. 4:32; with ἦν ἔκτισεν ὁ θεός, cf. οὓς ἐξελέξατο (v. 20). Ἔως τοῦ νῦν, cf. ἄχρι τοῦ νῦν, Rom. 8:22, Phil. 1:5; ἀπὸ τοῦ νῦν, Lc. 22:18, 22:69, Acts 18:6, 2 Cor. 5:16.

Lc. adds (21:23^b, 21:24) some remarkable words, based partly on Zach. 12:3, partly anticipating the Pauline view of the relation between the fall of Israel and the conversion of the Gentile world (Rom. 11:25 ff.).

20. εἰ μὴ ἐκολόβωσεν Κύριος κτλ.] Mt. εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι. Mc.’s form of the sentence has a note of greater originality—the use of the anarthrous Κύριος=יהוה which is limited in the N.T. to O.T. quotations and phrases, and a few passages where a Hebrew or Aramaic original seems to be directly in view (e.g. Lc. 1:5–2:52, where it occurs eight times). Κολοβοῦν is properly to ‘amputate’ (cf. 2 Regn. 4:12 κολοβοῦσιν τὰς χεῖρας αὐτῶν καὶ τοὺς πόδας αὐτῶν, and cf. the epithet κολοβοδάκτυλος applied to St Mark, p. 26 f.); hence to ‘curtail,’ ‘cut short,’ Vg. (Mt., Mc.) *breviare*. With the thought of a Divine curtailment of time comp. Barnabas 4. 3 εἰς τοῦτο γὰρ ὁ δεσπότης συντέτμηκεν τοὺς καιροὺς καὶ τὰς ἡμέρας, ἵνα ταχύνη ὁ ἡγαπημένος αὐτοῦ καὶ ἐπὶ τὴν κληρονομίαν αὐτοῦ ἥξη: but the purpose in Barn. is different, and the reference is to Dan. 9:24 συνετμήθησαν, and not to the Gospels. On the construction εἰ μὴ ἐκολόβωσεν ... οὐκ ἔν ἔσωθη see WM., p. 382.

οὐκ ἂν ἔσώθη πᾶσα σὰρξ] כָּל-בָּשָׂר לֹא יִשְׁׁוּׁ (Delitzsch). Two Heb. idioms are combined here—the use of כָּל בָּשָׂר for ‘all men’ (Gen. 6:12), and the use of כָּל ... לֹא for ‘none’ (Gen. 9:11); cf. Blass, *Gr.* pp. 162, 178, WM., p. 214 f. For the construction see WM., p. 382. Not a soul could have escaped from Jerusalem, had not the hand of GOD brought the siege to a speedy end. It lasted five months, from the Passover (Jos. *B. J.* 5. 3. 1) to

September (*ib.* 6:8. 4), when Titus entered the city; but the investment was not complete before May. Notwithstanding the horrors of the time the survivors were incredibly numerous, 97,000 acc. to Josephus (*B. J.* 6. 9. 3). For the causes which “combined to shorten the siege” see Alford on Mt. 24:22.

διὰ τοὺς ἐκλεκτοὺς κτλ.] In the O.T. the ἐκλεκτοί (עֲבֵדֵי הַבְּרִית) are the covenant people (Ps. 104. (105.) 6, Isa. 43:20), but more especially Israel idealised and responding to GOD’S choice (Isa. 42:1, 45:9 ff.). In Enoch the term is used for the righteous in Israel (En. 1:1 εὐλόγησεν ἐκλεκτοὺς δικαίους) for whom the Messianic Kingdom is reserved. The Gospels retain this general sense, transferring the word to those of the κλητοί who answer to the call and prove themselves worthy of it (Mt. 22:14, cf. Lightfoot on Col. 3:12). Here the elect, for whose sake the siege was shortened, are probably the faithful members of the Church of Jerusalem, the ἄλλας τῆς γῆς, whose intercession or whose presence secured this privilege, though it did not avail to save the city (Gen. 18:32); Thpht. would include those of the Jews who should afterwards be brought to the faith, τοὺς ἐξ Ἑβραίων ... ὕστερον μέλλοντας πιστεύειν. Οὐς ἐξελέξατο is omitted by Mt.; cf. v. 19 τῆς κτίσεως ἣν ἔκτισεν ὁ θεός, where Mt. has merely τοῦ κόσμου.

21. καὶ τότε ἂν τις ὑμῖν εἴπῃ κτλ.] The warning of v. 6 is resumed, with special reference to the circumstances of the last days of Jerusalem. Such a crisis would be sure to call up a host of pretenders to Messiahship, whether the title were used or not (see note to v. 6). Ἴδε ὧδε ... ἴδε ἐκεῖ: Mt. expands this: ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε. Too little is known of the life of the Church at Pella to enable us to say whether it was disturbed by such reports. But the tidings of the siege which reached the refugees from time to time would have predisposed them to accept any stories which chimed in with their growing belief that the παρουσία was at hand. Μὴ πιστεύετε: incredulity is sometimes a Christian duty. On the pres. imperative see Burton § 1656.

22. ψευδόχριστοι καὶ ψευδοπροφήται] The ψευδοπροφήτης is known to the LXX. (Zach. 13:2, Jer.⁹=אִבְרָהָם), for there were such under the old covenant (2 Pet. 2:1, cf. Deut. 13:1 ff.); and the Lord had at the outset of the Ministry warned His disciples against this class of men (Mt. 7:15), for the return of a true prophecy would bring back the spurious imitations. One such appears in Acts 13:6; many such were abroad before the end of the Apostolic age (1 Jo. 4:1, see Westcott’s note; cf. Apoc. 19:20, 20:10); they were familiar to the writer of the *Didache* (11 πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἂν διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστίν). The ψευδόχριστος is necessarily a far less common character, and the word is probably a creation of the Evangelists or their Greek source. St John’s ἀντίχριστος (1 Jo. 2:22, 4:3, 2 Jo. 7) presents a different conception; the Antichrist opposes Christ, the Pseudochrist is merely a “pretender to the Messianic office” (Westcott on 1 Jo. 2:22, cf. Trench, *syn.* 30.). The pretended Messiahs were scarcely a source of serious danger to the Church, after the end of the Jewish polity, and it is to these only that the Lord’s words directly refer. Even the earlier Church writers however do not always observe this distinction; cf. Hegesippus *ap.* Eus. *H. E.* 4:22 ἀπὸ τούτων (he has named various early heretical sects) ψευδόχριστοι ... οἵτινες ἐμέρισαν τὴν ἔνωσιν τῆς ἐκκλησίας φθοριμαίοις λόγοις κατὰ τοῦ θεοῦ καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. Similarly Justin (*dial.* 82) quotes the present context with

the remark ἅπερ καὶ ἔστι πολλοὶ γὰρ ἄθεα καὶ βλάβσφημα καὶ ἄδικα ἐν ὀνόματι αὐτοῦ παραχαράσσοντες ἐδίδαξαν. But these are the ἀντίχριστοι of 1, 2 Jo. rather than the ψευδόχριστοι of the Gospels.

δώσουσιν σημεῖα καὶ τέρατα] The words look back to Exod. 7:11, 7:22, and are based on Deut. 13:1 (2) ἐὰν ... προφήτης ... δῶ σοι σημεῖον ἢ τέρας (יְהִי מִן הָאֵלֹהִים אִם תִּיָּלֵךְ) κτλ. The combination σημεῖα καὶ τέρατα is common in the O.T. (e.g. Deut. 28:46, 29:3 (4), 34:11, 2 Esdr. 19:10, Ps. 134. (135.) 9, Isa. 8:18; what Dr Driver (*Deut.* p. 75) says of the corresponding Heb. words is true of the Greek—σημεῖον is “a *sign*, i.e. something, ordinary or extraordinary, as the case may be, regarded as significant of a truth beyond itself,” whilst τέρας is “a *portent*, an occurrence regarded merely as something extraordinary”; cf. Trench, *syn.* 41. The Gospels prefer σημεῖον and δύναιμις in reference to the miracles of Jesus; the Jews sought for startling τέρατα (Jo. 4:48), but the Lord’s work did not usually assume this form; the latter word, however, is used freely in the Acts (2:22, 2:43, 4:30, 5:12, 6:8, 14:3, 15:12), and occasionally by St Paul (Rom. 15:19, 2 Cor. 12:12), to describe the effect which the Christian miracles produced, rather than their actual character or their purpose. To exhibit portents belongs especially to the false prophet or false Christ, whose ambition it is to startle and excite admiration. But his τέρατα are as false as his pretensions (2 Thess. 2:9 τ. ψεύδους).

πρὸς τὸ ἀποπλανᾶν κτλ.] ‘With the view of misleading’; cf. WM., p. 505. Ἀποπλανᾶν, ‘to lead astray by diverting from the right path,’ used absolutely (2 Chron. 21:11, Prov. 7:21, Sir.³, 2 Macc. 2:2), or followed by ἀπό and a gen. (1 Tim. 6:10 ἀπεπλανήθησαν ἀπὸ τῆς πίστεως). Τοὺς ἐκλεκτούς, cf. v. 20, note; Mt. emphasises the boldness of the aim by prefixing καί. Εἰ δυνατόν, sc. ἐστίν, *si potest fieri*, R. V. “if possible”; the phrase leaves the possibility undetermined, cf. 14:35, Rom. 12:18.

23. ὑμεῖς δὲ βλέπετε] ‘But ye, for your part, be on your guard’; cf. νν. 5, 9; βλ. is used absolutely again in v. 33. Προείρηκα ὑμῖν πάντα: ‘all that is necessary to direct your conduct’; if the prediction was not full or exact enough to gratify curiosity, it was sufficient to create responsibility and supply practical guidance. Προειπεῖν is used of prophetic announcements; cf. Acts 1:16 προεῖπε τὸ πνεῦμα τὸ ἅγιον, Rom. 9:29 προείρηκεν Ἡσαίας.

24–27. THE END OF THE DISPENSATION FORETOLD (Mt. 24:29–31, Lc. 21:25–28).

24. ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ κτλ.] ‘But (ἀλλά) there is more to follow; in those days, &c.’ The prophecy now carries us beyond the fall of the city (μετὰ τὴν θλίψιν ἐκείνην, cf. v. 19). Ἐν ἐκείναις ταῖς ἡμέραις is indefinite (1:9, note), merely connecting the sequel with what has gone before, so that the destruction of the Jewish polity is regarded as the starting point of the era which will be ended by the παρουσία. Mt., interpreting the Lord’s words by the conviction which possessed the first generation, prefixes εὐθέως, with which compare the ταχύ of Apoc. 22:20; the original form of the sentence, as we see it in Mc., leaves the interval uncertain. The Lord merely foretells that His personal coming will follow the capture of Jerusalem, and not precede and prevent it, as many might be tempted to expect (v. 21 f.). Lc. has lost the note of time altogether.

ὁ ἥλιος σκοτισθήσεται κτλ.] The symbolical description which follows is gathered from O.T. predictions of the ruin of nations hostile to Israel; cf. Isa. 13:10 (of Babylon) οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ ... τὸ φῶς οὐ δώσουσιν, καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος,

καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς: *ib.* 34:4 (of Edom) τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ... καὶ πάντα τὰ ἄστρα πεσεῖται: Ezech. 32:7 (of Egypt) ἥλιον ἐν νεφέλῃ καλύψω, καὶ σελήνη οὐ μὴ φάνη τὸ φῶς αὐτῆς. Joel (2:30=3:3) connects similar portents with the dispensation of the Spirit (cf. Acts 2:17 ff.). In all these cases physical phenomena are used to describe the upheaval of dynasties, or great moral and spiritual changes; and it is unnecessary to exact any other meaning from the words when they are adopted by Christ. The centuries which followed the fall of Jerusalem were destined to witness dynastic and social revolutions greater and wider than any which swept over Babylon and Egypt, and to these portents of Christian history the Lord's words may reasonably be referred. On the other hand they do not exclude, perhaps they even suggest, a collapse of the present order of Nature immediately before the παρουσία (2 Pet. 3:12). One of the phenomena described accompanied the Crucifixion (Lc. 23:45); the Return may well be signalled by greater disturbances of the visible order. Φέγγος is used specially, though not invariably, of the 'lights that govern the night'; see Trench, *syn.* 187., and cf. Joel 2:10, 3. (4.) 15; this word is stronger than φῶς, the brightness or lustre of light; cf. Hab. 3:4 φέγγος αὐτοῦ ὡς φῶς ἔσται.

25. οἱ ἀστέρες ἔσονται ... πίπτοντες] The conception is that of individual stars (not τὰ ἄστρα as in Lc. 21:25) falling at various times: cf. Apoc. 6:13, 8:10, 9:1. For the periphrasis ἔσονται ... π. cf. ν. 13 ἔσεσθε μισούμενοι. Mt. has πεσοῦνται, but it is unsafe to infer (WM., p. 437) that Mc.'s expression is a simple substitute for the future; as usual, Mc. is more precise in his descriptive language than Mt. Σαλευθήσονται on the other hand is equally accurate, for the disturbance is in this case regarded as final (Heb. 12:26). The "powers in heaven" (Mt. 'of heaven') are the **שָׁמַיִם אֲבָרָה** of Isa. 34:4; the heavenly bodies in general. Σαλεύεσθαι (used here by the three Synoptists) is frequently employed by the LXX. for earthquake (Ps. 17. (18.) 8, 45. (46.) 7, 76. (77.) 19, 81. (82.) 5 &c.), with special reference to the scene of the Law-giving; here the movement is extended to heaven and the heavenly hosts, as in Hagg. 2:6 (Heb. *l.c.*). Lc. adds a striking description of the distress which these extraordinary phenomena will produce on earth (καὶ ἐπὶ γῆς συνοχή ἐθνῶν κτλ.).

26. καὶ τότε ὄψονται κτλ.] This time of unrest and fear will culminate in the Vision of the Son of Man foreshadowed by Daniel (7:13 LXX. ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ ἐπὶ (μετά, Th.) τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο (ἐρχόμενος, Th.)). In Daniel the Man (**בְּרִיאַת**) who comes in the clouds represents the kingdom of saints which is to supersede the heathen empires indicated by the Four Beasts (cf. Stanton, *J. and Chr. Messiah*, p. 109; Bevan, *Daniel*, p. 118; Driver, *Daniel*, p. 102 ff.). The Lord had from the beginning of His Ministry assumed the title of the Son of Man (2:10, where see note), and now at length He identifies Himself with the object of Daniel's vision; in Him the kingdom of regenerate humanity will find its Head, and His manifestation in that capacity is to be the crowning revelation of the future (cf. 14:62, Apoc. 1:7, 14:14). Ὀψονται, 'men shall see,' cf. ν. 9; the Apocalypse (1:7) paraphrases ὄψεται αὐτὸν πᾶς ὁφθαλμός. On ἐν νεφέλαις see Dalman, *Worte*, 1. p. 198.

Mt. prefixes καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ. Cf. *Didache* 16: τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον, σημεῖον ἐκπετάσεως ἐν οὐρανῷ. Cyril. Hier. *cat.* 15:22: σημεῖον δὲ ἀληθῶς ἰδικὸν τοῦ χριστοῦ ἐστὶν ὁ σταυρός· φωτοειδὲς σταυροῦ σημεῖον προάγει τὸν βασιλέα: PW., *Sarum Breviary, Sanct.*, p. 278 "hoc

signum crucis erit in caelo cum Dominus ad iudicandum venerit.” But the meaning may be simply “the sign which is the Son of Man” (Bruce); the Vision of the Christ will itself be the signal for the συντέλεια (v. 4). Μετὰ δυνάμεως πολλῆς καὶ δόξης, cf. 8:38, Mt. 25:31; the conception is based on Dan. 7:14 (ἐδόθη αὐτῷ ... τιμὴ βασιλική κτλ.).

27. καὶ τότε ἀποστελεῖ κτλ.] Another link in the chain of events (cf. καὶ τότε, v. 26). “The Son of Man shall send the Angels”—“His Angels,” Mt. (cf. Mt. 13:41, Heb. 1:6, and see Mc. 1:13, 8:38); Mt. adds μετὰ σάλπιγγος μεγάλης, with a reference to the scene of the Law-giving (Exod. 19:16; cf. 1 Cor. 15:52, Thess. 4:16)—“and shall assemble (Mt. ἐπισυνάξουσιν, sc. οἱ ἄγγελοι, cf. 13:41 συλλέξουσιν) His elect.” Such a gathering of men into a true and lasting brotherhood had proved to be impossible under the conditions of Judaism (Mt. 23:37 ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου), but would be realised in the Israel of GOD, at the παρουσία; cf. 2 Thess. 2:1 ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτόν. Ἐπισυναγωγή is suggestively used for the ordinary gatherings of the Church, which are anticipations of the great assembling at the Lord’s Return (Heb. 10:25). Both noun and verb are employed by the LXX. in passages where the reassembling of the scattered tribes of Israel into the Messianic kingdom is in view: see Deut. 30:4 (συνάξει), Tob. 13:13, 14:7 (⌘), Ps. 105. (106.) 47, 146. (147.) 2, Zach. 2:6 (συνάξω), 2 Macc. 2:7. Τοὺς ἐκλεκτοὺς αὐτοῦ. The Father elects (v. 20), but in the Son (Eph. 1:4); and the elect belong to the Son by the Father’s gift (Jo. 10:27, 17:6, 17:10).

ἐκ τῶν τεσσάρων ἀνέμων κτλ.] From Zach. 2:6 (10) ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς, and Deut. 30:4 ἐὰν ἦ ἡ διασπορά σου ἀπ’ ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε Κύριος; cf. also Deut. 4:32; Deissmann (*B. St.* p. 248) quotes ἐκ τεσσάρων ἀνέμων from a Fayûm papyrus. ‘The four winds’ (cf. Apoc. 7:1) stand for the four points of the compass. The Lord’s thought is still dwelling on the new Israel, in which are to be fulfilled the O.T. anticipations of the reassembling of the tribes. Mc.’s phrase ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ is unusual and difficult; the LXX. has ἀπ’ ἄκρου τῆς γῆς ἕως ἄ. τ. γ. (Deut. 13:7 (8), Jer. 12:12), as well as ἀπ’ ἄ. τ. οὐρ. ἕως ἄ. τ. οὐρ. (Deut. 30:4, Ps. 18. (19.) 7), and even speaks of τέσσαρα ἄκρα τοῦ οὐρανοῦ (Jer. 25:16 (49:36)), but the contrast of the ἄκρον γῆς and the ἄκρον οὐρανοῦ appears only here; the sense seems to be, “from any one to any other opposite meeting-point of earth and sky” (Bengel: “ab extreme caeli et terrae in oriente usque ad extremum caeli et terrae in occidente”), i.e. round the whole horizon of the world. But the phrase is perhaps colloquial rather than exact, and intended only to convey the impression that no spot on the surface of the earth where any of the elect may be will be overlooked.

28–29. THE LESSON OF THE BUDDING FIG-TREE (Mt. 24:32–33, Lc. 21:29–31).

28. ἀπὸ δὲ τῆς συκῆς κτλ.] ‘From the fig-tree learn the parable (it offers),’ i.e., the analogy which will serve to illustrate this particular point. The first article is generic (WM., p. 132), the second possessive (WM., p. 135). On παραβολή see 3:23. The illustration is not worked out in the customary form ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ συκῇ κτλ., or the like, but is merely suggested in passing; nevertheless the essence of the ‘parable’ is here. With μάθετε

(the Master's call to the μαθηταί) cf. Mt. 9:13, 11:29. Under Christ's guidance teaching may be extracted from (ἀπό) the most familiar of natural objects. The fig-tree was among the commonest products of the neighbourhood of Jerusalem; yet twice within two days it furnished Him with materials of instruction (cf. 11:13 ff.). Lc. lessens the interest of the passage by adding καὶ πάντα τὰ δένδρα.

<1032,Graeca>ejpi; quvrai~<1033,Times New Roman>">ὅταν ἤδη ὁ κλάδος κτλ.] The tree is not yet in full leaf like the precocious specimen of 11:13 (ἔχουσιν φύλλα); at the Passover the leaves would be just escaping from their sheaths. Ἀπαλός is used of young vegetation in Lev. 2:14, Aq. ἀπαλὰ λάχανα cf. Ezech. 17:4 τὰ ἄκρα τῆς ἀπαλότητος [sc. τῆς κέδρου]; here it denotes the result of the softening of the external coverings of the stem, as it grows succulent under the moisture and sunshine of spring. This stage has been already (ἤδη) reached; and it is succeeded by another, ὅταν ἐκφύῃ τὰ φύλλα: the branch puts forth its leaves. The Latin versions and the Sinaitic and Peshitta Syriac support ἐκφυῖ (see vv.ll.), which might certainly stand (WSchm., p. 110); but φύειν trans. occurs in Cant. 5:13, Sir. 14:19, and ἐκφύειν trans. in Ps. 103. (104.) 14 Symm., and there is no sufficient reason for changing the subject here. Field's argument that if the transitive were used "we should have expected the aor. ἐκφύσῃ" overlooks the fact that the parable represents vegetation as still in its first stage. The bursting of the fig-tree into leaf is the earliest sign of the approach of summer; cf. Cant. 2:11 ff. For θέρος, the season of summer, cf. Gen. 8:22, Ps. 73. (74.) 17, Jer. 8:20; the noun is elsewhere anarthrous, and the article, which occurs here in all the accounts, is perhaps emphatic—"the summer," as contrasted with the leafless winter. Meyer's identification of θέρος in this place with θερισμός is out of keeping with the context; though the παρουσία is elsewhere regarded as the harvest time of the world (Mt. 13:30, 13:39, Apoc. 14:15), another train of ideas prevails here: cf. Origen: "unusquisque eorum qui salvantur ... in se absconditam habet vitalem virtutem; Christo autem inspirante, ... quae sunt abscondita in iis progrediuntur in folia aestate instante." Thpht.: [ἡ] τοῦ χριστοῦ παρουσία ... θέρος τῷ ὄντι τοῖς δικαίοις ἀπὸ χειμῶνος. Γινώσκετε, indic., not imper., Vg. *cognoscitis*; 'experience tells you.' On the reading γινώσκεται—a common itacism—see Field, *Notes*, p. 37 f.

29. οὕτως καὶ ὑμεῖς κτλ.] The lesson of the parable enforced. Οὕτως καί, 'so in like manner' (WM., p. 548); ὑμεῖς, 'ye disciples,' as distinguished from the rest of men. As all men (and you among them) recognise the signs of approaching summer, so ye, with your special opportunities, ought to recognise (γινώσκετε, imper.; Vg. *scitote*) the premonitions of the παρουσία. Ἐγγύς ἐστιν ἐπὶ θύραις; Lc. ἐγγύς ἐ. ἡ βασιλεία τοῦ θεοῦ. If we are to supply a subject in Mt. and Mc., ἡ συντέλεια or τὸ τέλος will naturally suggest itself; but the impersonal ἐγγύς ἐ. is in better accord with the mysterious vagueness of an apocalypse; on the phrase see Dalman, *Worte*, 1. p. 87. Ἐπὶ θύραις: with foot already firmly set upon the doorstep; cf. Prov. 9:14 ἐκάθισεν ἐπὶ θύραις τοῦ ἑαυτῆς οἴκου ἐπὶ δίφρου, Sap. 19:17 ἐπὶ ταῖς τοῦ δικαίου θ. (cf. Gen. 19:11 τοὺς ὄντας ἐπὶ τῆς θύρας τοῦ οἴκου [Λώτ]); James 5:9 ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν is perhaps a reminiscence of this saying; cf. also Phil. 4:5, Apoc. 1:3, 22:10, and the Aramaic watchword μαρὰν ἄθᾶ in 1 Cor. 16:22, *Didache* 10.

30–32. THE EVENT CERTAIN; THE EXACT TIME KNOWN TO NONE BUT THE FATHER (Mt. 24:34–36, Lc. 21:32–33).

30. ἀμὴν λέγω ὑμῖν ὅτι κτλ.] Having answered the question τί τὸ σημεῖον the Lord addresses Himself to the other point raised in v. 4, πότε ταῦτα ἔσται. An introductory ἀμὴν λέγω ὑμῖν demands serious attention (cf. 12:43). The difficult saying which follows is given in nearly identical words by the three Synoptists. Ἡ γενεὰ αὕτη is frequent in the Gospels (cf. e.g. 8:12 (note), 38, Mt. 11:16, 12:41 ff., 23:36, Lc. 17:25), referring apparently in every instance to the generation to which the Lord Himself belonged. In the LXX. γενεά (= γένος) occasionally means ‘a class of men,’ with an ethical significance (Victor: οὐκ ἀπὸ χρόνων ... μόνον, ἀλλὰ καὶ ἀπὸ τρόπου); cf. Ps. 11. (12.) 8 (where see Dr Kirkpatrick’s note), 13. (14.) 5, 23. (24.) 6; and there are passages in the N.T. where this use of the word comes into sight (e.g. Mt. 17:17, Mc. 9:19, Acts 2:40, Phil. 2:15). In the present context it is certainly more natural to take γενεά in its normal signification; the passage is similar to Mt. 23:36, where there can be no doubt as to the meaning. Men who were then alive would see the fulfilment of the sentence pronounced upon Jerusalem (v. 2). If ταῦτα πάντα be held to include, as the words are probably meant to include, the συντέλεια and παρουσία, γενεά must be widened accordingly: cf. e.g. Theod. Mops. *ap.* Victor.: γενεὰν λέγει πονηρὰν τῷ τρόπῳ καὶ οὐ τοῖς προσώποις; Jerome: “aut genus hominum significat, aut specialiter Iudaeorum”; Thpht.: ἡ γενεὰ αὕτη, τουτέστι τῶν πιστῶν. It is possible that a word was purposely employed which was capable of being understood in a narrower or a wider sense, according to the interpretation assigned to the passage by the hearer or reader. On οὐ μὴ παρελθῇ see Burton, § 172: in v. 31 the future is used without change of meaning.

31. ὁ οὐρανὸς καὶ ἡ γῆ κτλ.] The disturbances of Nature and Society foretold in vv. 24 ff. would leave the great revelation of the Father’s Love and Will unshaken (cf. Isa. 51:6, Heb. 12:25 ff.). The Lord claims for the Gospel a permanence even more absolute than that which at the outset of His Ministry He had claimed for the Law (Mt. 5:18, Lc. 16:17, cf. Hort, *Jud. Chr.* p. 16). Οἱ λόγοι μου, not this particular apocalypse only (οἱ λόγοι οὗτοι, Mt. 7:24, Lc. 9:28), but Christ’s teaching as a whole (οἱ ἐμοὶ λόγοι, 8:38=ὁ ἐμὸς λόγος, Jo. 8:31 ff.). Ὁ οὐρ. καὶ ἡ γῆ παρελεύσονται: cf. 2 Pet. 3:10 οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται: Apoc. 21:1 ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

32. περὶ δὲ τῆς ἡμέρας ἐκείνης κτλ.] Ἡ ἡμέρα ἐκείνη is here apparently (cf. 14:25, Lc. 21:34, 2 Thess. 1:10, 2 Tim. 1:18) the day of the final Return in which “those days” (vv. 17, 19, 24) will find their issue; elsewhere described as ἡ ἐσχάτη ἡμ. (Jo., *passim*), ἡ ἡμ. τοῦ κυρίου [I. X.] (Paul), or simply ἡ ἡμέρα (Mt. 25:13, 1 Thess. 5:4). The end is assured, it belongs to Revelation; but the time has not been revealed, and shall not be. Οὐδεὶς ... οὐδὲ ... οὐδέ, ‘no one ... not even (*ne quidem*) ... nor yet’: for the sequence cf. Mt. 6:26, Apoc. 5:3, and for οὐδέ *ne quidem*, 6:31. Οὐδὲ οἱ ἄγγελοι, who are to be employed in the work of ‘that day,’ cf. v. 27. Comp. the Rabbinical parallels cited by Wünsche, p. 404; and for other references to the limitations of angelic knowledge see Eph. 3:10, 1 Pet. 1:12. Οὐδὲ ὁ υἱός. Not ὁ υἱός τοῦ ἀνθρώπου, but ὁ υἱός absolutely, as contrasted with ὁ πατήρ: cf. Mt. 11:27, Lc. 10:22, Jo. 5:19 ff., 6:40, 17:1, 1 Jo. 2:22 &c. By the Father’s gift all things that the Father hath are the Son’s (Jo. 5:20, 16:15), and as the Eternal Word it would seem that He cannot be ignorant of this or any other mystery of the Divine Will (Mt. 11:27, Jo. 1:18). But the time of

the predestined end is one of those things which the Father has “set within His own authority” (Acts 1:7), and the Son had no knowledge of it in His human consciousness, and no power to reveal it (Jo. 8:26, 8:40, 14:24, 15:15). See upon the whole context Mason, *Conditions*, p. 120 ff.

The patristic treatment of the passage is fully examined by Bp Gore, *Dissertations*, p. 111 ff. Irenaeus (2:28. 6) is content to call attention to the practical reproof which the Lord’s words administer to idle curiosity. In Origen (*in Mt. ad l.*) the exegetical difficulty comes into view, and he offers alternative explanations; the ignorance of which the Lord speaks belongs either to His human nature, or to the Church, as whose Head He speaks. Later expositors, influenced by a just indignation at the Arian argument εἰ ἦν αἰδίως ὑπάρχων ὁ υἱὸς πρὸς τὸν θεόν, οὐκ ἂν ἠγνόησε περὶ τῆς ἡμέρας, regarded the ignorance as ‘economic’ only; whilst others understood εἰ μὴ ὁ πατήρ as nearly equivalent to χωρὶς τοῦ πατρὸς: cf. Basil, *ep.* 236. 2 τουτέστιν, ἡ αἰτία τοῦ εἰδέναι τὸν υἱὸν παρὰ τοῦ πατρὸς οὐδ’ ἂν ὁ υἱὸς ἔγνω, εἰ μὴ ὁ πατήρ.

That the day is known to GOD was taught in Zech. 14:7; cf. Pss. Sol. 17:23 εἰς τὸν καιρὸν ὃν οἶδας σύ, ὁ θεός (Dalman, *Worte*, 1. p. 235).

33–37. THE FINAL WARNING, BASED ON THE UNCERTAINTY OF THE TIME (Mt. 24:42 ff., Lc. 21:36).

33. βλέπετε, ἀγρυπνεῖτε κτλ.] Wycliffe: “se þe wake þe and preie þe.” For βλέπετε cf. νν. 5, 9, 23; it is the keynote of the discourse. Ἀγρυπνεῖτε, ‘do not permit yourselves to sleep’; cf. 1 Esdr. 8:58 ἀγρυπνεῖτε καὶ φυλάσσετε, Ps. 126. (127.) 1 ἠγρύπνησεν ὁ φυλάσσων, Cant. 5:2 ἐγὼ καθεύδω καὶ ἡ καρδία μου ἀγρυπνεῖ. In the Epistles the verb is used in reference to prayer (Eph. 6:18) and spiritual work (Heb. 13:17): cf. Lc. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι. Bede mentions other forms of spiritual ἀγρυπνία: “vigilat autem qui ad aspectum veri luminis mentis oculos apertos tenet, vigilat qui servat operando quod credit, vigilat qui se torporis et negligentiae tenebras repellit.” Οὐκ οἶδατε γὰρ πότε κτλ. If the Master Himself does not know, the disciples must not only acquiesce in their ignorance, but regard it as a wholesome stimulus to exertion (γάρ). On ὁ καιρὸς see 1:15; each appointed time of Divine visitation is a καιρὸς, occurring at the moment predestined for it in the ordering of events.

34. ὡς ἄνθρωπος ἀπόδημος κτλ.] Another παραβολή (ν. 28), and as appears from Mt. 24:43 ff., 25., one of a series delivered at this time. With ἄνθρ. ἀπόδημος ‘a man on his travels’ (Wycliffe, “a man the which gon far in pilgrimage”), comp. 12:1 ἄνθρ. ἀπεδήμησεν, and Mt. 25:14 ἄνθρ. ἀποδημῶν (cf. 13:45 ἄνθρ. ἔμπορος). The traveller is here and in Mt. *Lc.* the Son of Man, and the journey is His return to the Father (Jo. 14:3). Ὡς, “it is as if,” cf. ὥσπερ, Mt. 25:14 (Blass, *Gr.*, p. 270, cf. WM., p. 578 n.). The construction of the sentence which follows is broken by the intrusion of καί before ἐντείλατο; the reader desiderates either ἀφείς ... καὶ δοὺς ... ἐντείλατο or ἀφείς ... ἔδωκεν ... καὶ ἐνετ., or ἀφείς ... καὶ δοὺς ... καὶ ἐντειλάμενος (Vg. *qui peregre profectus ... reliquit ... et dedit ... et praecepiat*, v.l. *praecepit*; see Wordsworth-White *ad l.*); Fritzsche’s and Meyer’s expedient of taking the last καί as=*etiam* (WM., p. 578) is adopted by R.V., but seems to be unnecessary in view of other indications of grammatical laxity in Mc.’s style.

τοῖς δούλοις ... τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον] The authority is committed to the servants collectively (Bengel: “hanc dedit servis coniunctim”), the task is assigned

individually. On ἐξουσία see 1:22, 6:7, notes; for δοῦλος in this reference cf. 12:2, Jo. 13:16, 15:15, 15:20; the Apostolic writers glory in the title Ἰησοῦ Χριστοῦ τοῦ δοῦλου (James 1:1, Jude 1, Apoc. 1:1, Rom. 1:1, Phil. 1:1; cf. δοῦλος θεοῦ Tit. 1:1, 1 Pet. 2:16). Here apparently the δοῦλοι are the disciples in general, the θυρωρός is the Apostolate and the ministry (cf. Jo. 10:3 τοῦτω ὁ θυρωρὸς ἀνοίγει), to whom especially belongs the responsibility of guarding the house and of being ready to open the door to the Master at His return (Lc. 12:36, cf. Ezek. 33:2 ff.). Bede: “ordini pasterum ac rectorum ecclesiae curam solerti observantia iubet impendere,” adding, however, “vigilare praecipimur universi ianuas cordium.” Ἵνα γρηγορή: γρηγορεῖν, a late formation from ἐγρήγορα, condemned by the Atticists (Lob. *Phryn.* p. 118, cf. Rutherford, p. 200 f., WSchm., p. 104 n.), is found in the later books of the LXX. (2 Esdr.¹ Jer.³ Bar.¹ Thren.¹ Dan. (Th.¹) 1 Macc.¹), and in the N. T. (Syn.¹⁴ Acts¹ Paul⁴ 1 Pet.¹ Apoc.³). The passage in 1 Macc. (12:27) is an interesting illustration of its use here: ἐπέταξεν Ἰωνᾶθάν τοῖς παρ’ αὐτοῦ γρηγορεῖν ... δι’ ὅλης τῆς νυκτός. For early Christian use cf. Ign. *Polyc.* 1 γρηγορεῖ, ἀκοίμητον πνεῦμα κεκτημένος.

35. γρηγορεῖτε οὖν κτλ.] Ὁ κύριος τῆς οἰκίας ἔρχεται answers here to ὁ καιρὸς ἐστίν in v. 33 and explains its ultimate meaning (cf. Mt. 24:3 τῆς σῆς παρουσίας). With the phrase ὁ κ. τῆς οἰκίας=ὁ οἰκοδεσπότης cf. Mt. 10:25, 20:1 ff., Lc. 13:25, and esp. Heb. 3:5 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Mt. (24:42) substitutes ὁ κύριος ὑμῶν, cf. Heb. 3:6 οὗ οἶκός ἐσμεν ἡμεῖς.

ἢ ὁψὲ ἢ μεσονύκτιον κτλ.] In any one of the four watches of the night; cf. Lc. 12:38 καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ ἔλθῃ. A threefold division of the night is mentioned in the O. T., cf. Jud. 7:19 τῆς φυλακῆς μέσης (τῆς μεσοῦσης, A): the first two Gospels speak of a fourth watch (Mt. 14:25, Mc. 6:48, where see note; cf. Jos. *ant.* 5. 6. 5 κατὰ τετάρτην μάλιστα φυλακὴν προσῆγε τὴν ἑαυτοῦ στρατιάν: *Berachoth*, cited by Wetstein, “quatuor vigiliae fuerunt noctis”)—a Roman arrangement (Blass on Acts 12:4), but not unknown in classical Greece (Eur. *Rhes.* 5, cited by Kypke: τετράμοιρον νυκτὸς φρουράν). The watches were distinguished as *vigilia prima, secunda, &c.*; ὁψέ, μεσονύκτιον, κτλ. are popular equivalents, not to be too strictly interpreted. For ὁψέ see 11:11, 11:19; for μεσονύκτιον, Jud. 16:3, Ps. 118. (119.) 62, Isa. 59:10 (where it is the opposite of μεσημβρία), Lc. 11:5, Acts 16:25, 20:7; ἀλεκτοροφωνία, ἄπ. λεγ. in biblical Gk. (but cf. 3 Macc. 5:23, 5:24), is used in Aesop, *fab.* 44: πρωὶ corresponds to the φυλακὴ ἑωθινή of Exod. 14:24, 1 Regn. 11:11 (A, πρωινή), or φ. πρωία of Ps. 129. (130.) 6. On the acc. μεσονύκτιον see WM., p. 288.

36. μὴ ἐλθὼν ἐξαίφνης κτλ.] See Mt. 25:5, Rom. 13:11, 1 Thess. 5:6; the need of the caution was soon to be forcibly illustrated (14:37 ff.). For the orthography of ἐξαίφνης see WH., *Notes*, p. 151, and cf. 9:8, note; for the ethical import cf. Lc. 12:40 ἢ ὥρᾳ οὐ δοκεῖτε: the suddenness is not due to caprice on the part of the Master, but to neglect of duty on that of the servant.

37. ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω] Comp. Peter’s question in Lc. 12:41, which here receives a direct answer. Watching was not to be limited to the θυρωρός, all must keep vigil till He returned; priest and people, the man of the world as well as the recluse; cf. Thph.: πᾶσι δὲ ταῦτα παραγγέλλει ὁ κύριος, καὶ τοῖς κοσμικωτέροις καὶ τοῖς ἀναχωρηταῖς. The early Church expressed her sense of the importance of this charge by the institution of the παννυχίδες or *vigiliae*; see Batiffol, *hist. du bréviaire Romain*, p. 2 ff.

CHAPTER 14

14:1–2. THE DAY BEFORE THE PASCHAL MEAL. DESIGNS OF THE PRIESTS AND SCRIBES (Mt. 26:1–5, Lc. 22:1–2).

1. ἦν δὲ τὸ πάσχα κτλ.] Πάσχα (Aram. **אֶסְפִּי, אֶסְפִּי**, cf. Dalman, *Gr.* pp. 107, 126) is the prevalent transliteration of **פֶּסַח** in the LXX. (Pent.²⁰ Jos.¹ 4 Regn.³ 1 Esdr.¹⁴ 2 Esdr.³ Ezech.¹), the alternative form φάσεκ or φάσεχ occurring only in 2 Chron. (30.⁶ 35.¹²), Jer. 38. (31.) 8; in the N. T. πάσχα is used uniformly (Mt.⁴ Mc.⁵ Lc.⁷ Jo.⁹ Acts¹ Paul¹ Heb.¹). Philo also has πάσχα (e.g. *de decal.* ἦν Ἑβραῖοι πατρίῳ γλώττῃ πάσχα προσαγορεύουσιν); in Josephus the MSS. vary between πάσχα and φάσκα (see Niese's text and app. crit. *ant.* 5. 1. 4, 14. 2. 1, 17. 9. 3, B. J. 2. 1. 3). Τὸ πάσχα is either (a) the lamb (Exod. 12:11, 12:21, &c.), or (b) the feast at which it was eaten, or (c) the Paschal festival as a whole (Jos. *ant.* 17. 9. 3 φάσκα δ' ἡ ἑορτὴ καλεῖται, Lc. ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα); for (a) see v. 12; in the present passage (b) seems to be intended, since τὸ π. is distinguished from τὰ ἄζυμα, the opening meal from the period of abstinence from leaven. Τὰ ἄζ., "the azymes" (**אֲזֵימָה**), are properly the ἄρτοι ἄζυμοι or λάγανα ἄζυμα (Lev. 2:4) which were eaten throughout the Paschal week, but here= 'the Feast of Azymes,' ἡ ἑορτὴ τῶν ἀζύμων (Exod. 34:18) or αἱ ἡμέραι τῶν ἄζ. (Acts 12:3, 20:6). The word lends itself easily to this sense, the neut. pl. being commonly employed for the names of festivals, cf. τὰ ἐγκαίνια, Jo. 10:22 and the class, τὰ Διονύσια, τὰ Παναθήναια (Blass, *Gr.* p. 84 f.).

ἦν ... μετὰ δύο ἡμέρας] Lc. less precisely, ἤγγιζεν: Mt. represents the Lord as calling attention to the approach of the Feast (εἶπεν ... Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται). Mc.'s ἦν=ἤμελλεν εἶναι is noticeable; the Evangelist looks back on the event as past. Μετὰ δύο ἡμέρας=τῇ ἐχομένῃ ἡμέρᾳ, if we are to follow the analogy of μετὰ τρεῖς ἡμ. (8:31, note); cf. Hos. 6:2 where μετὰ δύο ἡμέρας is distinguished from ἐν τῇ ἡμέρᾳ τῇ τρίτῃ and, as Field points out (on Mt. 16:21), is equivalent to ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ. ... The day will thus, on the Synoptic reckoning, be Wednesday, Nisan 13; cf. Exod. 12:6. Thpht.: τῇ τετράδι τὸ συμβούλιον (v. *infra*) συνέστη, καὶ διὰ τοῦτο νηστεύομεν καὶ ἡμεῖς τὰς τετράδας (see *Did.* 8, *Ap. Const.* 5:15).

καὶ ἐζήτουν οἱ ἀρχιερεῖς κτλ.] Cf. 11:18, 12:12. The plot was now under discussion at a meeting consisting of representatives of each order in the Sanhedrin: Mc., Lc. οἱ ἀρχ. καὶ οἱ γρ., Mt. συνήχθησαν οἱ ἀρχ. καὶ οἱ πρεσβύτεροι τοῦ λαοῦ (cf. Mc. 11:27). Mt. adds that the meeting was held in the house of Caiaphas, who for some time had advocated the policy of sacrificing Jesus to the Roman power (Jo. 11:49 f.). There was no division of opinion now as to the principle, or as to the character of the means to be employed for the arrest (ἐν δόλῳ, Mc., δόλῳ, Mt.; cf. Mc. 7:22); only the opportunity (πῶς) was still wanting. On the subj. after πῶς see WM., p. 373 f.; in direct discourse the question would run Πῶς αὐτὸν ... ἀποκτείνωμεν; and the mood is retained notwithstanding the tense of ἐζήτουν (WM., p. 374).

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

Thpht Theophylact.

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

2. ἔλεγον γάρ Μή κτλ.] An echo from the council chamber which reached the Apostles and found its place in the traditions of the Church. Voices were heard deprecating an arrest after the Paschal week had well begun (ἐν τῇ ἑορτῇ); it must be made during the next few hours, or postponed till after the Feast. Μή, used elliptically, cf. Blass, *Gr.* p. 293 f., and Lightfoot on Gal. 5:13; if we are to supply a verb, the previous words suggest κρατήσωμεν αὐτόν. Μή ποτε ἔσται, more vivid than Mt.'s ἵνα μὴ γένηται; the use of εἶναι and the ind. fut. represents the danger as real and imminent, and adds force to the deprecation: cf. Lightfoot on Col. 2:8, Westcott on Heb. 3:12, and Field, *Notes*, p. 38. The Sanhedrists lived in fear of their own people (Lc. ἐφοβοῦντο γὰρ τὸν λαόν: cf. 11:18, note, 12:12). Θόρυβος τοῦ λαοῦ, not merely "clamour," "uproar" (5:28), but as Vg. *tumultus*, a riot, or its precursor, an outbreak of disorder (Acts 20:1, 24:18).

3—9. THE EPISODE OF THE ANOINTING AT BETHANY (Mt. 26:6–13, Jo. 12:2–8).

3. καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ] There is nothing either in Mc. or Mt. to raise a doubt as to the historical sequence; indeed Mt.'s γενομένου following upon ὅτε ἐτέλεσεν κτλ. (v. 1) may seem to suggest that the supper occurred immediately after the Lord's arrival at Bethany on the evening of the "Day of questions." St John, however, places it before the Triumphal Entry (Jo. 12:1 ff., 12; see Mc. 11:1, note); and his order has been generally accepted from the time of Tatian (cf. Hill, p. 196 f.). Augustine (*de cons. ev.* 2:78) rightly points out that the two Synoptists do not definitely contradict the Fourth Gospel: at the same time it may be questioned whether either of them consciously connected the event with the first day at Bethany ("recapitulando ergo ad illum diem redeunt in Bethaniam qui erat ante sex dies paschae"). For some reason which does not lie upon the surface (cf. vv. 4, 10, notes) this episode had been dislodged from its historical order in the tradition to which Mc. and Mt. were indebted for their account. On the whole question and the history of opinion upon it see Hastings, *D.B.* 3. p. 279 ff. ὄντος αὐτοῦ ... ἀνακειμένου αὐτοῦ: the double gen. absolute accords with Mc.'s often disjointed style.

ἐν τῇ οἰκίᾳ Σίμωνος κτλ.] Tatian rightly limits himself here to Mt. Mc. Jo., placing Lc. 7:36 ff. in another and much earlier connexion (Hill, p. 100 ff.), and this view was held at a later time by Apollinaris and Theodore of Mopsuestia (Victor). Origen, however, speaks of the two narratives as commonly confused in his time (*in Mt. ad l.* "multi quidem existimant de una eademque muliere quatuor evangelistas exposuisse"). There are points of resemblance—the name of the host, and the use of an ἀλάβαστρος, to which Jo. adds the anointing of the Feet, and the wiping them with the hair—but, as Origen points out, there is an essential difference in the persons whose act is described ("non enim credibile est ut Maria quam diligebat Iesus ... peccatrix in civitate dicatur"). That the circumstances were intentionally modified by Lc. (Holtzmann, see Plummer *ad l.*) is scarcely less incredible in view of Lc.'s own statement of his historical principles (1:3).

Field, F. Field, *Notes on the translation of the N.T. = Otium Norviceuse* 3., edited by A. M. Knight (Cambridge, 1899).

Vg The Latin Vulgate.

Victor 'Victor of Antioch' (in Cramer's *Catena*).

According to Jo. the supper at Bethany was given in the house of Martha (ἡ Μάρθα διηκόνει, cf. Lc. 10:38 ff. and Mc. 1:31). It is not necessary to regard the reference to Simon in Mt. and Mc. as due to the influence of Lc.'s story. Simon the leper (on the commonness of the name see 1:16, note) may have been Martha's husband, now dead or parted from her by his disease, or the father of the family (Thpht.: φασί τινες καὶ πατέρα εἶναι τοῦ Λαζάρου, ὃν ἀπὸ τῆς λέπρας καθάρισας εἰσιῖατο παρ' αὐτῷ). The epithet ὁ λεπρός may have clung to the leper after his recovery; Jerome, who compares Μαθθαῖος ὁ τελώνης (Mt. 10:3), remarks: "sic et *leprosus* Simon iste vocatur antique nomine, ut ostendatur a Domino fuisse curatus." The suggestion of Ephrem (*ev. conc. exp.* p. 205) is improbable: "quomodo lepra in corpore Simonis permanere poterat, qui purificatorem leprae in domo sua recumbentem vidit? forsitan ... pro sua hospitalitate mercedem accepit purificationem." That Simon was the actual host and present at the feast cannot be inferred from ἐν οἰκίᾳ Σίμωνος.

ἦλθεν γυνή κτλ. Jo. ἡ οὖν Μαριάμ (cf. Jo. 11:2): her anonymity in the Synoptists is perhaps due to the Galilean origin of the synoptic tradition. In the cycle of events hitherto described by Mc. Mary of Bethany had no place; Lc.'s reference to her (10:38 ff.) comes from another source. Ἐχουσα ἀλάβαστρον μύρου: so Mt.; Jo., λαβοῦσα λίτραν μύρου. On the gen. see WM., p. 235. Ἀλάβαστρος (so Mc., cf. τὴν ἀλ., *infra*; also ὁ ἀλ. (B) and τὸ ἀλάβαστρον (A) 4 Regn. 21:4) is an alabaster flask such as was commonly used for preserving precious unguents; cf. Herod. 3:20 δῶρα φέροντας ... μύρου ἀλάβαστρον; Plin. *H. N.* 13:2 "unguenta optime servantur in alabastris." This 'alabaster' held a λίτρα (i.e. a Roman *libra*) of fragrant oil of the most costly kind (Mt. βαρυτίμου, Jo. πολυτίμου).—for πολυτελής cf. Prov. 1:13 (κτησίς), 31:10 (λίθος), Sap. 2:7 (οἶνος), 1 Tim 2:9 (ἱματισμός). On the genitives μύρου νάρδου see WM., pp. 235, 238; the first expresses the local relation of the μύρον to the ἀλάβαστρος, the second defines the former as of the particular kind known as νάρδος πιστική. Νάρδος (Heb. נָרְדָּ, from a Sanscrit root), a product of the *Nardostachys nardus jatamansi*, a native of the Himalayas (Tristram, *N. H. of the Bible*, p. 485), was used by luxurious Israelites (Cant. 1:12, 4:13 f., cf. Driver *Intr.*, p. 422, note 2; Enoch 32:1), and at a later time by the Greeks (Athen. 15:691 Β ναρδίνου δὲ μύρου μέμνηται Μένανδρος) and Romans (Plin. *H. N.* 13:5, Hor. *Od.* 2:11, 4:12, Ov. *de arte am.* 3:443, Tib. 2:2. 7, 3:6. 9). The epithet πιστική (Mc., Jo.) is not without difficulty. Πιστικός occurs in the sense of 'trustworthy,' 'genuine,' in late writers, e.g. Artemid. *Onir.* 2. 32 γυναῖκα πιστικὴν καὶ οἰκοῦρον, and πιστικῶς is found nearly in the sense of πιστῶς. The epithet has therefore been taken to mean that the nard was genuine, not a cheap imitation; cf. Thpht.: τὴν ἄδολον νάρδον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Plin. *H. N.* 12:12 "adulteratur et pseudonardi herba ... sincerum quidem levitateprehenditur et colore rufo odorisque suavitate." Jerome (*tr. in Mc.*) plays lightly on this meaning of the word: "ideo vos vocati estis 'pistici,' fideles: ecclesia ... dona sua offert ... fidem credentium." Something however may be said for the alternative offered by Thpht., εἶδος νάρδου οὕτω λεγόμενον. The word is transliterated in the Sinaitic Syriac (ܢܪܕܐ ܡܝܬܝܢܐ), and in some O.L. texts (e.g. nardi piscicae (sic), *k*; n. pistici, *d*), whilst the Vg. *nardi spicati* suggests that πιστικός may be an attempt to represent *spicatus*; cf. Galen cited in Wetstein: ἐπὶ δὲ τῶν πλουσίων γυναικῶν καὶ τὸ καλούμενον ὑπ' αὐτῶν ... σπίκατον προσφέρουσι. For πιστικός *potabilis*, i.e. liquid, there is no good

authority. Πολυτελοῦς; cf. v. 5, note. Clem. Al. *paed.* 2:8 § 61 ὅπερ ἡγεῖτο τὸ κάλλιστον εἶναι παρ' αὐτῇ, τὸ μύρον, τούτῳ τετίμηκε τὸν δεσπότην.

συντρίψασα τὴν ἀλ.] A detail peculiar to Mc. Vg. *fracto alabastro*; she crushed or knocked off the head of the thin alabaster flask; it had served its purpose and would not be used again. Renan (*Vie*, p. 385) gives another reason: “selon un vieil usage qui consistait à briser la vaisselle dont on s'était servi pour traiter un étranger do distinction,” adding “j'ai vu cet usage se pratiquer encore à Sour.” For this use of συντρίβειν cf. Ps. 2:9 (ὡς σκεῦος κεραμέως συντρίψεις, cf. Apoc. 2:27), Sir. 21:14 (ὡς ἄγγιον συντετριμμένον).

κατέχεεν αὐτοῦ τῆς κεφαλῆς] Mt. ἐπὶ τῆς κεφ. αὐτοῦ ἀνακειμένου. Mc. has already represented the Lord as lying on the *triclinium* (κατακειμένου αὐτοῦ); the woman is standing behind and over Him. The gen. κεφαλῆς answers to the downward direction of the fluid, expressed in κατέχεεν, cf. WM., pp. 477, 537 n.; Blass, *Gr.* p. 106; and see Gen. 39:21, Ps. 88. (89.) 46. Such an act was not an unusual attention to a guest; cf. Ps. 22. (23.) 5, Cant. 1:12, and the passages from Roman poets cited above; and add Plat. *resp.* 3:398 Α μύρον κατὰ τῆς κεφαλῆς καταχέαντες. Acc. to Jo. the Feet were anointed—a reminiscence, possibly, of the earlier anointing described by Lc. The woman may, however, as Aug. supposes, have performed both acts, though we cannot unreservedly admit his canon, “ubi singuli evangelistae singula commemorant, utrumque factum intellegere [oportet].” To anoint the feet of a recumbent guest would have been possible (see note on v. 18), but less easy and usual, and on this occasion perhaps less appropriate.

4. ἦσαν δὲ τινες κτλ.] Mt. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν. Jo. λέγει δὲ Ἰούδας ὁ Ἰσκαρίτης. The indefiniteness of Mc.'s statement may be an indication of the early date of his source; personal considerations still had weight in dictating reserve in such circumstances. Cf. 14:47 εἷς δὲ τις τῶν παρεστηκότων, where again Jo. supplies the name. The feeling expressed aloud by Judas may have been shared by others in the Apostolic body; as men unaccustomed to luxury they might naturally resent the apparent waste. ἦσαν ἄγ. πρὸς ἑαυτούς, not as Vg., *erant indigne ferentes intra semet ipsos*, but rather as R.V. “had indignation among themselves,” i.e. exchanged remarks or looks which betrayed their sympathy with Judas. For ἦσαν ἄγαν. see WM., p. 438, and for πρὸς ἑαυτούς *ad invicem*, cf. 16:3, and the nearly equivalent πρὸς ἀλλήλους in 4:41, 8:16.

εἰς τί ἡ ἀπώλεια αὕτη κτλ.] ‘What end can it have served?’—the plausible *cui bono* of a shortsighted utilitarianism. For εἰς τί cf. 15:34, Mt. 14:31, and esp. Sir. 39:17 (26) οὐκ ἔστιν εἰπεῖν τί τοῦτο; εἰς τί τοῦτο; (הַיְ אֵיךְ). Ἀπώλεια in the active sense of wasting (Vg. *perditio*) is perhaps unique in Biblical Gk.; the commentators refer to Polyb. 6:59. 5, where ἀπ. is contrasted with τήρησις. For ἀπόλλυσθαι ‘to be wasted’ cf. 2:22. Γέγονεν: the perfect calls attention to the act as complete and still abiding in its sensible effects; cf. 5:33, 9:21.

5. ἡδύνατο γὰρ τοῦτο τὸ μύρον κτλ.] The unguent might well be said to have been wasted, in view of (γάρ) the good which the owner might have done with it. Δηναρίων τριακοσίων is not governed by ἐπάνω (WM., p. 313), but is the gen. of price (WM., p. 258, cf. Jo. 12:5); as to the amount see Pliny *H.N.* 13:4, who speaks of certain unguents which “excedunt quadragenae denaries librae.” Mt.'s πολλοῦ seems to indicate a fading interest in such details. On τοῖς πτωχοῖς see 10:21, note, and cf. Gal. 2:10. The Passover was perhaps a time when alms of this kind were specially demanded; cf. Jo. 13:29. How many of the poor of

Jerusalem might have been relieved and gladdened by the money wasted on an extravagance! The force of the remark becomes apparent when it is remembered that the labourer's daily wage was a denarius (Mt. 20:2) and that two denarii sufficed for the innkeeper's payment in Lc. 10:35, whilst two hundred (Mc. 6:37) would have gone some way to feed a multitude.

On ἡδύνατο without ἄν see WM., p. 352, and on the augment, WSchm., p. 99.

Ἐνεβριμῶντο αὐτῇ, Mc. only. The remarks were directed against the woman, for no one ventured to complain of the Lord's acceptance of the offering. For ἐμβριμᾶσθαι see note on 1:43; the word takes its note whether of strictness or harshness from the occasion. Here the Vg. rendering is doubtless right: fremebant in eam. Cf. Thpht.: ἐνεβριμῶντο αὐτῇ· τουτέστιν, ἡγανάκτουν, ὕβριζον, ἐπεπλήκτουν αὐτῇ.

6. ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν κτλ.] Ἄφετε αὐτήν is "let her alone" (R.V.) rather than "suffer ye her" (Vg., Wycliffe), as the next words shew. Κόπους (κόπον) παρέχειν occurs again in Lc. 11:7, 18:5, Gal. 6:17, and is found in Aristotle; but as Wetstein points out, class, writers prefer παρεχειν πράγματα [or πόνον, ὄχλον]. The interference was unreasonable (τί); and the woman should rather have been commended; her act was a καλὸν ἔργον, one which possessed true moral beauty; cf. Jo. 10:32 (Westcott), 1 Tim. 5:10^a, 5:25, 6:18, Tit. 3:8, 3:14, Heb. 10:24; the more usual phrase is ἔργον ἀγαθόν (Acts 9:36, Rom. 13:3, Eph. 2:10, 1 Tim. 5:10^b, 2 Tim. 3:17). Mc.'s ἐν ἐμοί becomes εἰς ἐμέ in Mt.—both perhaps answering to יְנִי. The goodness of the act lay in the grateful love which it displayed (cf. Lc. 7:47 ἡγάπησεν πολὺ); no sacrifice was too costly to offer to One who had restored her brother to life. The Lord's tacit acceptance of supreme devotion as His due is not less remarkable than Mary's readiness to render it; cf. 8:35, Mt. 25:40 (ἐμοί ἐποιήσατε), Jo. 21:15 ff. (ἀγαπᾷς ... ἀγαπᾷς ... φιλεῖς με;). The beauty of a good act varies according to the relation in which it stands to Christ.

7. πάντοτε γὰρ τοὺς πτωχοὺς κτλ.] Cf. Deut. 15:11 οὐ γὰρ μὴ ἐκλίπη ἐνδεὴς ἀπὸ τῆς γῆς. The first and third clauses of this saying of Christ are preserved in almost identical words by Mt., Mc., Jo., but Mc. alone has καὶ ὅταν θέλητε ... εὖ ποιῆσαι. There was no intention on the Lord's part to contrast services rendered to Himself in person with services rendered to the poor for His sake—the two are in His sight equivalents (Mt. 25:40, 25:45); His purpose is to point out that the former would very soon be impossible, whilst opportunities for the latter would abound to the end of time. Ὅταν θέλητε: the will was not wanting to the Apostolic Church (Rom. 15:26, Gal. 2:10, 2 Cor. 8:1 ff.); the faith of Christ yielded a new ground of sympathy with the needy (δὲ ὑμᾶς ἐπτώχευσεν) which in all ages has made the Church a refuge of the destitute. As to the power to execute this goodwill see 2 Cor. 8:3, and for the juxtaposition of will and power cf. 1:40. Ἐμὲ οὐ πάντοτε ἔχετε is true in the sense in which it was said (cf. Jo. 17:11 οὐκέτι εἰμι ἐν τῷ κόσμῳ), although in another sense the Lord could teach Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας. Jerome: "videtur in hoc loco de praesentia dicere corporali." Εὖ ποιεῖν (not εὖποιεῖν) occurs here only in the N.T., though fairly frequent in the LXX., where it usually stands for יְטִי; the acc. commonly follows (e.g. Gen. 32:9 (10) εὖ σε ποιήσω), but the dat. is also found, cf. Sir. 12:1 f. ἐὰν εὖ

ποιῆς, γνῶθι τίνι ποιεῖς ... εὖ ποιήσον εὐσεβεῖ, καὶ εὐρήσεις ἀνταπόδομα, where the whole context is instructive as to the Jewish conception of εὐποιία.

8. ὃ ἔσχεν ἐποίησεν] Mc. only. Ἔσχεν sc. ποιῆσαι. For this use of ἔχειν cf. Mt. 18:25 (Lc. 17:42), Lc. 12:4, 14:14, 'Jo.' 8:6, Acts 4:14, Heb. 6:13; the infinitive is not always expressed, as Kypke shews, quoting e.g. Dion. Hal. *ant.* 7. p. 467 οὐκ εἶχον δὲ ὅτι ἄν ἄλλο ποιῶσιν. For the general sense see 2 Cor. 8:12 καθὸ ἐὰν ἔχη εὐπρόσδεκτος, αὐτὸ καθὸ οὐκ ἔχει. Mary could not prevent the Lord's Death; what she did He accounts as a supreme effort to do honour to His dead body. Προέλαβεν μυρίσαι, *praevenit ungere*: Mt. πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Προλαμβάνειν 'anticipate' is used in class. writers with a case, or absolutely; for the inf. see Kypke *ad l.* and Blass, *Gr.* p. 227, who compare Jos. *ant.* 18. 7 προλαβὼν ἀνελεῖν and Ps. Clem. 2 Cor. 8:2 ἐὰν δὲ προφθάσῃ ... βαλεῖν. Μυρίζειν is ἅπ. λεγ. in Biblical Gk., but occurs in Herodotus and the comic poets. Fragrant unguents were used for anointing the dead body after it had been washed (Lucian *de luct.* 11 λούσαντες αὐτοὺς ... καὶ μύρω τῷ καλλίστῳ χρίσαντες τὸ σῶμα)—a process to be distinguished from embalming, which, as we see from Jo. 19:39, consisted of laying myrrh and aloes in the folds of the grave clothes. Acc. to *Ev. Petr.* 6 the Lord's Body was washed, and Mc. (16:1) relates how on Saturday night the women ἡγόρασαν ἀρώματα ἵνα ἀλείψωσιν αὐτόν. But the Resurrection prevented the fulfilment of their design, and thus as it seems the only anointing which the Lord received was this anticipatory one at Bethany a week before He lay in the tomb. Εἰς τὸν ἐνταφιασμόν 'with a view to its preparation for burial.' Ἐνταφιάζειν (ϠϠϠ), ἐνταφιαστῆς (ϠϠϠ) occur in Gen. 50:2 (LXX.) in connexion with the embalming of Jacob, and ἐνταφιαστῆς is found in the papyri in this sense (Deissmann, *B. St.*, p. 120 f.). But words derived from ἐντάφιος may be used to include everything belonging to the preparation of a dead body for the grave; cf. *Test. xii. patr.* Iud. 26 μηδεὶς με ἐνταφιάσῃ πολυτελεῖ ἐσθῆτι.

St John follows another tradition in his report of this saying: ἄφες αὐτήν, ἵνα εἰς τῆς ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό (ϠBD), or acc. to an easier but less strongly supported reading, ἄφες αὐτήν· εἰς τ. ἡμ. τ. ἐντ. μου τετήρηκεν αὐτό. Mt. confirms Mc.'s account, but in other terms (βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν). The obscurity of the words may have led to these variations. For their general meaning comp. Euth.: καθάπερ προφητεύουσα τὸν πλησιάζοντά μου θάνατον.

9. ἀμὴν δὲ λέγω ὑμῖν κτλ.] Omitted by Jo., but reported by Mt., Mc., in almost identical words. For τὸ εὐαγγέλιον see 1:1, 1:14 f., 8:35. The world-wide proclamation of the Gospel is explicitly foretold in 13:10; on this earlier occasion it is assumed, as if it were a matter of course. Εἰς ὅλον τὸν κόσμον (Mt. ἐν ὅλῳ τῷ κόσμῳ) is new, as an equivalent for εἰς πάντα τὰ ἔθνη, but see Mt. 5:14, 13:38, and for the phrase, Mc. 8:36. The thought of the κόσμος as the field of the activities of Christ and the Church, though much more abundant and more fully developed in the Fourth Gospel, is present in the oldest Synoptic sources. For κηρύσσειν εἰς cf. 1:39, 1 Thess. 2:9, and see Blass, *Gr.* p. 124.

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

καὶ ὁ ἐποίησεν αὕτη κτλ.] This second prediction (Thpht.: δύο προφητείας, ὅτι τε τὸ εὐαγγέλιον κηρυχθήσεται ... καὶ ὅτι τὸ ἔργον τῆς γυναικὸς συγκηρυχθήσεται) secured its own fulfilment; an incident marked by so striking a comment was naturally enshrined in the earliest tradition, and became the property of the Catholic Church in the Gospels of Mt. and Mc. That the saying has not been reported by Lc. and Jo. is an interesting indication of the independence of those Evangelists. Καὶ ὁ ἐπ., together with the preaching of the Gospel this story shall also be told, and become a commonplace of Christian tradition. Εἰς μνημόσυνον αὐτῆς, cf. Acts 10:4 εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ. The word μνημ., which is of frequent occurrence in the LXX. as the equivalent of **זִכָּרוֹן**, **זִכָּר**, or **זִכְרוֹן**, is also found in early and late class. Gk., especially in the pl. (cf. τὰ εὐαγγέλια, 1:1, note). The Lord erects a memorial for all time to her who had done her best to honour Him (1 Regn. 2:30 τοὺς δοξάζοντάς με δοξάσω). He who received not glory from men (Jo. 5:41) knew how to appreciate to the full the homage of a sincere love. Victor: ἐγὼ γὰρ (φησί) τοσοῦτον ἀπέχω τοῦ καταδικάσαι αὐτήν ὡς κακῶς πεποιηκυῖαν ... ὅτι οὐδὲ ἀφήσω λαθεῖν τὸ γεγενημένον, ἀλλ' ὁ κόσμος εἴσεται τὸ ἐν οἰκίᾳ εἰργασμένον καὶ ἐν κρυπτῷ· καὶ γὰρ μεγάλης διανοίας ἦν τὸ γεγενημένον καὶ πολλῆς τεκμήριον πίστεως.

10–11. INTERVIEW OF JUDAS WITH THE, PRIESTS (Mt. 26:14–16, Lc. 22:3–6).

10. καὶ Ἰούδας Ἰσκαριώθ κτλ.] Judas Iscariot is mentioned by Mc. only in this chapter (vv. 10, 43), and in the Apostolic list (3:19); for Ἰσκαριώθ—the only form of that name used by Mc.—see the note on the latter passage. As to the sequence, Mc. as usual connects by a simple καί, while Mt. uses τότε, and thus appears to place the application of Judas to the Priests immediately after the supper at Bethany. Some reason there must have been for this early grouping; if Jo. is right as to the date of the supper (see note on v. 3), the sequence in Mt. Mc. is probably ethical; its purpose may be either (a) to place in sharp contrast the piety of Mary and the baseness of Judas (Thpht.: ἵνα δείξῃ τὴν ἀναίδειν τοῦ Ἰούδα), or (b) to indicate that the latter incident arose in some way out of the former; whether it was that the Lord's persistent reference to His death drove Judas to despair, or that he resented the expenditure of money which might have found its way into his own hands (Jo. 12:4), or that the Lord's look or manner convinced him that his habit of pilfering and his treacherous intentions were known. Or (c) the arrangement of the narrative may be chiefly due to a desire to bring together the Lord's words about His approaching burial, and the story of the treachery which precipitated the end. The last solution is perhaps the best, as being the simplest; but it does not necessarily exclude the first two; the first at least may have been also present to the thoughts of those who originally drew up the common tradition.

Ὁ εἷς τῶν δώδεκα: Mt. εἷς τ. δ., Lc. ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δ. This reference to the position held by Judas in the Apostolate is not without meaning: cf. Thpht.: οὐ γὰρ ἀπλῶς κεῖται τὸ 'εἷς τῶν δώδεκα,' ἀλλ' ἵνα δείξῃ ὅτι εἷς τῶν προκρίτων, ἐκλεκτὸς καὶ αὐτὸς ὢν. The art. is difficult to explain, especially as there is no trace of it in vv. 20, 43. Ὁ εἷς naturally implies a contrast to ὁ ἕτερος (cf. e.g. Lc. 7:41, 17:34 f.); here, if it is to stand, the contrast is apparently with οἱ λοιποί, 'that one, the only one, of the Twelve who proved a traitor or was capable of the act,' or 'the notorious member of the body,' as opposed to εἷς τις, an unknown individual; unless ὁ εἷς=εἷς ὢν, cf. ὁ εἷς τῶν ἀγίων ἀγγέλων in Enoch 20. ff. Another explanation, however, has been suggested which deserves consideration. Since Judas is

frequently described in the Gospels as εἷς τῶν δώδεκα (Mt. 26:47, Mc. 14:10, 14:20, 14:43, Lc. 22:47 (cf. 3), Jo. 6:71), the article may be intended to mark the words as a familiar designation of the traitor—‘that One of the Twelve’ who is notorious. Ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς. He realised that in Jerusalem it was with this class rather than with the Scribes that the issue lay. Probably they were still sitting in the palace of Caiaphas (v. 1); with them were the heads of the Levitical Temple police (Lc. συνελάλησεν τοῖς ἀρχ. καὶ στρατηγοῖς, sc. τοῦ ἱεροῦ, cf. Acts 4:1, 5:24). His business with them was to arrange the terms of the Betrayal (ἀπῆλθεν ... ἵνα παραδοῖ); cf. Bede: “ostendit eum non a principibus invitatum, non ulla necessitate constrictum, sed sponte propria sceleratae mentis inesse consilium.” On the form παραδοῖ see 4:29, note. Even at this climax παραδοῦναι is preferred by the Evangelists to προδοῦναι: cf. 1:14, 3:19, 9:31, notes.

<1032,Graeca>quvein to; pavsca<1033,Times New Roman>">**11.** οἱ δὲ ἀκούσαντες ἐχάρησαν κτλ.] The proposal came from Judas, not from the Priests, but it was received by them with more delight than they would care to shew—ἐχάρησαν, not ἡγαλλιάσαντο: cf. Mt. 5:12, Apoc. 19:7; both words may be used of interior joy (Lc. 1:47, Jo. 16:22), but the former is the more suggestive of the inward feeling, the latter of its audible or visible expression. Ἐπηγγείλαντο αὐτῷ: the promise was a response to a direct question from Judas (Mt. εἶπεν Τί θέλετέ μοι δοῦναι;). Mt. alone mentions the amount promised, which was therefore not a matter of common tradition; probably he was struck by its agreement with the sum named in Zach. 11:12 ff. The ἀργύριον (τριάκοντα ἀργύραι Mt., τρ. ἀργυροῦς sc. σίκλους, Zach.) was doubtless paid in shekels or the equivalent tetradrachms which were current (Mt. 17:24, cf. Madden, p. 240, Hastings, *D.B.*, 3. 428). For the loss of the 300 denarii Judas consoled himself by a compact which yielded 30 starers (perhaps two-fifths of what Mary had spent on the spikenard; see Jos. *ant.* 3. 8. 2, Madden, p. 246). Jerome: “infelix Judas damnum quod ex effusione unguenti se fecisse credebat vult Magistri pretio compensare.” Small as this sum was, Judas seems to have been satisfied, the more so perhaps because it was paid on the spot (Mt. ἔστησαν αὐτῷ). He went back to the Master and the Eleven with the price of blood in his girdle.

καὶ ἐζήτει πῶς κτλ.] The Priests had transferred their anxieties to the traitor (cf. 12:12, 14:1); it was for him now to contrive and plot. They had sought all opportunity of arresting an enemy; it was the business of Judas to seek an opportunity of betraying a friend. Πῶς αὐτὸν εὐκαίρως παραδοῖ Mc.; Mt. ἐζήτει εὐκαιρίαν (so also Lc.) ἵνα αὐτὸν παραδῷ. For εὐκαίρως cf. 2 Tim. 4:2 ἐπίστηθι εὐκάρως ἀκαίρως, and see Mc. 6:21, note. The problem which presented itself to Judas was the same which had perplexed the Priests—how to elude the crowd of Galileans and other visitors at the Feast who were still with Jesus (Lc. τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου). But his position in the inner circle of disciples clearly gave him an advantage in dealing with it, which the Priests did not possess.

12–16. PREPARATIONS FOR THE PASCHAL MEAL (Mt. 26:17–19, Lc. 22:7–13).

12. τῇ πρώτῃ ἡμ. τῶν ἀζύμων] See v. 1, note. Lc. calls it ἡ ἡμέρα τῶν ἀζύμων, and in both Mc. and Lc. it is further defined as the day on which the Paschal lamb was killed (Mc. ὅτε τὸ πάσχα ἔθουον=Lc. ἧ ἔδει θύεσθαι τὸ π.). Euth.: πρώτην δὲ τῶν ἀζ. τὴν πρὸ τοῦ πάσχα φασὶν ἡμέραν, τὴν τρισκαιδεκάτην μὲν τοῦ μηνός, πέμπτην δὲ τῆς ἐβδομάδος. The lamb was killed and eaten on Nisan 14 (Exod. 12:6, Lev. 23:5, Num. 9:3, 9:5, 9:11, 28:16, 2

Chron. 30:2, 30:15, 1 Esdr. 1:1, 7:10, 2 Esdr. 6:19 f., Ezech. 45:21), and though the ἑορτὴ τῶν ἄζύμων began on Nisan 15 (Lev. 23:6, Num. 28:17), yet unleavened bread was eaten from the evening of Nisan 14 (Exod. 12:18), and by custom from noon on that day (J. Lightfoot *ad l.*, Edersheim, *Temple*, p. 189). Later Jewish usage identified the first day of unleavened bread (הַמִּצּוֹת יוֹם ראשון לַלֶּחֶם) with Nisan 15, but it is precarious on this ground to charge the Synoptists with inconsistency (*J. Th. St.* 3., p. 359). The phrase θύειν τὸ π. is from the LXX. (Exod. 12:21 (טַחֲשׁ), Deut. 16:2 (תִּבַּח) &c.); cf. 1 Cor. 5:7 τὸ π. ἡμῶν ἐτύθη Χριστός. Φύειν does not necessarily convey the idea of sacrifice (cf. Lc. 15:23, Jo. 10:10), yet the slaying of the πάσχα was a sacrificial act performed in the Court of the Priests, normally by the head of the household (Exod. 12:6), but on occasions by Levites (2 Chron. 30:15 ff., 35:3 ff., Ezr. 6:19); see the ceremonial described in Edersheim, *Temple*, p. 190 ff. Ἔθιον ‘it was customary to kill’; imperf. of repeated action (Burton, § 24).

λέγουσιν αὐτῷ οἱ μαθ. αὐτοῦ] They approached Jesus (Mt. προσῆλθον), perhaps under the impression that He had overlooked the necessity for immediate preparation; Lc. seems to represent the Lord as taking the initiative. Ποῦ θέλεις ... ἐτοιμάσωμεν; cf. WM., p. 356, Burton, § 171, and see 10:36, 10:51, 15:9; for ἐτοιμάζειν ἵνα φάγῃ τὸ π. Mt. has ἐτ. σοι φαγεῖν τὸ π.: so the three Synoptists below, ἐτ. τὸ πάσχα; the harsher ἐτ. ἵνα appears again in Apoc. 8:6.

13. ἀποστέλλει δύο] Mt. does not specify the number; Lc. on the other hand gives their names—ἀπέστειλεν Πέτρον καὶ Ἰωάννην, a grouping which is frequent in the early chapters of the Acts, 3:1 ff., 4:13 ff., 8:14. Edersheim (*Life*, p. 487, *Temple*, p. 190) supposes that the two were entrusted with the purchase and sacrifice of the lamb; but the directions which the Lord gives relate only to the room and its arrangement. If the meal was (as the Synoptists imply) the Paschal supper, it seems possible that the lamb was provided by the οἰκοδεσπότης (v. 14), i.e. that the Lord and the Twelve shared the one which he had provided; if the household was a small one, such an arrangement would have been in accordance with the spirit of Exod. 12:4 (cf. Edersheim, *Life*, 2. p. 483).

ὑπάγετε εἰς τὴν πόλιν] The Lord was therefore still outside, probably at or near Bethany. The two are sent into Jerusalem πρὸς τὸν δεῖνα (Mt.; Thpht.: πρὸς ἄνθρωπον ἀγνώριστον, cf. Euth.: παρεσιώπησε μὲν τοῦ ἀνδρὸς τὴν κλῆσιν, ὅπως μὴ μαθὼν τὴν οἰκίαν Ἰούδας ἐκράμῃ πρὸς τοὺς ἐπιβούλους καὶ εἰσαγάγῃ τούτους αὐτῷ πρὸ τοῦ παραδοῦναι τὸ μυστικὸν δεῖπνον τοῖς μαθηταῖς). Mc. and Lc. add the remarkable direction ἀπαντήσῃ (Lc. συν.) ὑμῖν ἄνθρωπος κτλ. The man was probably a servant (Deut. 29:11 (10), Jos. 9:27, 9:29, 9:33 (21, 23, 27)): he had been sent to fetch a supply of water, probably from Siloam or *Bir Eyûb* (*Recovery*, p. 10 ff., *D. B.*² p. 1590 ff.) and for use at the Feast (cf. Jo. 2:6, 13:4 ff.), and entering the city on his return by a gate at the S.E. corner (cf. Neh. 2:14 שַׁר הַיְּמִינִי), he crossed the path of the two, who were coming in from Bethany. Κεράμιον ὕδατος, an earthen pitcher filled with water; see WM., p. 235, and cf. κ. οἴνου Jer. 42. (35.) 5; for βαστάζειν see

Jo. 19:17 β. τὸν σταυρόν, Gal. 6:2, 6:5 β. βάρη, φορτίον. The man would act as an unconscious guide through the network of narrow and unfamiliar streets to the appointed place; the two were to follow in silence, and enter the house into which they saw him pass (Lc. ἀκ. αὐτῷ εἰς τὴν οἰκίαν).

Tertullian sees in the pitcher of water a prophecy of the great baptismal rite which signalled the approach of Easter in the ancient Church (*de bapt.* 19: “diem solemniorum pascha praestat ... nec incongruenter ad figuram interpretabitur quod ... Dominus ... paschae celebrandae locum do signo aquae ostendit”).

14. εἶπατε τῷ οἰκοδεσπότη κτλ.] The message is not for the servant whose part is fulfilled when he had led them to the house, but for the head of the house. Its terms are remarkable: ὁ διδάσκαλος λέγει (cf. λέγει Ἰησοῦς in the Oxyrhynchus fragment, Lc. λέγει σοι ὁ δ.), and seem to imply that Jesus was known, and His character as a Rabbi acknowledged by the οἰκοδεσπότης. The conjecture which makes him the father of Mark (cf. Acts 12:12; Edersheim, *Life*, 2. p. 485) is interesting, but unsupported by any evidence beyond the faint clue offered by Acts 12:12. On ὁ διδ. see 4:38, note.

ποῦ ἐστὶν τὸ κατάλυμά μου κτλ.] Κατάλυμα, Vg. *refectio*, better, as some O. L. authorities, *refectorium* or *diversorium*: the word belongs to the κοινή (Moeris: καταγωγίον καὶ κατάγεσθαι Ἀττικῶς, κατάλυμα καὶ καταλύειν Ἑλληνικῶς), but the verb at least is used by good authors in a kindred sense (e.g. Plat. *Gorg.* 447 B παρ’ ἐμοὶ γὰρ Γοργίας καταλύει). For κατάλυμα, ‘guest-room,’ in Biblical Gk. cf. 1 Regn. 1:18 (where see Driver’s note), 9:22 (הַבֵּית), Sir. 14:25; in Exod. 4:24 (וְהַבֵּית), Lc. 2:7, it is used in the wider sense (=πανδοχεῖον Lc. 10:34). Here the meaning is defined by v. 15. Mou (Mc. only) claims perhaps right of use rather than ownership, ‘the room for Me,’ which for the time is to be Mine. Even so, the language is remarkable, though not unique (cf. 11:3); and Mt. softens it into πρὸς σὲ ποιῶ τὸ πάσχα. The Lord’s manner is changed in this last week; He is now the revealed King of Israel (see 11:7 ff., notes). For ὅπου ... φάγω see Burton, § 318 f., Blass, *Gr.* p. 217.

15. καὶ αὐτὸς ὑμῖν δείξει κτλ.] The man will take you to the room; αὐτός (Lc. κάκεῖνος) is perhaps not emphatic (cf. 8:29, note), but it implies the readiness of the οἰκοδεσπότης to render personal service. Ἀνάγαιον μέγα ἐστρωμένον, Mc. Lc.; Mt. is relatively vague throughout this section. On the form ἀνάγαιον see Lob. *Phryn.* p. 297, WSchm., pp. 47, 51, and cf. what Rutherford says as to κατάγαιον (*N. Phryn.*, p. 357); ἀνάγαιον is ἅπ. λεγ. in Biblical Gk., the usual word being υπερῶν (=הַבֵּית, see Moore on Jud. 3:20), cf. Acts 1:13, 9:37, 9:39, 20:8. Each of these passages implies a room spacious enough for a considerable gathering, but the size varied of course with the character of the house. This upper room was ἐστρωμένον, i.e. carpeted (11:8), or more strictly perhaps provided with carpeted divans, see Smith’s *B. D.*², p. 1406 f.; cf. Ezech. 23:41 ἐκάθου ἐπὶ κλίνης ἐστρωμένης, Xen. *Cyrop.* 8:2. 6 κλίνην στρώννυσι, τράπεζαν κοσμεῖ, Aristoph. *Ach.* 1089 τὰ δ’ ἄλλα πάντ’ ἐστὶν παρεσκευασμένα, | κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα (cited by Field, *Notes*, p. 39, q. v.). Ἡμῖν, ‘for Me and you’; the Lord does not often use the pl. in this inclusive way, but cf. 9:39. The keeping of the Paschal festival was absolutely common to Master and disciples.

16. ἐξῆλθον ... ἦλθον ... εὖρον] The minute explicitness of one who had part in the transaction shews itself here: contrast Lc. ἀπελθόντες ... εὖρον, Mt. ἐποίησαν. Καθὼς εἶπεν

αὐτοῖς; all the particulars were as the Master foretold—the servant with the pitcher, the οἰκοδεσπότης ready to oblige, the large divan-spread upper room; cf. 11:1 ff. For the second time in that week the Lord had shewn a superhuman knowledge of circumstances as yet unrealised; see Mason, *Conditions*, p. 159.

ἤτοίμασαν τὸ πάσχα] Supposing the lamb to have been already slain and returned to the house, there still remained much to be done: the roasting of the lamb, the provision of the unleavened cakes, the bitter herbs, the *Charoseth* (see below), and the four cups of wine, the preparation of the room and the lamps; and in the preparation of the food there were many ritual niceties to be observed (cf. e.g. Edersheim, *Temple*, pp. 199, 204). Τὸ πάσχα is here apparently the paschal meal (cf. v. 1, note), but it implies the provision of the paschal lamb.

17–21. THE PASCHAL SUPPER: THE TRAITOR INDICATED (Mt. 26:20–25; Lc. 22:14, 22:21–23; Jo. 13:2, 13:21–30).

17. ὁψίας γενομένης] So Mt.; Lc. more vaguely ὅτε ἐγένετο ἡ ὥρα. On ὁψίας see 1:32, 6:47, 13:35, notes. The lambs were not slain in the Precinct till after the offering of the Evening Sacrifice (*Temple*, p. 190 f.; cf. Exod. 12:6 πρὸς ἑσπέραν, **בֵּין הָעֶרְבָּיִם**), and though the latter was on this occasion offered an hour earlier than usual, the subsequent ceremonial must have lasted till late in the afternoon. The meal was in its original associations nocturnal (Exod. 12:8 φάγονται τὰ κρέα τῇ νυκτὶ ταύτῃ), and motives of prudence would probably have prevented the Master from making His way through the city before sunset. Ἐρχεται μετὰ τῶν δώδεκα: unless οἱ δώδεκα is here used loosely for οἱ μαθηταί, the two had returned to report that all was ready, and to guide the party to the place.

<1032,Graeca>eiJ' ~ kata; eiJ' ~<1033,Times New Roman>">**18.** ἀνακειμένων αὐτῶν καὶ ἐσθιόντων] The meal has now begun (Jo. δείπνου γινομένου). We see the Twelve and the Lord reclining on the divans which were ready for their use (v. 15). For ἀνακεῖσθαι see 2:15, note, 6:26; Lc. uses here the correlative ἀναπίπτειν. It seems to have been part of the original ritual of the Passover to eat standing (cf. Exod. 12:11), but the recumbent posture had become customary, and was interpreted as a sign of the freedom from slavery which had been inaugurated by the Exodus (*Temple*, p. 201). The guests lay on their left side with their feet resting on the ground, and the couches seem to have been grouped in sets of two or three; when these were placed together, the central position was that of greatest dignity; see J. Lightfoot on Mt. 26., and cf. Jo. 13:23 ff., from which it appears that the Lord reclined between St Peter and St John. On this occasion the arrangement was possibly 3+3+3+2+2, or it may have been that there was but one set of three, that in which the Lord was. Ἐσθιόντων: the meal had proceeded some way and the *pedilavium* had already taken place (see Jo. 12:2 ff.); in Lc. the institution of the Eucharist also precedes the revelation of the traitor, but the order of the older Gospels is here almost certainly to be preferred, as Tartan already saw (Hill, p. 221).

ἀμὴν λέγω ὑμῖν ὅτι εἷς κτλ.] Hitherto they had known only that He should be delivered into the hands of His enemies (9:31, 10:33), and probably no suspicion had been entertained of Judas; even Jo. 6:70 is indefinite, and the event alone shewed its significance. It is difficult to remember this in view of the repeated reference to the treachery of Judas wherever his name is mentioned in the Gospel history (cf. 3:19, note). Εἷς ἐξ ὑμῶν revealed a new feature in the history of the Passion which was more intolerable than any, involving the Twelve in a

horrible charge from which they could only escape when the traitor was made known. Jerome: “mittit crimen in numero ut conscius agat paenitentiam.” ‘Ο ἐσθίων μετ’ ἐμοῦ is peculiar to Mc.: the words probably refer to Ps. 40. (41.) 10, which the Lord quoted (Jo. 13:18); cf. Lc. ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.

19. ἤρξαντο λυπεῖσθαι] The omission of the copula adds to the dramatic power of the narrative. Gloom fell at once on the company (cf. 10:22, Mt. 17:23). Mt. adds σφόδρα, but the simple λυπεῖσθαι tells us enough; cf. St Paul’s account of a λύπη κατὰ θεόν, 2 Cor. 7:11. The ἀπολογία came at once in the question which went round, Μήτι ἐγώ; is it—yet surely it cannot be—I? (cf. 4:21, note). On εἷς κατὰ εἷς (Mt. εἷς ἕκαστος) see WM., p. 512, Blass, *Gr.pp.* 145, 179; cf. Apoc. 21:21 ἀνὰ εἷς ἕκαστος. Καθ’ εἷς appears in the LXX. (Lev. 25:10 (A), 1 Esdr. 1:31, Isa. 27:12 (κατὰ ἕνα), 3 Macc. 5:34, 4 Macc. 15:12, 15:14); in such phrases the prep. appears to be used adverbially. See the discussion in Deissmann, *B. St.* p. 138 ff.

20. ὁ δὲ εἶπεν αὐτοῖς κτλ.] The Fourth Gospel fills in the picture. The question addressed to the Lord (αὐτῷ ν. 19, Mt. κύριε) was followed by a perplexed and perhaps suspicious look at one another (Jo. 13:22). When the Lord’s answer came, it was given to John, and perhaps not audible beyond the neighbourhood of the divan on which He reclined between Peter and John. The form of the reply in Jo. is so distinct from that in Mt. Mc., that Tartan gives them separately, placing the Synoptic tradition first; but it seems clear that an answer to the whole party would have rendered Peter’s enquiry (Jo., ν. 23 f.) superfluous. John’s account is probably the more precise, since it was he who received the answer directly from the Lord.

ὁ ἐμβαπτόμενος κτλ.] The is probably to the sauce תּוֹסֵף, “a compound of dates, raisins, &c., and vinegar” (*Temple*, pp. 204, 208), into which at a certain moment the master of the house dipped pieces of the unleavened cake with bitter herbs between them, which were then distributed to the company (J. Lightfoot *on Mt.*). The sign consisted in the singling out of Judas to receive the ‘sop’ from the Master’s hands (Jo. ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ). Commentators who deny that the meal described in Jo. 13. is the paschal supper regard the ψωμίον as the “‘tidbit’ which an Oriental host is accustomed to offer to any favourite guest” (Dr M. Dods on Jo. 13:25; cf. Bp Westcott *ad l.*). In Mt. Mc., where the paschal meal is clearly in view, it is natural to connect the sign with the *Charoseth*. ‘Ο ἐμβαπτόμενος, present “used to describe vividly future event,” Burton §§ 15, 130; the middle marks the act as that of Judas himself (Mt. ἐμβάψας ... τὴν χεῖρα). Τρύβλιον is perhaps a bowl (cf. Ar. *Ach.* 278 εἰρήνης ῥοφήσει τρ., *Plut.* 1108 ἐς ταῦτόν ὑμᾶς συγκυκίσας τρ.) rather than a dish (Vg. *catinus*; Wycliffe, Tindale, “plater,” “platter”; A.V., R.V., “dish”; Euth.: ἐστὶν εἶδος πίνακος); on the accent see Chandler § 350. Μετ’ ἐμοῦ εἰς τὸ ἐν τρ. The act is difficult to realise under the circumstances of the paschal feast, and in connexion with the *Charoseth*; but the words, esp. in Mc., who alone has ἔν, point to the baseness of the treachery which sacrificed an intimate friend. To dip into the same dish was a token of intimacy, cf. Ruth 2:14 βάψεις τὸν ψωμόν σου[ἐν] τῷ ὄξει.

21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου κτλ.] This weighty saying is given in identical words by Mt. Mc., and in a shorter form by Lc. Ὑπάγει, ‘goeth His way,’ used frequently in Jo. of the Lord’s Death (8:14, 8:21 f., 13:3, 13:33 ff., 14:4 ff.) as beginning His return to the Father (7:33, 14:6, 16:10, 16:17); cf. Thpht.: ὡσανεὶ γὰρ ἀποδημία ἦν ὁ θάνατος τοῦ χριστοῦ, οὐχὶ θάνατος. Lc.’s πορεύεται (= תָּלַךְ) in reference to the last journey of death, e.g. 2 Regn. 12:23,

cf. BDB., p. 234) partly misses this point. Καθὼς γέγραπται περὶ αὐτοῦ: Lc. κατὰ τὸ ὠρισμένον, acc. to the Divine purpose expressed in the symbolism and predictions of the O.T.; cf. Mc. 9:13. The saying has no flavour of Pharisaic fatalism; it is not a blind ἀνάγκη, but a Personal Will, long revealed and accepted, which the Son of Man consciously obeys (Phil. 2:8). Περὶ αὐτοῦ: cf. 9:12 γεγρ. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, and see the note there.

οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ κτλ.] The Divine purpose does not palliate the traitor's sin or relieve him of responsibility in any degree. Οὐαὶ is not vindictive, or of the nature of a curse; it reveals a misery which Love itself could not prevent (cf. 13:17); cf. Ephrem, *ev. conc. exp.*: "quibus verbis iniquum hunc proditorem in caritate deplorabat." Δι' οὗ ... παραδίδοται: the traitor was the last link in the chain which connected purpose and result, so that διὰ in this context (Mt. Mc. Lc.) is more exact than ὑπό or ἀπό would have been; besides the good Will of God which decreed the Passion and of which he had no knowledge, there was behind his act the instigation of Satan (Lc. 22:3, Jo. 13:2) working on his passions. Origen in *Mt.*: "non dixit ... *a quo traditur*, sed *per quem traditur*, ostendens ... Iudam ministrum esse traditionis." Yet his intervention was deliberate, and his responsibility therefore complete. The Divine necessity for the Passion was no excuse for the free agent who brought it about: "non et malum oportuerit esse. nam et Dominum tradi oportebat, sed vae traditori" (Tert. *praescr.* 30).

καλὸν αὐτῷ εἰ οὐκ κτλ.] Mt. supplies ἦν with καλόν: in the apodosis of a conditional clause where the supposition is contrary to fact, ἄν is sometimes omitted; cf. WM., p. 383, Burton, § 249, and on εἰ οὐκ for εἰ μή in the protasis, cf. Burton § 469 r., Blass, *Gr.* p. 254; for καλὸν ... εἰ cf. 9:42 ff., notes. The blessing of birth is turned into a curse by a sin which leaves no hope of a true repentance. Jerome: "simpliciter dictum est multo melius esse non subsistere quam male subsistere." The form of the saying is Rabbinical, cf. *Chagigah* ed. Streane, p. 55 "it were better for him that he had not come into the world." A somewhat similar saying, but less severe, is attributed to the Lord in 9:42; the two are brought together by Clem. R., 1 *Cor.* 46.

22–25. INSTITUTION OF THE EUCHARIST (Mt. 26:26–29, Lc. 22:17–20; cf. 1 Cor. 11:23–25).

22. ἐσθιόντων αὐτῶν] Cf. v. 18. Another stage in the Paschal meal has been reached. The eating of the lamb seems to have been by custom reserved to the end (Edersheim, *Temple*, p. 208–9); the food up to this point consisted only of the unleavened cakes and bitter herbs, and possibly the *Chagigah* (see Edersheim, *op. cit.*, p. 186, Streane, *Chag.*, p. 35 f., notes).

λαβὼν ἄρτον κτλ.] Jerome: "ad verum paschae transgreditur sacramentum." The Lord took one of the cakes (for ἄρτος a bread-cake, cf. 8:14) which were placed before Him as president, and gave thanks (εὐλογήσας Mt. Mc.=εὐχαριστήσας, Lc. Paul, cf. 6:41, note, and see *J. Th. St.* 3. p. 163), probably in the customary form; fraction (cf. Acts 2:46, 20:7, 20:11, 1 Cor. 10:16, 11:24, Ign. *Eph.* 20) accompanied or immediately followed (6:41) the benediction (cf. Burton § 141–3), and then distribution. Cf. 1 Regn. 9:13 εὐλογεῖ τὴν θυσίαν καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι. The procedure as a whole corresponded to the preliminaries of the two miracles of the loaves, but on this occasion the broken bread was

given to the disciples primarily for their own use; they must first ‘take and eat’ before they gave to the multitude (contrast 6. *l.c.*, 8:6). Λάβετε Mt. Mc.; Mt. adds φάγετε, Lc. and Paul omit both directions. Comp. Cant. 5:1 φάγετε, πλησίοι, καὶ πίνετε ... ἀδελφοί.

τοῦτό ἐστιν τὸ σῶμά μου] So Mt. Mc. Lc.; Paul (cf. Lc.), τοῦτό μου ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν. The words would have recalled those spoken at the supper at Bethany six days before (14:8), and perhaps also the teaching at Capernaum just before the previous Passover (Jo. 6:48 ff.). The bread which is now given (τοῦτο) is identified with (ἐστίν) the Body of His Flesh (Col. 1:22); to eat it is to partake in the great Sacrifice (τὸ ὑπὲρ ὑμῶν, cf. 10:45). St Paul adds (and the words have found their way into all but the ‘Western’ texts of Lc., see WH., *Notes*, p. 63): τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. But, for whatever reason, this clause had no place in the primitive tradition.

23. καὶ λαβὼν ποτήριον] R. V. rightly, “He took a cup.” So Mt. Mc.; Paul (cf. Lc.) identifies the cup with that which followed the meal (τὸ ποτήριον μετὰ τὸ δειπνῆσαι). The Talmud prescribes four cups at the Paschal feast (J. Lightfoot on Mt. 26:27); the third was known as the כּוּס הַבְּרָכָה or “cup of blessing” (cf. 1 Cor. 10:16), and it has been usual to regard this as the Cup of the Eucharist. If with WH. (*Notes*, p. 64) we hold that Lc. 22:19^b, 22:20 was “absent from the original text of Lc.,” it seems to follow that acc. to Lc.’s tradition the blessing of the Cup preceded that of the Bread (cf. *Didache* 9 πρῶτον περὶ τοῦ ποτηρίου, and see *J. Th. St.* 3. p. 362), and on this hypothesis the Eucharistic Cup must probably be placed at an earlier stage. But Lc.’s order in this narrative is somewhat discredited by the fact that he places the institution of the Eucharist before the detection of the traitor (see note on v. 18); and St Paul’s μετὰ τὸ δειπνῆσαι, written in A.D. 57, or acc. to Harnack in A.D. 53, must be held to be decisive. On εὐχαριστήσας see last note. The gift of the Cup had been foreshadowed in the discourse at Capernaum (Jo. 6:55 τὸ αἶμά μου ἀληθὴς ἐστὶ πόσις).

καὶ ἔπιον ἐξ αὐτοῦ πάντες] Mt., whose account adheres generally to Mc.’s, shapes these words into the command πίνετε ἐξ αὐτοῦ πάντες, corresponding to λάβετε, φάγετε. Πάντες: no such inclusive direction is given in the case of the Bread, which represents a gift equally necessary to the life of the soul (Jo. 6:53). The R. C. commentator Knabenbauer suggests that πάντες was added “quoniam quidem alias non unum poculum omnibus destinabatur,” but the ritual of the Paschal meal (cf. Edersheim, *Temple*, p. 204) renders this explanation improbable. Perhaps the solution is to be sought in the words which accompanied the gift of the Cup (see v. 24, note).

24. καὶ εἶπεν αὐτοῖς] There is no reason to regard Mc.’s εἶπεν as differing in substance from Mt.’s λέγων. Mc. does not say that the words followed the delivery or the drinking of the cup, although the insertion of καὶ ἔπιον κτλ. compels him to detach the words from the gift.

τοῦτό ἐστιν τὸ αἶμά μου τῆς διαθήκης] So Mt., Mc.; Paul (cf. Lc.): τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. The original words are dearly based on Exod. 24:8 ἰδοὺ τὸ αἶμα τῆς διαθήκης ἣν διέθετο Κύριος πρὸς ὑμᾶς περὶ τούτων τῶν λόγων i.e. the blood which ratified the ‘Book of the Covenant’ (see Westcott on Heb. 9:20). A new

covenant (Jer. 38. (31.) 31 ff.) was on the point of being ratified by the Blood of a better Sacrifice with a greater Israel, whose representatives all drank of it, as the whole congregation (Heb. 9:19) had been sprinkled with the blood shed under the mountain of the Lawgiving. On the Biblical sense of διαθήκη see Westcott, *Hebrews*, p. 298 ff.; the present context excepted, it is used in the N.T. with a distinct reference to the Christian dispensation only in 2 Cor. 3:6, 3:14 (δ. καινή), and Hebrews 7:22, 8:6 (δ. κρείττων), 9:15 (δ. καινή), 12:24 (δ. νέα), 13:20 (δ. αἰώνιος). The two genitives (μου, τῆς διαθήκης), both dependent on αἷμα indicate different relations (WM., p. 239); the Blood is Christ's and in another sense it is that of the Covenant which it seals and executes. For the comparison of wine to blood cf. Gen. 49:11, Isa. 63:1 ff.; the Blood of the Covenant was the fruit of "the holy Vine of David" (*Did.* 9, ed. Taylor, p. 69).

τὸ ἐκχυννόμενον ὑπὲρ πολλῶν] "Which is being shed on behalf of many"; the shedding is imminent and regarded as already present (Burton, § 131). The O. L. and many MSS. of the Vulgate render *effundetur*, and the future still stands in the canon of the Roman mass. On the form χύννειν see Blass, *Gr.* p. 41, WSchm., p. 132; for ὑπὲρ πολλῶν, cf. 10:45, note: Mt. adds here εἰς ἄφεσιν ἁμαρτιῶν, a result which is elsewhere connected with repentance and baptism (Mc. 1:4, Lc. 24:47, Acts 2:38. 5:31), but ultimately rests on the Covenant ratified by the Sacrifice of Christ (Eph. 1:7, Col. 1:14, Heb. 9:22).

The Gospels (if we except the doubtfully genuine words in Lc.) shew no trace of the direction τοῦτο ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν (1 Cor. 11:24, 11:25). While the theory of a Pauline origin of the Eucharist (Hastings, *D. B.* 2. p. 638) is excluded by the position assigned to the institution in the early Jewish-Christian sources on which Mc. and Mt. drew, it is possible that the command which secures the permanence of the Eucharist may belong to the special revelation bestowed on St Paul (consult, but with caution, M^cGiffert, *Apostolic Age*, p. 68, note).

For an Apostolic interpretation of the words τοῦτό ἐστιν τὸ σῶμα, τὸ αἷμά μου, see 1 Cor. 10:15, 10:16, 11:27, 11:29; the belief of the second century is perhaps most characteristically expressed in *Did.* 9 ff.; Ignatius, *Smyrn.* 6, *Philad.* 4, *Trall.* 8 *Rom.* 7; Justin, *apol.* 1:66, *dial.* 70, 117; Iren. 4:18. 4 f., 33. 2, 5:2. 2 f. A true note is struck by Euth.: χρὴ μὴ πρὸς τὴν φύσιν τῶν προκειμένων ὀρᾶν, ἀλλὰ πρὸς τὴν δύναμιν αὐτῶν: and by Hooker, *E.P.* 5:67. 13 "this Bread hath in it more than the substance which our eyes behold, this Cup ... availeth to the endless life and welfare both of soul and body ... to me which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish." For a catena of patristic teaching on the subject see Pusey, *Doctrine of the Real Presence*, p. 315 ff.; the ante-Nicene teaching is collected in *J. Th. St.* 3. p. 161 ff.

25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι κτλ.] A mysterious saying not to be lightly dismissed as a "poetic utterance" (Bruce). The Lord solemnly foretells that this shall be His last Passover, His last meal. But his prophecy looks beyond His Death to a day of reassembling round another board (ἕως τῆς ἡμέρας ἐκείνης ὅταν κτλ.). The saying recalls the parables of Lc. 14:16 ff., Mt. 22:1 ff.; in Lc. (22:29 f.) it is expanded into the form διατίθεμαι ὑμῖν ... βασιλείαν ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. The Messianic Kingdom is a banquet at which Christ and His elect will drink in a new and glorious way of the fruit of the mystical Vine (Jo. 15:1 ff.); for illustrations from Jewish sources see

Wünsche, p. 334. Καὶνότης (see 2:21, note) is the characteristic mark of all that belongs to the kingdom of God (cf. Trench, *syn.* 10.); the καινὴ διαθήκη inaugurates a καινὴ κτίσις, in which at length all things are to become new (Apoc. 21:5). The saying has a partial fulfilment in the Eucharists of the universal Church; its ultimate accomplishment belongs to the risen life, for which the Bridegroom has “kept the good wine” (cf. Apoc. 19:9). Origen: “implebitur in regno Dei hoc pascha et manducabit [panem] Jesus cure discipulis suis et bibet ... veram escam et verum potum manducabimus et bibemus in regno Dei, aedificantes per ea et confortantes verissimam illam vitam.” The reading of D οὐ μὴ προσθῶ πεῖν is noteworthy. Γένημα, as distinguished from γέννημα (Mt. 3:7), is ‘a fruit of the earth’; see WH., *Notes*, p. 148, WSchm., p. 55 f., Deissmann, *B. St.*, p. 184; this use of the word is non-Attic, but not limited to Biblical Gk. (cf. Rutherford, p. 348, Deissmann (*B. St.*, p. 109, who cites τὰ γενήματα τῶν ὑπαρχόντων μοι παραδείσων from a papyrus of B.C. 230). Τὸ γένημα τῆς ἀμπέλου is an O.T. phrase for wine (cf. Num. 6:4, Hab. 3:17, Isa. 32:12), and as such it is suitable to a rite which was based on the law of the O.T.; moreover it occurred in the ordinary form for the benediction of the cup, “blessed be He that created the fruit of the vine” (J. Lightfoot on Mt. 26.).

26–31. DEPARTURE TO THE MOUNT OF OLIVES. THE DESERTION AND DENIAL FORETOLD. (Mt. 26:30–35, Lc. 22:31–39; cf. Jo. 13:36–38, 14:31, 18:1.)

26. καὶ ὑμνήσαντες] The singing of Psalms followed the meal; Wycliffe: “the ympne seid,” Tindale: “when they had sayd grace”; cf. Victor: ἡὐχαρίστησαν μετὰ τὸ λαβεῖν καὶ ὕμνησαν, ἵνα καὶ ἡμεῖς αὐτὸ τοῦτο ποιῶμεν. For this use of ὑμνεῖν, ὕμνος cf. Ps. 71. (72.) 20 ἐξέλιπον οἱ ὕμνοι Δαυεὶδ 2 Chron. 7:6 ἐν ὕμνοις Δ., 2 Macc. 1:30 οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς ὕμνους, Jos. *ant.* 7. 12. 3 ὁ Δαυίδης ... ὕμνους συνετάξατο. The Psalms which were sung at the end of the Paschal supper, after the filling of the fourth cup, were probably those which formed the second part of the ‘Hallel,’ viz.: Pss. 115–118.; see Edersheim, *Temple*, p. 210, J. Lightfoot *ad l.*, Schöttgen 1., p. 231, Schürer, 11.1.P 291, note. Others suppose that Ps. 136. is intended. Bede thinks of the intercessory prayer of Jo. 17. For an interesting but grotesque attempt to place an original hymn in the lips of Christ and the Eleven, see *Acta Joh.* (*Apocr. anecd.*, ed. James, 2. p. 10). That the Gospels contained a reference to this Paschal hymn is mentioned by Justin (*dial.* 106 μετ’ αὐτῶν διάγων ὕμνησε τὸν θεόν, ὡς καὶ ἐν τοῖς ἀπομνημονεύμασι τῶν ἀποστόλων δηλοῦται γεγεννημένον), who finds in it a fulfilment of Ps. 21. (22.) 23.

ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν] This movement seems to correspond to that of Jo. 14:31 ἐγείρεσθε, ἄγωμεν ἐντεῦθεν (so Tatian, Hill, p. 226); the discourses of Jo. 15., 16., and the prayer of Jo. xvii. were uttered either on the way to the Kidron or possibly in the Precinct (cf. Westcott on Jo. 15:1, 15:2). On τὸ ὄρος τ. ἐλ. see 11:1, note; on ἐξῆλθον, see 11:11 Lc. adds κατὰ τὸ ἔθος. The nightly departure for the Mount had become habitual, and the Eleven felt no surprise when they were summoned to leave the κατάλυμα: no provision had been made for spending the night in Jerusalem.

27. καὶ λέγει αὐτοῖς ὁ Ἰ. κτλ.] Mt. τότε λέγει (see note on 10:13); Lc. and Jo. appear to place the conversation in the supper-room, but the three traditions (Mt.-Mc. Lc. Jo.) are distinct and independent. The Fayûm fragment (acc. to Zahn’s reconstruction, *Kanon*, 2. p. 785) leaves the point open: [ὕμνησάντων δὲ αὐτῶν μετὰ τὸ φ]αγεῖν ὡς ἐξ ἔθους πάλιν εἶπε

Ταύτη[κτλ. Πάντες σκανδαλισθήσεσθε, Mt. π. ὑμεῖς σκ. ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. The frequent warnings against σκάνδαλα (4:17, 9:42 ff., cf. Mt. 24:10, Lc. 7:23, Jo. 16:1) gave to this prophecy a terrible significance. Moreover, hitherto this fate had overtaken only the enemies of Jesus (6:3, Mt. 15:12), or disloyal followers (Jo. 6:61); but now the Apostles themselves are warned that they will fall without exception, and that very night.

<1032,Graeca>ειj καὶν, kai; eij<1033,Times New Roman>">ὅτι γέγραπται κτλ.] The Lord confirms His prophecy by a quotation from the O.T.: cf. 9:12 f., 14:21. The words which are cited differ materially from the B text of Zach. 13:7 πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα (cf. Tert. *de fug.* 11 “evellite oves”); the A text comes nearer with πάταξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρ. τῆς ποιμνῆς (cf. Mt.), and it has on the whole the support of Justin (*dial.* 53 πάταξον τὸν ποιμένα καὶ διασκ. τὰ πρόβατα αὐτοῦ), while the loose reference in Barn. 5. 13 (ὅταν πατάξωσιν τὸν ποιμένα ἑαυτῶν τότε ἀπολεῖται τὰ πρόβατα τῆς ποιμνῆς) seems to blend B’s πατάξατε with A’s conclusion. But all known forms of the Greek text agree with the M.T. in beginning the clause with an imperative, whilst Mt. and Mc. concur in πατάξω. The latter reading is possibly due to a collection of *testimonia* from which the common tradition drew (cf. 1:2, note); it is noteworthy that it is found not only in Mt. Mc., but in the Fayûm fragment, which gives [κατὰ]. τὸ γραφέν Πατάξω τὸν [ποιμένα καὶ τὰ] πρόβατα διασκορπισθήσονται. On the import of the prophecy see Kirkpatrick, *Doctrine of the Prophets*, p. 465. The general law was to find its most terrible fulfilment in the dispersion of the flock (Lc. 12:32) of the Good Shepherd.

28. ἀλλὰ μετὰ τὸ ἐγερθῆναι κτλ.] Ἀλλὰ contrasts the hope of the Resurrection with the deepening gloom of the Passion; the Lord rarely mentions the one without the other (cf. 8:31, 9:31, 10:34). Euth.: προειπὼν τὰ λυπηρά, προλέγει καὶ τὰ παραμυθούμενα. On μετὰ with the inf. see Burton § 406–7. With the promise προάξω ὑμᾶς εἰς τὴν Γ. cf. 16:7, Mt. 28:10, 28:16, *Ev. Petr.* 12; it was natural that the Eleven should return to Galilee after the Passover, and the Lord reassures them by promising to be thoro before them. Of this return to the North Lc. says nothing, whilst Mc. (so far as we can judge from his unfinished work) and Mt. are equally silent as to appearances in Jerusalem subsequent to the day of the Resurrection. But their silence is not unnatural in view of the Galilean character of their record, which is abandoned only in the case of the narrative of the Passion and Resurrection. On προάγειν τινά see 10:32, note.

29. ὁ δὲ Πέτρος ἔφη αὐτῷ κτλ.] Peter is stung to the quick by the suggestion of disloyalty, and repudiates it for himself. His speech is well characterised by Euth.: ὁ δὲ τρία ὁμοῦ πταίει· πρῶτον ὅτι ἀντεῖπε he ought rather to have prayed ‘Lord help me’—δεύτερον, ὅτι τῶν ἄλλων ἑαυτὸν προέθηκε ... τρίτον, ὅτι αὐτῷ μόνῳ καὶ οὐ τῇ βοηθείᾳ τοῦ θεοῦ τεθάρρηκε. Εἰ καί, “even admitting that it is true”; the Fayûm fragment has καὶ εἰ which emphasises the improbability (Burton § 280). At all events there will be one exception to the rule—ἀλλ’ οὐκ ἐγώ. For ἀλλὰ beginning the apodosis see WM., p. 552; on the ellipse cf. Blass, *Gr.* p. 291. The expansion of this characteristic saying in Mt. is instructive. In Lc., whose report however may relate to another occasion, Peter says Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι, cf. Jo. τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω. Tatian brings the three sayings into one (Hill, p. 223 f.).

30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς κτλ.] Peter's boast is turned into the prophecy of a greater downfall: "promissio eius audax ... facta est ei causa ut non solum scandalizaretur, rerum etiam ter denegaret" (Origen). "Thou (emphatic σύ, answering to Peter's ἐγώ) today, in this night, before the morning watch, shalt deny me not once but thrice." According to the Jewish reckoning the day of the Passion has already begun (σήμερον); it commenced with the night of the Paschal Supper. Δίς (cf. v. 72) is peculiar to Mc. among the canonical Gospels, but it is supported by the Fayûm papyrus. The word is suggestive, cf. Bengel: "valde notabilis circumstantia primo cantu Petrum se non collecturum esse." The papyrus substitutes ἀλεκτρυών for the old poetical form ἀλέκτωρ (cf. Rutherford, *N. Phryn.*, p. 307 f.; ἀλέκτωρ occur in another papyrus of c. A.D. 100 (*Fayûm Towns*, p. 275), and κοκκύζειν (Theocr. 7:48) for φωνεῖν: [ἔφη Πρὶν] ὁ ἀλεκτρυών δις κοκ[κύζει σήμερον, σὺ τρίς με ἀ]παρν[ήσῃ] (Zahn, *l.c.*). Comp. 3 Macc. 5:23 ἄρτι δὲ ἀλεκτρυών ἐκέκραγεν ὄρθριος, and see the references to the second cockcrowing in Ar. *Eccl.* 390, Juv. 9:106: for the time indicated, see the note on ἀλεκτοροφωνία (*supra*, 13:35. On ἀπαρνήσῃ cf. 8:34 note; on πρὶν ἢ with the inf. see Burton § 380 f.

31. ὁ δὲ ἐκπερισσῶς ἐλάλει] Peter's profession of confidence is intensified by his mortification: he continued to talk (ἐλάλει, cf. vv. 11.) with excessive vehemence (cf. ὑπερπερισσῶς, 7:37); Euth.: ὅσον διαβεβαιοῦται ὁ χριστός τοσοῦτον ὁ Πέτρος ἀντισχυρίζεται. Unconsciously, no doubt, yet in point of fact, as Origen says, he gave the lie to the Master: "dominum nostrum profitebatur facere mendacem per ea quae sibi confidens dicebat." The protest was probably uttered more than once (ἐλάλει), as passionate remarks are apt to be. Ἐὰν δέη κτλ., "though it be necessary"; Mt.'s καὶ suggests the improbability of this contingency (Burton § 281). The idea of sharing the Lord's Death had originated, as it seems, with the less demonstrative Thomas (Jo. 11:16); it was afterwards to pass in St Paul's writings into the language of theology (Rom. 6:2 ff., Col. 2:12, 3:1 ff.; the word συναποθ. occurs in the λόγος cited in 2 Tim. 2:11). Both συνθανεῖν and συναποθανεῖν are classical forms; for the latter cf. Plat. *Phaed.* 88 τοῦ ἀποθανόντος οὐ συναποθνήσκει ἡ ψυχὴ Sir. 19:10 ἀκήκοας λόγον; συναποθανέτω σοι. Οὐ μὴ σε ἀπαρν.: on this future see Blass, *Gr.*, p. 204 f. Ὡσαύτως δὲ καὶ πάντες ἔλεγον. All had been included in the first prophecy of impending failure, and Peter's passionate protest stirred the rest to similar (Mt. ὁμοίως) professions of loyalty. In Lc. and Jo. Peter only is warned and the other ten do not appear.

32–42. THE AGONY IN GETHSEMANE (Mt. 26:36–46, Lc. 22:40–46; cf. Jo. 18:1 ff.).

32. ἔρχονται εἰς χωρίον ... Γεθσημανεῖ] The name is not given by Lc. (γενόμενος δὲ ἐπὶ τοῦ τόπου) or Jo., but the latter mentions that the place was a garden Milch lay on the further side of the Kidron (πέραν τοῦ χειμάρρου τοῦ Κέδρων ... κῆπος) Γεθσημανεῖ (R.T. -νή), Syr.^{sin.} ܡܠܚܝܬܐ, Syr.^{pesh.} ܡܠܚܝܬܐ, "nichts Anderes sein kann als ܡܠܚܝܬܐ ܡܠܚܝܬܐ" (Dalman, *Gr.*, p. 152; see his note on the lengthening of the second vowel); cf. Γεθερεμμών (Jos. 21:24), Γεθχόβερ (4 Regn. 14:25). On the other hand the forms Γησαμανεῖ, Γεσσημανεῖ, suggest ܡܠܚܝܬܐ ܡܠܚܝܬܐ (*Encycl. Bibl.* s.v.). As the name in its more usual spelling denotes, the estate (χωρίον, *praedium*, *villa*, cf. 2 Chron. 27:27 ἐν τοῖς χωρίοις τοῦ οἴνου, Acts 4:34 κτήτορες χωρίων ἢ οἰκιῶν) may at one time have had an off press upon it, but it was now apparently one of the private gardens which were to be found in the outskirts of

Jerusalem (cf. Jo. 19:41), and (doubtless by the favour of its owner) it had been a favourite resort of Jesus (Jo. πολλάκις συνήχθη ἱ. ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ). There is no reason to doubt that the enclosure still known as the Latin Gethsemane occupies the site of that which was already identified with the Garden of the Agony in the fourth century; cf. Eus. *onom.* s. v. ἐν ᾧ καὶ νῦν τὰς εὐχὰς οἱ πιστοὶ ποιεῖσθαι σπουδάζουσιν: Jerome, *lib. interpr.* “est autem ad radices montis Oliveti nunc ecclesia desuper aedificata”: Silvia, *peregr.* p. 62, describes in detail the Holy-Week procession to Gethsemane, the reading of the Gospel on the spot, the wailing and weeping of the excited crowd of pilgrims. The church has disappeared, but the traditional spot is marked by olive trees of venerable age, whether planted by Christian hands, or sprung from the roots of those which Titus cut down (Jos. *B. J.* 6. 1. 1).

καὶ λέγει ... Καθίσατε ὧδε κτλ.] All appear to have entered the garden (Jo. εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ), but eight of the Eleven were bidden to rest near the entrench that the Master might retire for prayer. In this there was probably nothing unusual; cf. 1:35, 6:46. On ἕως (Mt. ἕ. οὗ) προσεύξωμαι see Burton, § 321 ff., who translates, “while I pray”; so A. V., R. V., though both render the parallel ἕως φάγω καὶ πίω in Lc. 17:8 “till I have eaten and drunken.” The Vg. has *donec orem*, on which see Madvig, §§ 339. 2 b, 360. 1. In Mt. we see the Lord pointing to the spot which He will make His oratory (ἀπελθὼν ἐκεῖ). It is such a detail as might have been expected in Mc., who however omits it.

33. καὶ παραλαμβάνει κτλ.] This again was not an entirely new step: the eight would remember the Transfiguration, when, as now, the purpose of the retirement was to pray (Lc. 9:28); Thpht.: παραλ. δὲ τοὺς τρεῖς μόνους ... ἵνα οἱ ἰδόντες τὰ ἔνδοξα ἴδωσι καὶ τὰ σκυθρωπά. On παραλαμβάνει see 4:36, 5:40 9:2, 10:32, notes; on the order of the names (Πέτρος, Ἰάκωβος, Ἰωάννης) cf. 3:17, 5:37, 9:2, notes, and, on the repetition of the article, the notes on 5:37, 9:2. Mc. sets each individuality before the mind separately, while Mt. (τὸν Πέτρον καὶ τοὺς δούλιους Ζεβεδαίου) brings Peter prominently into the foreground.

καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν] Wycliffe: “began for to drede and to henge.” The shadow of death begins to fall upon Him as He passes with the Three into the depths of the olive-grove. Mt. writes ἤρξ. λυπεῖσθαι: Mc.’s ἐκθαμβεῖσθαι—the Word is peculiarly Marcan, see note on 9:15—strikes another note, that of amazed awe. It is unnecessary either to abandon in this place the proper sense of θάμβος or to find with Meyer a truer psychology in Mt.’s λυπεῖσθαι. The Lord was overwhelmed with sorrow (see next verse), but His first feeling was one of terrified surprise. Long as He had foreseen the Passion, when it came clearly into view its terrors exceeded His anticipations. His human soul received a new experience—ἔμαθεν ἀφ’ ὧν ἔπαθεν, and the last lesson of obedience began with a sensation of inconceivable awe. With this there came another, that of overpowering mental distress—ἤρξατο ... ἀδημονεῖν (Mt., Mc.). The verb occurs only once again in the N. T. (Phil 2:26 ἐπιποθῶν καὶ ἀδημονῶν, where see Lightfoot’s full note), and does not appear in the LXX., but it is used by Aquila (Job 18:20, LXX. στενάζειν) and Symmachus (Ps. 60.=61:3, LXX. ἀκηδιᾶν, 115:2 = 116:11, LXX. ἐν τῇ ἐκοτάσει, Eccl. 7:17 (16), LXX. ἐκπλαγῆναι, Ezech. 3:15, LXX. ἀναστρεφόμενος, Th. θαυμάζων). Plato couples ἀδημονεῖν with ἀπορεῖν more than once; see esp. *Phaedr.* 251 D: ἀδημονεῖ τε τῇ ἀτοπίᾳ τοῦ πάθους καὶ ἀποροῦσα λυττᾷ. These references shew that ἀδημονεῖν forms a natural sequel to ἐκθαμβεῖσθαι, representing

the distress which follows a great shock, “the confused, restless, half-distracted state” (Lightfoot) which may be worse than the sharp pain of a fully realised sorrow. Bede: “timet Christus, cum Petrus non timeat.” The reading of D seems to have arisen from a confusion of ἀδημονεῖν with ἀκηδιᾶν, unless ἀκηδεμονεῖν is a true form meaning ‘to be listless, the reverse of a κηδεμών.’

34. καὶ λέγει αὐτοῖς Περίλυπος κτλ.] The Lord reveals to His three witnesses a part of His distress. His words recall Ps. 61. (62.) 6, 12, 62. (63.) 5 ἵνα τὸ περίλυπος εἶ, ἡ ψυχὴ—in an earlier utterance of the Holy Week He had referred to the rest of the refrain (ἵνα τί συνταράσσεις με, cf. Jo. 12:27; see Kirkpatrick on Ps. 42.). But, His sorrow exceeds the Psalmist’s; it is ἕως θανάτου, a sorrow which well-nigh kills. Comp. Jon. 4:9 σφόδρα λελύπημαι ἕως θανάτου. (ΤΥ ΤΗΡ) As for the cause of this overwhelming grief, Jerome’s remark, “contristatur ... anima ... non propter mortem, sed usque mortem,” is doubtless true, but the narrative does not encourage the view which prevails in many patristic commentaries, that the Lord’s sorrow and prayers were only for the sins and woes of men (cf. e.g. Ambr. *in Lc.* “cum in so nihil haberet quod doleret nostris tamenangebatur aerumnis”). His human soul shrank from the Cross, and the fact adds to our sense of the greatness of His sacrifice.

Though the Gospels yield abundant evidence of the presence of human emotions in our Lord (eg. 3:5, 6:6, 10:14, Jo. 11:33), this direct mention of His ‘soul’ has no parallel in them if we except Jo. 12:27; for in such passages as 10:45, Jo. 10:11 ψυχὴ is the individual life (see Cremer s.v.) rather than the seat of the emotions. The present passage was from the first eagerly used for polemical purposes both by Christians (Iren. 1:8. 1:2, 3:22. 2) and unbelievers (Orig. *c. Cels.* 2:24).

μείνατε ὧδε καὶ γρηγορεῖτε] The Three are placed where they can see and hear (cf. v. 35), for they are to be witnesses of the Agony. For the same reason they are to keep themselves awake (cf. Lc. 9:32); but γρηγορεῖτε (Mt. γρ. μετ’ ἐμοῦ) has besides an ethical meaning, as in 13:35 ff.; a great crisis was near, which demanded a wakeful spirit (v. 38). Origen: “maneamus ubi praecepit Jesus (1 Cor. 7:20) ... ut cum eo pariter vigilemus qui non dormit neque dormitat custodiens Israel.” On the tenses see Blass, *Gr.* p. 196.

35. καὶ προελθὼν μικρόν κτλ.] The Lord went forward (for προελθ., cf. 6:33, Acts 12:10) into the olive-grove, as if to isolate Himself from the Three, who could not share His present sorrow; comp. the noteworthy parallel in Gen. 22:5. Μικρόν (Lc., ὥσεὶ λίθου βολήν) is more frequently used of time than of space (cf. Cant. 3:4 ὡς μικρόν ὅτε παρήλθον, Hos. 1:4 ἔτι μικρόν, Jo. 7:33, 12:35 ἔτι χρόνον μ., ἔτι μ. χρ.), but Meyer cites from Xenophon μικρόν πορεύεσθαι, προπέμπειν. There He fell upon His face (Mt. ἐπὶ πρόσωπον αὐτοῦ, cf. Gen. 17:3, 17:17, Lc. 5:12, 17:16) on the earth (Mc. only; cf. Jud. 13:20 ἔπεσαν ... ἐπὶ τὴν γῆν, and for the gen. see WM., p. 470); the imperf. ἔπιπτεν (Mt. ἔπεσεν) describes the prostration as taking place under the eyes of the narrator (cf. WM., p. 226). Lc. speaks only of kneeling (θεὶς τὰ γόνατα), a not infrequent attitude in prayer (cf. Acts 7:60, 9:40, 20:36, 21:5; see note on 11:25).

προσηύχετο ἵνα κτλ.] The Lord’s habit of prayer has already been noticed in 1:35, 6:46 (see notes): on the prayers of the Agony comp. Heb. 5:7 with Westcott’s notes. Ἰνα ... ἡ ὥρα is a note peculiar to Mc., summarising and interpreting the prayers which follow. For προσεύχεσθαι ἵνα, cf. 13:18, note; ἡ ὥρα, the appointed time (v. 41, Jo. 17:1), cf. ἡ ὥρα

αὐτοῦ Jo. 7:30, 8:20, ἡ ὥ. ἵνα δοξασθῇ Jo. 12:23, ἡ ὥ. αὕτη ib. 27 bis, ἡ ὥ. ἵνα μεταβῇ Jo. 13:1; comp. the phrase ὥρα (τῆς) συντελείας in Dan. 11:40, 11:45 (LXX.), and Jo. 16:4 ἡ ὥρα αὐτῶν sc. ὧν λελάληκα, 21 ἡ ὥρα αὐτῆς sc. τικτούσης. Παρέλθῃ, ‘may pass by without bringing its allotted suffering.’ Εἰ δυνατόν ἐστίν, cf. 13:22, note, and see note on next verse.

36. καὶ ἔλεγεν Ἀββὰ ὁ πατήρ] The words of the prayer are given with minor variations by the three Synoptists. Mt. begins πάτερ μου, Lc. πάτερ, Mc., as in 5:41, 7:34, preserves the Aramaic word uttered by Jesus (אבא, Dalman, *Gr.* p. 157; *Worte*, 1. p. 257). Ὁ πατήρ is either (1) an interpretative note due to the Evangelist or his source, and nearly equivalent to ὅ ἐστιν πατήρ, or (2) a part of the original prayer, cf. SH. on Rom. 8:15 (“it seems better to suppose that our Lord Himself, using familiarly both languages ... found Himself impelled spontaneously to repeat the word”), and Schöttgen *ad loc.*, who quotes instances of a similar duplication, e.g. כִּירִי כִּירִי (where the second word represents the Galilean pronunciation of κύριε), and ναί, ἀμήν, Apoc. 1:7, cf. 22:20. Or, accepting Schöttgen’s explanation, we may regard Ἀββὰ ὁ πατήρ as (3) a formula familiar to the bilingual Palestinian Church, which naturally found its way in place of the simple Ἀββὰ or ὁ πατήρ into the earliest cycle of oral teaching, and thence into this Gospel. Dr Chase (*Lord’s Prayer in the Early Church*, p. 24) suggests that the words were the current equivalent of the initial Πάτερ of the Lord’s Prayer in its shorter form (Lc. 11:2), and that they are used with a reference to that Prayer both by Mc. and in Rom. *l.c.*, Gal. 4:6.

πάντα δυνατά σοι] Mt. εἰ δυνατόν ἐστίν (cf. v. 35), Lc. εἰ βούλει. Comp. 10:27. The Lord realises in His own case the truth He had impressed on the Twelve. Seeing that nothing is *per se* impossible to the Father, He can pray, even on the eve of the Passion, that it may be averted. In perfect faith He believes that even now it is possible to defeat Judas and the Sanhedrin (Mt. 26:53), to resist Pilate and the power of Rome (Jo. 19:11), even to defy death (Jo. 10:17, 10:18); and He asks (but with a reservation which will immediately appear) for deliverance in whatever way. Παρένεγκε, ‘carry past,’ i.e. cause it to pass by; so Lc., Mt., παρελθάτω: cf. Jud. 6:5, Α τὰς σκηναὺς αὐτῶν παρέφερον, where B has οἱ σκηναὶ αὐτῶν παρεγίνοντο, and see the illustrations from Plutarch in Field, *Notes*, p. 39. Τὸ ποτήριον τοῦτο: cf. 10:38, note; in Jo. the reference to the Cup of the Passion comes further on, in the incident of Simon and Malchus (Jo. 18:11). The Cup corresponds to ‘the hour’ in v. 35.

ἀλλ’ οὐ τί ἐγὼ θέλω κτλ.] For ἀλλά Mt. has πλὴν here, see Blass, *Gr.* p. 268. On this use of τί where a classical writer would have written ὅ τι see WM., p. 210, and Blass, *Gr.* p. 175, who cites a saying of Euergetes in Ath. 10:438 Ε τίνι ἡ τύχη δίδωσι, λαβέτω (cf. his comm. on Acts 13:25). The interrogative sense of τίς in such cases does not perhaps wholly disappear; we may paraphrase: ‘however, the question is not (οὐ, not μή) what is My will,’ &c. Mt. (πλὴν οὐχ ὥς ... ἀλλ’ ὥς ...) and Lc. (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω) avoid the colloquial τί, regarding it perhaps as unsuitable in a solemn prayer. The words, as a whole, seem to look back to the Lord’s Prayer as given by Mt. (γενηθήτω τὸ θέλημά σου), and in Lc. and Mt.’s second version of them (v. 42) the resemblance is closer. The Divine Will, which is the expression of the Divine righteousness and love, limits the exercise of the

Divine power, and therefore supplies a necessary check to the expectations which might otherwise arise from belief in the omnipotence of GOD; cf. 1 Jo. 5:14. The practical teaching of this passage is well stated by Origen: “quare proprium eat omnis hominis fidelis primum quidem nolle pati aliquid doloris, maxime quod ducit usque ad mortem; si autem sic voluerit Deus, acquiescere etiam contra voluntatem suam.” The words occupy an important place in the history of the doctrine of the Person of Christ. The Church found in Christ’s οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ conclusive evidence of the existence in our Lord of a true human will, distinct from the Divine Will, although even in this supreme crisis absolutely submissive to it; for a catena of the patristic passages see Petav. *de Incarn.* 9:6. 4 sqq., and comp. esp. John of Damascus, *de fide orth.* 3:18 εἶχε μὲν οὖν φυσικῶς καὶ ὡς θεὸς καὶ ὡς ἄνθρωπος τὸ θέλειν· εἶπετο δὲ καὶ συνετάσσετο τῷ αὐτοῦ θελήματι τὸ ἀνθρώπινον ... ταῦτ’ ἄ τὸ θεῖον αὐτοῦ ἤθελε θέλημα ... αὐτεξουσίως δὲ ἤθελε τῷ θεῷ καὶ ἀνθρωπίνῳ θελήματι ... ὥστε ἤθελε μὲν αὐτεξουσίως κινουμένη ἡ τοῦ κυρίου ψυχή, ἀλλ’ ἐκεῖνα αὐτεξουσίως ἤθελεν ἃ ἡ θεία αὐτοῦ θέλησις ἤθελε θέλειν αὐτήν. On the difficult questions connected with the personality of the Lord’s human nature the student may consult Dorner (E. T. 2. 1., p. 201 ff.), and Westcott on Jo. 1:14. Ἐγὼ θέλω identifies the Person of Christ with the action of His human will, but does not necessarily affirm that the personality resides in His humanity.

37. καὶ ἔρχεται καὶ εὕρισκει κτλ.] The Lord rises again (Lc. ἀναστὰς ἀπὸ τῆς προσευχῆς), and returning to the Three finds that His warning (v. 34) has been in vain; all are asleep (cf. 13:36). Lc. explains their sleep as resulting ἀπὸ τῆς λύπης, i.e. from the exhaustion produced by their deepening realisation of the Passion (cf. v. 19, Jo. 16:20). Peter is addressed as the first of the Three; but the rebuke is partly personal, as Mc. at least is aware (Σίμων, καθεύδεις; οὐκ ἴσχυσας ...; cf. Mt., οὐκ ἴσχύσατε ...). Mc. has not used the personal name Σίμων since Peter’s call to the Apostolate 3:16), and its appearance here is certainly suggestive; cf. Jo. 21:15 ff. Σίμων Ἰωάννου, where the reference to natural, perhaps hereditary, character is still more plainly emphasised. For the time he is ‘Peter’ no more; the new character which he owes to association with Jesus is in abeyance. He who was ready to die with the Master (v. 31) has been proved not to possess the strength of will (οὐκ ἴσχυσας) requisite for resisting sleep during the third part of a single watch (μίαν ὥραν); cf. Euth.: σὺν ἐμοὶ ἀποθανεῖν ἐπηγγείλασθε, καὶ οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ.

38. γρηγορεῖτε, καὶ προσεύχεσθε κτλ.] “Watch ye, and pray that” &c. (R.V. mg.). The Lord now addresses the Three and not Simon only. He reveals the deeper purpose of His injunction; wakefulness of spirit was chiefly important as necessary to prayer; cf. 1 Pet. 4:7 νήψατε εἰς προσευχάς, 5:8 ν., γρηγορήσατε. Already, as they took their places in Gethsemane, He had said γρηγορεῖτε (v. 34), and προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν (Lc. 22:40); He repeats this now, for there was still time. Ἵνα μὴ ἔλθῃτε κτλ.: another reference to the Lord’s Prayer. Dr Chase (*Lord’s Prayer*, p. 61 f.) points out that the Syriac versions use the same verb in different conjugations for εἰσφέρειν in Mt. 6:13, Lc. 11:4, and ἔρχεσθαι here. Similarly, no doubt, one root would have been used in the Hebrew or Aramaic originals of both passages (cf. Delitzsch, מְבַיֵּא־לֹא=μὴ εἰσενέγκης, מְבַיֵּא=μὴ

ἐλθῆτε). Πειρασμός is used in the O.T. “of the trying or proving of GOD by man, but more commonly of the trying or proving of man by GOD” (Hatch, *Essays*, p. 71); and since GOD tries men by affliction, the word acquires the latter meaning (e.g. Sir. 2:1 ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμόν). The N.T. writers also employ it with this connotation (cf. Lc. 22:28, Acts 20:19, Gal. 4:14, 1 Pet. 1:6, and see Mayor’s note on Jas. 1:2), but not exclusively, for the Gospel reveals another form of temptation which does not come from GOD (James 1:13), and is not limited to the infliction of suffering. Πειράζεσθαι ὑπὸ τοῦ σατανᾶ (1:13, note) is ‘to be solicited to commit sin’ (cf. Jas. 1:13 f.), and the context shews that this sense predominates here and in the Lord’s Prayer. With ἐλθεῖν εἰς π. comp. περιπεσεῖν (Jas. 1:2), ἐμπίπτειν (1 Tim. 6:9); the present phrase implies that the temptation may be escaped by an act of the will (cf. 1 Cor. 10:13, Jas. 5:7). Jerome, Bede: “non ait ... *ne tentemini* sed *ne intretis in tentationem*, hoc est, ne tentatio vos superet et intra suos casses teneat.”

τὸ μὲν πνεῦμα πρόθυμον κτλ.] So Mt. A saying of peculiar interest, especially as finding a place in the older Synoptists, since it anticipates the teaching of St Paul and St John. It is quoted already by Polycarp (*Phil.* 7), whether from the Gospels or from current tradition. On the contrast πνεῦμα, σὰρξ, see Westcott on Jo. 3:6, and SH. on Rom. 8:9. It begins in the O.T. (see e.g. Num. 16:22, 27:16, Isa. 31:3), where ‘the flesh’ is man “as belonging to the sphere of material life,” under the limitations of a corporeal nature, frail, mortal, and in fact impure (Gen. 6:12); and ‘the spirit’ is the vital force (Gen. 6:17) which in man is directly dependent on the Spirit of GOD (Gen. 2:7) and the organ of communication with GOD and the spiritual world; cf. Schultz, *O. T. Theology*, E. T., 11. p. 242 ff. In the E.V. the human spirit was already under the influence of the Spirit of GOD through their intercourse with Christ (Jo. 14:17, see Westcott’s note). It was therefore πρόθυμον (cf. 2 Chron. 29:31 πρόθυμος τῇ καρδίᾳ, 2 Cor. 8:11, ἡ προθυμία τοῦ θέλειν), willing and eager (cf. Lc. 22:33 ἑτοιμός εἰμι), through the energy of the יהוה יהוה (Ps. 51:14). But its προθυμία was not a match for the *vis inertiae* of its colleague, the frail flesh (cf. Rom. 6:19 διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν, 8:3 τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένη διὰ τῆς σαρκός). In the Epp. the ‘flesh’ is regarded as not merely weak and impotent, but actively opposed to the ‘spirit,’ Gal. 5:17 ff., the seat of the lower ἐπιθυμία which wage war upon the true life of men (1 Pet. 2:11); the contrast between the two has become sharper and deeper through the mission of the Holy Spirit, Who gives new force and a new direction to the spiritual side of human nature (Rom. 8:9 ff.).

39. καὶ πάλιν ἀπελθὼν προσηύξατο κτλ.] The injunction to pray is again confirmed by example. The Lord’s second prayer was substantially a repetition of the first (τὸν αὐτὸν λόγον εἰπὼν), yet not identical with it, ‘the same petition’ rather than “the same words”; the answer to the first prayer seems to have been vouchsafed in a growing consciousness of the Father’s Will, and the second prayer assumes the form Εἰ οὐ δύναται τοῦτο παρελθεῖν ἅν μὴ αὐτὸ πῶ, γενηθῇ τὸ θέλημά σου (Mt.). The last clause is taken verbally from Mt. 6:10; cf. Acts 21:14. On τὸ θέλημα (τοῦ θεοῦ) see 3:35, note: Lightfoot, *Revision*, p. 106. Προσηύξατο ... εἰπὼν: part. of identical action, Burton, § 139.

40. καὶ πάλιν ἐλθὼν κτλ.] Returning to the Three He again finds them asleep, their eyes weighed down with slumber (καταβαρυνόμενοι, Mt. βεβαρημένοι, sc. ὕπνῳ (Lc. 9:32); cf.

Joel 2:8 καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται, Gen. 48:10 οἱ δὲ ὀφθαλμοὶ Ἰσραὴλ ἐβαρυνώπησαν). During the Transfiguration (Lc. *l.c.*) the Three had experienced the same overpowering drowsiness and the same inability to give expression to their thoughts; with οὐκ ᾔδεισαν τί ἀποκρ. αὐτῶ comp. 9:6 οὐκ ᾔδει τί ἀποκριθῇ (note). They were as men in a dream who could not say what they would. On the earlier occasion these were the effects of fear (Mc. *l.c.* ἔκφοβοι γὰρ ἐγένοντο); in Gethsemane the cause was grief (see note on v. 37).

41. καὶ ἔρχεται τὸ τρίτον κτλ.] A third interval of prayer had intervened (Mt. προσήγατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών). Tatian connects with this third prayer the narrative of the Bloody Sweat, guided perhaps by its position in the third Gospel. But the inference from position is precarious, for (1) St Luke recognises only one prayer in Gethsemane, and (2) the narrative in question, though a precious and probably genuine relic of primitive tradition, seems to have had no place in the original Lc. (cf. WH., *Notes*, p. 66 f.).

καὶ λέγει ... Καθεύδετε κτλ.] The time for watchfulness and prayer has gone by, and the injunction is not repeated: in place of it comes a permission to sleep. The permission is surely ironical: 'sleep then, since it is your will to do so; rest, if you can'; cf. Thpht.: εἰρωνευόμενος δὲ τοῦτο λέγει πρὸς αὐτούς ... ἐπιγελῶν τῷ ὕπνῳ αὐτῶν. Euth.: ἐντρέπων αὐτούς ... καὶ καθαπτόμενος ... 'ἐπεὶ μέχρι τοῦ νῦν οὐκ ἐγρηγορήσατε, τὸ λοιπὸν καθ. καὶ ἀναπ., εἰ θύνασθε.' The Lord did not hesitate to use irony (cf. 7:9) when there was occasion for it; exhortation and reproof had in this instance failed, and no other means of rousing the Three to a sense of duty remained. As Augustine (*de cons. ev.* 3:11) admits, "recte fieret, si esset necesse"; but who Call say that the necessity did not exist? Τὸ λοιπόν, 'in future,' 'henceforth,' cf. 1 Cor. 7:29, Heb. 10:13=εἰς τὸ λ., εἰς τὰ λοιπά, 2 Macc. 11:19, 12:31. 'Ye shall not be interrupted by any further call to prayer.'

ἀπέχει· ἦλθεν ἡ ὥρα κτλ.] His irony has produced the desired effect, the Apostles are roused, and the Lord at once reverts to His customary tone of serious direction. Ἀπέχει (Mc. only) marks the transition. Ἀπέχειν is frequently used in the papyri in forms of receipt (see Deissmann, *B. St.* p. 229; *Fayûm Towns*, general index *s.v.*; Herwerden, *lex. supplet. et dial.* *s.v.*); cf. Mt. 6:2 ff., Lc. 6:24, Phil. 4:18. The impersonal ἀπέχει is peculiar to Mc., and only one other ex. has been discovered (Ps.-Anacr. 15:33 ἀπέχει βλέπω γὰρ αὐτήν), cf. Num. 16:3 ἐχέτω ὑμῖν=כֶּחָץ רַב). But the sense is doubtless correctly given by the Vg. *sufficit*, 'enough!' see Field, *Notes*, p. 39. The question remains whether ἀπέχει refers to the sleep of the Apostles, or to the ironical reproof. The latter seems the better interpretation; the Lord breaks off the momentary play of irony—it is as if He would say, 'this is no time for a lengthened exposure of the faults of friends; the enemy is at the gate.' The 'Western' text seeks to interpret ἀπέχει by adding τὸ τέλος from Lc. 22:37; see WH., *Notes*, p. 26 f., and cf. Euth. ἀπέχει τὰ κατ' ἐμέ· ἡγουν πέρας ἔχει. Ἡ ὥρα, cf. v. 35, note; on ἦλθεν, 'is come,' see Burton § 52 (p. 26 f.). Παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου: the present is used even in 9:31 (note) as the equivalent of παραδοθήσεται (10:33), so vivid was the Lord's anticipation of the event; here it points to the event as now imminent, as in 14:21. Εἰς τὰς χ. τῶν ἁμαρτωλῶν, cf. εἰς χ. ἀνθρώπων (9:31), τοῖς ἔθνεσιν (10:33); on ἁμαρτωλοί see 2:15, 8:38; the word may be used technically, or in its deeper sense. In this context it would mean to the disciples 'the Gentiles,' i.e. the Roman officials; but in the Lord's own thought the Scribes and Priests were

doubtless included. He had sought the company of sinners who were willing to receive Him, for He came to call them (2:16, 2:17); but to be delivered to the will of sinners who refused His call was one of the bitterest ingredients of His Cup.

42. ἐγείρεσθε, ἄγωμεν κτλ.] ‘Rise ye, let us go.’ They were still lying on the ground; He was standing by. At this moment the traitor and his party are seen to be approaching (on ἤγγικεν see 1:14, note). Ὁ παραδιδούς points back to the revelation of the supper-chamber (14:18 ff.), which Peter and John at least had understood. The call to ‘go’ ends the scene in Gethsemane, but cannot be intended to suggest flight, for the Lord had always reserved Himself for this ‘hour,’ and had now finally embraced the Divine Will concerning it; cf. Euth.: οὐ μόνον οὐκ ἔφυγεν, ἀλλὰ καὶ εἰς ἀπάντησιν αὐτῶν ἐξιέναι παρασκευάζεται. On the arrival of Judas the Lord went forth to meet him (Jo. 18:4), and called the Three to accompany Him.

43–50. ARRIVAL OF THE TRAITOR. ARREST OF JESUS (Mt. 26:47–56, Lc. 22:47–53, Jo. 18:2–12).

43. καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος κτλ.] The words ἰδοὺ ... ἤγγικεν had hardly left the Lord’s lips (cf. 5:35, note), when Judas arrived (παραγίνεται, *venit*, cf. Mt. 3:1, Jo. 3:23; in the LXX. the verb is with rare exceptions an equivalent of **ἵδω**). Lc. adopts the original phrase ἔτι αὐτ. λαλ. (Mt. Mc.), but seems to connect it with another saying (cf. Lc. 22:46 with Mt. 26:41, Mc. 14:38). Jo. explains how it came to pass that Judas sought the Master in Gethsemane (ἦδει ... τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ). Possibly it was matter of notoriety among the Twelve that the garden would be visited after the Paschal meal. Εἰς τῶν δώδεκα, cf. νν. 10, 20; Jo. 6:71; the phrase appears to belong in this place to the original tradition, for it is common to the three Synoptists; “the literary reflection of the chronic horror of the Apostolic Church that such a thing should be possible” (Bruce). There is force in the remark of Euth.: οὐκ ἐπαισχύνονται τοῦτο γράφοντες οἱ εὐαγγελισταί, πανταχοῦ γὰρ τῆς ἀληθείας φροντίζουσιν. Cf. Origen, *c. Cels.* 2:15.

καὶ μετ’ αὐτοῦ ὄχλος κτλ.] Judas came first, as guide to the party (προήρχετο αὐτούς, Lc., Acts 1:16), but was closely followed (μετ’ αὐτοῦ) by an armed crowd. Their arms (ὄπλα, Jo.) consisted only of μάχαιραι (used here probably in the stricter sense), short swords or knives, such as even private persons carried (*infra*, v. 47, Lc. 22:36, 22:38; cf. Gen. 22:6, 22:10, Jud. 3:16 ff., where see Moore’s note), and ξύλα, stout sticks (cf. Jos. *B. J.* 2. 9. 4), or perhaps clubs, such as the fullers of Jerusalem used in their work (cf. Hegesippus *ap. Eus. H. E.* 2:23)—such weapons in fact as could be hastily collected by an irregular body of men called out to deal e.g. with a brigand (v. 48, ὡς ἐπὶ ληστήν). But the men who followed Judas did not belong to the ὄχλος who thronged Jesus in the temple courts; they came from (WM., p. 457) the Sanhedrists (παρὰ τῶν ἀρχ. κ. τ. γραμμ. κ. τ. πρεσβ.=Mt. ἀπὸ τῶν ἀρχ. καὶ πρεσβ.=Jo. ἐκ τῶν ἀρχ. καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας; each of the orders is regarded as separately responsible). These ὑπηρέται were probably members of the temple police (Jo. 7:32, Acts 5:26; see Schürer, 2. 1. p. 264 f., Edersheim, *Temple*, p. 119); if the νυκτοφύλακες could not be withdrawn from the Precinct, the ἡμεροφύλακες were doubtless available in emergencies. With them were regular troops from the Antonia, whose assistance had doubtless been secured through the influence of the High Priest (Jo. λαβὼν τὴν σπεῖραν, ‘the manipule,’ or perhaps ‘the cohort,’ under its tribune (χιλίαρχος), see Westcott on Jo. 18:3,

18:12); but of these the Synoptists seem to know nothing, The ὄχλος included personal servants of the High Priest (v. 47) and individuals who were attracted by curiosity or some other interest (v. 51); Lc. adds that members of the Sanhedrin were also present 22:52). Mc. mentions the three orders in the Sanhedrin separately (τῶν ἀρχ. καὶ τῶν γρ. καὶ τῶν πρ., cf. Jo.), for their action was due to a concurrence of class interests rather than to a formal vote of the whole body; cf. 8:31, 10:33, 11:18, 11:27, 14:1, 15:1. Renan goes beyond the evidence when he writes (*Vie*, p. 305) “le mandat d’arrestation émanait ... du Sanhédrin.”

44. δεδῶκει δὲ ὁ παραδιδούς κτλ.] Such details might have been arranged after the departure of Judas from the supper. Σύσσημον is a word condemned by Phrynichus, who classes it with κίβδηλα ἀμαθῆ (Rutherford, p. 493); but in the later prose style it is used freely (e.g. Diod. Sic. 20:52 τὸ συγκείμενον πρὸς μάχην σύσσημον), and it occurs in the LXX. (Jud. 20:38, 20:40, B, Isa. 5:26, 49:22, 62:10, cf. Ign. *Smyrn.* 1); more precisely than σημεῖον, which Mt. has here, it denotes a signal or token agreed upon between two parties, a *tessera*. It was Judas again (cf. v. 10, note) who took the initiative; the token was of his proposing. On the omission of the augment in the plup. δεδῶκει see WM., p. 85, Blass, *Gr.* p. 37.

The σύσσημον was a kiss, the customary mode of saluting a Rabbi; see Wünsche, p. 339. Φιλεῖν *osculari* is frequent in the LXX. (e.g. Gen. 27:26, 48:10, Prov. 7:13, Cant. 1:2, 8:1), as in class. Gk., but the N. T. uses it only in this context; φίλημα, however, occurs in the Epistles (Paul⁴, 1 Pet.¹), where the kiss consecrated by the Gospel becomes the σύσσημον of brotherly love (φ. ἁγίον, ἀγάπης).

Αὐτός ἐστιν, ‘he is the man’; cf. Blass, *Gr.* p. 264.

<1032,Graeca>ta;~ cei’ra~<1033,Times New Roman>">κρατήσατε αὐτόν κτλ.] The undertaking of Judas was fulfilled by the kiss, which betrayed the Lord to His enemies; the rest belonged to the agents of the Sanhedrists. Yet he volunteers advice: ‘seize and carry Him off securely.’ The words reveal the interest which Judas, when committed to the scheme, had learnt to take in its success. It might even now be frustrated by the escape of Jesus before there was time to arrest Him, or by a rescue on the way to the city or in the streets; hence the double direction. For κρατεῖν ‘to arrest,’ cf. 6:17; for ἀπάγειν ‘to carry off in custody,’ see 14:53, 15:16, Mt. 27:31, Acts 12:19. Ἀσφαλῶς *caute*, Tindale “warely” (Acts 16:23), cf. ἀσφαλίζεσθαι, Acts 16:24, Jos. *B. J.* 3. 8. 8 φρουρεῖν μετὰ πάσης ἀσφαλείας. There must be no risk of miscarriage, and Jesus had often shewn a supernatural power of eluding His enemies; “tamquam si dicat, ‘nisi diligenter eum tenentes abduxeritis, cum voluerit effugiet vos.’” (Origen.)

45. καὶ ἐλθὼν εὐθὺς προσελθὼν κτλ.] No sooner had Judas reached the spot than he approached Jesus; not a moment was lost. Mt.’s εὐθέως προσελθὼν is comparatively tame. He uttered the name of attachment by which he had so long been used to accost Jesus (9:5, note), and sealed it by a fervent kiss (κατεφίλησεν, Mt. Mc.). Καταφιλεῖν is frequent in the LXX. where, like φιλεῖν *osculari*, it usually represents קִשָּׁק, and perhaps implies no particular vehemence or fervour. But the proper force of the compound verb (cf. Xen. *mem.* 2:6. 2:33 τοὺς δ’ ἀγαθοὺς καταφιλήσοντος) is apparent in N. T. usage, cf. Lc. 7:38, 7:45, 15:20, Acts 20:37; comp. 5:40 note. The kiss was not repeated; contrast Lc. 7:38, 7:45 κατεφίλει, οὐ διέλιπεν καταφιλοῦσα, Acts *l.c.* κατεφίλουν. Lc., as if he shrank from

realising the scene, contents himself by saying ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. There is much difficulty in harmonising the accounts of our Lord's answer. Acc. to Mt. He replied 'Ἐταῖρε, ἐφ' ὃ πάρει ('do the work for which thou art here,' cf. Jo. 13:27); acc. to Lc., Ἰουδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; acc. to Jo., who omits the incident of the kiss, the Lord comes forward and asks the party τίνα ζητεῖτε; Both Tatian and Augustine (*de cons. ev.* 3:15) place these evidently distinct sayings in the order Lc., Mt., Jo., but a satisfactory adjustment is hardly possible without fuller knowledge. Such a moment of surprise and terror would naturally leave different impressions on the minds of the witnesses. If Mc. represents Peter's testimony, his silence at this point is suggestive. That Apostle, we may imagine, was torn by a conflict of feelings which left his memory a blank in reference to the Master's words; the treachery, of Judas, the arrest of Jesus, filled his thoughts.

46. οἱ δὲ ἐπέβαλαν κτλ.] The arrest was effected without resistance on the Master's part. For ἐπιβάλλειν τὰς χεῖρας (τὴν χεῖρα) in a hostile sense see Jo. 7:30, 7:44, Acts 4:3, 5:18, 12:1, 21:27; in the LXX. the phrase is used for **תָּרַחַץ** (Gen. 22:12, 2 Regn. 18:12) with ἐπί (**לְ**) followed by the acc., which is also the usual construction in the N. T.; see however Esth. 6:2 ἐπιβαλεῖν χεῖρας Ἀρταξέρξη, and the frequent ἐπιβαλεῖν τινι (e.g. Esth. 1:1). On the form ἐπέβαλαν cf. WH., *Notes*, p. 165.

47. εἷς δέ τις τῶν παρεστ. κτλ.] Mc.'s vague phrase (cf. 14:69 f., 15:35, Jo. 18:22) becomes in Mt. εἷς τῶν μετὰ Ἰησοῦ, and in Lc. εἷς τις τῶν ἐξ αὐτῶν, Jo. only supplying the name (Σίμων Πέτρος). On εἷς τις see Blass, *Gr.* pp. 144, 178. During the early days of the Church of Jerusalem when the evangelical tradition was being formed, prudential reasons (cf. Jo. 18:26) may have suggested reticence as to the name of the offender and even the fact of his connexion with the Christian body. In the Gospels we see the reserve gradually breaking down, and finally abandoned when the danger had ceased. Σπασάμενος τὴν μάχαιραν (cf. Acts 16:27), 'having drawn his knife' (see v. 43, note; the art. connects the weapon with the subject of the verb, cf. Mt. τὴν μ. αὐτοῦ) 'out of its sheath' (θήκη, Jo. 18:11). The verb is used both in act. and mid., and with reference to μάχαιρα or ῥομφαία, cf. Jud. 9:54 (B, A), Ps. 36. (37.) 14, 91:7; Mt. has here ἀπέσπασεν. The Apostles, who had a couple of knives at hand (Lc. 22:38), when they saw violence offered to the Master eagerly asked, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ (Lc.); Peter, true to his impetuous nature, did not wait for the answer; to draw his knife and strike at the nearest of the party was the work of a moment.

ἔπαισεν τὸν δοῦλον κτλ.] The blow fell on the High Priest's slave (δοῦλον, Mt. Mc. Lc. Jo.; to own no slaves was a peculiarity of the Essenes, Jos. *ant.* 18. 1. 5). The sufferer was a Malchus (Jo.), Μάλχος, or Μάλιχος i.e. **מַלְכִּי** (Dalman, p. 104)—a common name, for Josephus mentions five persons who bore it (see Niese's index). He was doubtless foremost in the business of the arrest, and thus provoked his punishment. Lc. and Jo. mention that the ear which was 'taken off' (ἀφείλεν Mt. Mc. Lc., ἀπέκοψεν Jo.) was the right one. Ὠτάριον Mc. Jo. (ὠτίον Mt. Lc.) is a dim. of the New Comedy, which had perhaps become colloquial; cf. γυναικάριον (2 Tim. 3:6), κυνάριον (Mc. 7:27), παιδάριον (Jo. 6:9); Blass, *Gr.* p. 63 f. For the Lord's remonstrance with Peter, which Mc. omits, see Mt. 26:52–54, Lc. 22:51, Jo. 18:11; the substance is well given by Ephrem: "cuius verbum gladius est gladium non indiget." Lc. alone adds ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.

48. ὥς ἐπὶ ληστήν κτλ.] The Lord remonstrates not against the arrest, but against the manner in which it was effected. Why this armed multitude? He was not a ληστής (cf. Jo. 18:14), but a religious teacher. Why this nocturnal sally (ἐξήλθατε)? If His teaching or conduct merited punishment, He had given them abundant opportunities of arresting Him publicly in the Precinct. For other exx. in Biblical Greek of the class, συλλαβεῖν, ‘to arrest,’ cf. Jer. 43. (36.) 26, 44. (37.) 13, Jo. 18:12, Acts 1:16, 12:3.

It is possible that the σπεῖρα (see note on v. 43) had been obtained from the Procurator on the plea that Jesus was a dangerous insurgent (cf. Lc. 23:2), and robbery and other outrages would readily be associated with the career of such a leader (Lc. 23:19, Jo. 18:40; cf. Polyc. *mart.* 7 ἐξήλθον διωγμῖται καὶ ἵππεῖς μετὰ τῶν συνηθῶν αὐτοῖς ὅπλων ὥς ἐπὶ ληστήν τρέχοντες).

49. καθ’ ἡμέραν κτλ.] Cf. Acts 2:46 f., 3:2; the Lord had visited the Precinct on three consecutive days in that week alone. Ἦμην πρὸς ὑμᾶς, *eram apud vos*; Lc. ὄντος μου μεθ’ ὑμῶν: on πρὸς with acc., *apud*, see WM., p. 504, and cf. 9:19, note. This familiar intercourse, this daily presence in the Precinct, was now a thing of the past (ἤμην: on the form see WM., p. 95 f.). Καὶ οὐκ ἐκρατήσατέ με, Vg. *et non me tenuistis*; the καί is not really adversative, see note on 7:24. The Lord does not upbraid them with the cowardice which had been at the root of their inaction during the earlier days of the Holy Week; their own consciences would supply the reproof; cf. 12:12. Ἀλλ’ ἵνα κτλ. The treachery of Judas, the secrecy of the arrest, belonged to the order of events foreshadowed by the Spirit of prophecy. Mt. supplies the ellipse: τοῦτο δὲ ὅλον γέγονεν ἵνα κτλ.; in Mc. the context suggests ἀλλ’ ἐξήλθατε, or ἀλλ’ οὐκ ἐκρατήσατέ με. For similar exx. of the elliptic ἀλλ’ ἵνα see Jo. 1:8, 9:3, 13:18; it is akin to the use of ἵνα in 5:23, but there the word mentally supplied gives the dependent clause the force of an imperative, which is not to be thought of here. Αἱ γραφαί, cf. 12:24, Lc. 24:27 ff., Jo. 5:39, Acts 17:2 ff., 2 Pet. 3:16. Mt. adds τῶν προφητῶν, but perhaps without intending to limit the reference to the prophetic hooks of the Canon.

50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες] Sc. οἱ μαθηταί (Mt.), both the three in Gethsemane and the eight without. The sheep were scattered (v. 27), the Shepherd was left alone (Jo. 16:32); cf. Bede: “impletur sermo Domini quem dixerat quod omnes discipuli scandalizarentur in illo in ipsa nocte.” Ἐφυγον πάντες: the position of πάντες calls attention to the fulfilment of Christ’s warning (v. 27): not even Peter formed an exception to the general desertion. All fled. Yet two at least recovered themselves so far as to follow afterwards, if at a safe distance (v. 54, Jo. 18:15).

51–52. THE YOUNG MAN WHO FOLLOWED). (Mc. only.)

51. καὶ νεανίσκος τις συνηκολούθει κτλ.] One there was, not an Apostle, who followed boldly and at once, going along with the Lord (συνηκολούθει αὐτῷ, cf. 2 Macc. 2:4, 2:6, Mc. 5:37, Lc. 23:49) until he was seized by the ὑπηρέται. His attire would excite attention, a σινδὼν ἐπὶ γυμνοῦ i.e. a linen garment or wrap, see J. Lightfoot *ad l.* and Moore on Jdg. 14:12, 14:13; cf. Prov. 29:42 (31:24), where the γυνὴ ἀνδρεία makes σινδόνες (יִדְּוֹת) for sale; 1 Macc. 10:64 (A) περιβεβλημένον αὐτὸν σινδόνα. In the present case the σινδὼν was either a light summer ‘square’ hastily caught up, or, possibly, a night-dress; cf. Galen cited by Wetstein, μὴ γυμνὸς κοιμίζεσθαι ἀλλὰ περιβεβλημένος σινδόνα, and Field, *Notes*, p. 40. In

either case Bengel's inference is just: "locuples igitur erat." Ἐπὶ γυμνοῦ is in this case 'on the naked body'; for a more restricted sense of γυμνός see Tob. 1:16, Isa. 20:2 ff., 2 Macc. 11:12.

52. καταλιπὼν τὴν σινδόνα] The incident recalls Joseph's flight from the wife of Potiphar (Gen. 39:12 ff.). The σινδών, if of the nature of an ἱμάτιον, a rectangular wrap and not a close-fitting garment, could easily be detached.

The νεανίσκος has been identified with St John (Ambr., Chrys., Bede), James the brother of the Lord (Epiph. *haer.* 78.), a resident in the house where the Lord had eaten the Passover (Thpht.), or the Evangelist himself (many recent commentators). The last two views are not incompatible, if John Mark was the son of the οἰκοδεσπότης (v. 14, note). It has also been suggested that Gethsemane was the property of his mother Mary (*Exp* 4. 3. p. 225). That the incident was drawn by Mark from his own recollection or from his stores of local knowledge may be regarded as certain; it formed no part of the common tradition or (as we may assume) of St Peter's preaching.

53–65. TRIAL BEFORE THE HIGH PRIEST (Mt. 26:57–68, Lc. 22:54^a, 63–71; cf. Jo. 18:12–14, 19–24).

53. καὶ ἀπήγαγον τὸν Ἰησοῦν κτλ.] They followed the traitor's advice (v. 44), and for greater security bound their Prisoner first (Jo. ἔδησαν αὐτὸν καὶ ἤγαγον). He was taken from Gethsemane direct to the house of the High Priest (πρὸς τὸν ἀρχ., Lc. εἰς τὴν οἰκίαν (Mc. *infra*, Jo. εἰς τὴν αὐλήν) τοῦ ἀρχιερέως), who that year was Caiaphas (Mt. Jo.); acc. to Jo., they led Him first to Annas, who as an ex-High Priest and father-in-law of Caiaphas (Jo.) was possibly still an inmate of the official residence (see Westcott on Jo. 18:15). Annas (אַנָּנִי, Ἄννας, Jos. Ἄνανος) had been High Priest A.D. 7–14; Joseph Caiaphas (כֹּהֵן גָּדֹל, Dalman, p. 127, Ἰώσηπος ὁ καὶ Καϊάφας, Jos. *ant.* 18. 2. 2) held the office A.D. 18–36. At the house of the latter, notwithstanding the early hour, the whole hierarchy (Mc. πάντες οἱ ἀρχιερεῖς, cf. Acts 4:6) were assembled, and with them were members of the other orders which composed the Sanhedrin. Mc. pictures the assembly as flocking together (συνέρχονται) to the palace (cf. Field, *Notes*, p. 40), Mt. represents them as already in session when Jesus arrived (συνήχθησαν); all were probably on or near the spot, awaiting the result of Judas's mission. With συνέρχ. αὐτῷ cf. Jo. 11:33, and see WM., p. 269, and Field, *l.c.*

54. καὶ ὁ Πέτρος ἀπὸ μακρόθεν κτλ.] Peter's flight (v. 50) was checked perhaps by the recollection of his boast, and he followed the party, but at a safe distance (ἀπὸ μακρ., 5:6, note, 8:3, 11:13, 15:40). On arriving at the High Priest's house Peter passed into the αὐλή (Vg. *atrium*), i.e. the open court round which the chambers were built, and which was entered through a προαύλιον (*infra* v. 68) opening into the street; αὐλή is constantly used in the LXX. for the אֲזִיָּא or court of the Tabernacle (Exod. 27:9) or Temple (3 Regn. 6:36), but also in reference to a large private house (2 Regn. 17:18, 17:4 Regn. 20:4, Dan. 2:49 (עֲרֵבָה), 3 Macc. 5:10, 5:46). He gained admission through the influence of St John, who was an acquaintance of the High Priest (Jo. 18:15 ff.), and had entered with Jesus (συνεισηλθεν τῷ Ἰησοῦ, Jo.). His purpose was to see how the trial would end (ἰδεῖν τὸ τέλος, Mt.); meanwhile he took up his place with the members of the Levitical guard (μετὰ τῶν ὑπηρετῶν, see note

on v. 43) who had been engaged in the arrest, and were warming themselves over a charcoal fire (ἀνθρακιὰν πεποικότες Jo.) in the court (ἐν μέσῳ τῆς αὐλῆς Lc.). Peter sat (Mt. Mc. Lc.) or stood (Jo.) among them, glad of the heat after his long exposure to the night air, but forgetful that the blaze lit up his features (πρὸς τὸ φῶς, so Mc. Lc.), and exposed him to the scrutiny of enemies; cf. Bengel: “saepe sub cura corporis negligitur anima.” The altitude of Jerusalem causes the nights to be cold; the mean annual temperature is variously given as 66° or 62°, and the two or three hours which precede sunrise are everywhere the coldest. For other Biblical references to the use of fires in Jerusalem for the purpose of giving warmth see Isa. 44:16 θερμανθεὶς εἶπεν Ἡδύ μοι ὅτι ἐθερμάνθην καὶ εἶδον πῦρ, Jer. 43. (36.) 22 ἐκάθητο ἐν οἴκῳ χειμερινῷ καὶ ἐσχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ. For the form ἦν συνκαθ. see WM., p. 438.

55. οἱ δὲ ἀρχιερεῖς κτλ.] While Peter sits in the αὐλή, the Lord is standing in one of the chambers above (v. 66) before His judges. It was a full (ὅλον) if informal meeting of the Sanhedrin (Edersheim, *Life*, 2. p. 553). For the word συνέδριον see 13:9: here and in 15:1 it is used in an exclusive sense of the national council (cf. Acts 4:15, 5:21 ff., 6:12 ff., 22:30, 23:1 ff.), the סֵנְהֶדְרִין of the Talmud, on the history and character of which see Schürer, 11. 1:163 ff. As a first step Caiaphas appears to have examined Jesus as to His disciples and teaching (Jo. 18:19 ff.). The day had begun to dawn (Lc. 22:66), when the actual trial took place. Witnesses had meanwhile been brought together, but when they came to give their evidence, the result was disappointing, indeed practically nothing (ἐζήτουν ... μαρτυρίαν ... καὶ οὐχ ἠύρισκον); it failed to establish a capital offence, which was the purpose in view (εἰς τὸ θανατῶσαι αὐτόν, Mt. ὅπως αὐτ. θανατώσωσιν=יִתְּמָהּ), or indeed any offence at all; “sic omnia irreprehensibiliter et dixit et fecit ut nullam verisimilitudinem reprehensionis invenirent in eo” (Origen). On θανατοῦν see 13:12, note. Οὐχ ἠύρισκον: such was the situation at the moment to which the narrative refers.

56. πολλοὶ γὰρ ἐψευδομαρτύρουν κτλ.] Of witnesses there was no lack, but their evidence was palpably false; they contradicted one another. Ἰσαι αἱ μαρτυρίαι οὐκ ἦσαν, Vg. *convenientia testimonia non erant*, they did not correspond; see J. Lightfoot *ad l.* No two witnesses could be found to bear the joint testimony which was legally requisite to justify a capital sentence (Deut. 19:15). The proposal to render ἴσος ‘adequate’ (Erasmus, Grotius) is unnecessary, and without support. On καί in this sequence see on v. 49.

57–58. καὶ τινες ἀναστάντες κτλ.] Mt. ὕστερον δὲ προσελθόντες δύο. The conditions seemed to be satisfied at last; the scene recalls 3 Regn. 20:13 καὶ ἦλθον δύο ἄνδρες οἱ υἱοὶ παρανόμων καὶ ... κατεμαρτύρησαν αὐτοῦ. The Lord had been heard to say that He would overthrow the Temple. Similarly Stephen was charged with having affirmed that He would do so (Acts 6:14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον). The question arises how this idea impressed itself on the Jews. Did the words spoken at the first Passover of the Ministry (Jo. 2:19) rankle in the minds of the hearers till they were used as evidence against Him three years afterwards? Or were they repeated in a fuller form during the teaching of the Holy Week? or did the witnesses base their testimony on a distorted report by Judas of words spoken to the Twelve on the Mount of Olives (13:2, note)? Mt. gives the testimony in the simpler form Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. It has been suggested (Bruce) that this “comes

nearest to what the witnesses actually said,” and that Mc. “puts into their mouths, to a certain extent, the sense” afterwards attached to the saying of Christ. But this is not after Mc.’s manner; when he repeats a saying in a longer form, there is reason to regard the longer form as original. Some such saying as this is possibly behind the words of Stephen (Acts 7:48 οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ) and St Paul (Acts 17:24; cf. 2 Cor. 5:1, Heb. 9:11, 9:24). On the history and meaning of χειροποίητος, ἀχειροποίητος, see Lightfoot’s note on Col. 2:11.

If the Lord said the words as they stand in Mc., He said what the event has proved to be true; His death destroyed the old order, and His resurrection created the new. In this case the ψευδομαρτυρία consisted in wresting the *logion* from its context and giving it a meaning which His character and manner of life proved to be impossible; cf. Jerome in *Mt.*: “falsus testis est, qui non in eodem sensu dicta intellegit quo dicuntur.” On διὰ τρ. ἡμερῶν see 2:1 and 8:31, note; and with οἰκοδομήσω cf. Mt. 16:18; the Western ἀναστήσω recalls the ἐγερῶ of Jo. 2:19.

59. καὶ οὐδὲ οὕτως κτλ.] *Mt.* omits this verse; in *Mc.* it looks back to v. 56, and expresses the disappointment felt by the Sanhedrists when even this last resource failed them. For οὐδὲ οὕτως cf. Isa. 58:5, 1 Cor. 14:21: ‘not even under these circumstances’ (οὐδέ as in 5:3, 6:31, 12:10, 13:32, 16:13). *Mc.* does not explain the nature of the ἀνισότης; possibly the witnesses broke down under examination or contradicted one another as to matters of detail.

60. καὶ ἀναστὰς ὁ ἀρχιερεὺς κτλ.] Caiaphas rose, for greater solemnity, in the assembly (cf. 3:3 εἰς τὸ μέσον), and endeavoured to extort a statement from Jesus, urging that His silence suggested that He had no answer to make and that the witness was true. The rendering of the Vg. and several of the O.L. authorities (*ff*, *q*; cf. *a*, *c*, *k*), which brings the two questions into one (“non respondes quicquam ad ea quae tibi obiciuntur ab his?”), is, as Blass points out (*Gr.* p. 176 n.), impossible, since it would require ἀποκρ. πρὸς ᾗ (cf. Mt. 27:14). Οὐκ ... οὐδέν, a combination which intensifies the negation; cf. 3:27 and see Blass, *Gr.* p. 256. Τί=τί ἐστιν ὃ (Blass, p. 177 n.), what is the value of this testimony? what construction is to be put upon it? Καταμαρτυρεῖν: frequent in the Orators and used by the LXX. (3 Regn. 20. (21.) 10, Job 15:6, Prov. 25:18, Dan. 6:24 (25)); in the N. T. only in the Synoptic accounts of the Passion (Mt. 26:62=Mc. 14:60; Mt. 27:13).

61. ὁ δὲ ἐσιώπα κτλ.] The Lord refused the opportunity of either denying the charge, or justifying the words if they were His. This was not the time for serious instruction, nor were these the men to whom it could be profitably addressed; nor could He admit the authority of an assembly which was following up an unjust arrest by the employment of perjured witnesses. It was a καιρὸς τοῦ σιγᾶν, and He kept silence (ἐσιώπα, imperf.) accordingly. Cf. Origen in *Mt.*: “discimus ex hoc loco contemnere calumniantium et falserum testium voces ut nec responsione nostra dignos eos habeamus, nec defendere nosmetipsos ubi non sunt convenientia quae dicuntur adversus nos.” The Lord’s silence before His judges afterwards recalled to the minds of the disciples Isa. 53:7; cf. Acts 8:32 ff., 1 Pet. 2:23. The classical ἀπεκρινάμην occurs in the LXX. and N.T. but rarely (LXX.⁵, Mt.¹, Mc.¹, Lc.^{ev. 2, act. 1}, Jo.²), ἀπεκρίθην elsewhere taking its place; ἀπεκρινάμην itself was a substitute for the earlier ἡμειψάμην, ἀπημειψάμην (Rutherford, p. 186 f.).

πάλιν ὁ ἀρχιερεὺς κτλ.] A second and successful attempt to obtain an answer; to the direct question “Art Thou the Christ?” solemnly put to Him on oath (Mt. ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χρ.) by the ecclesiastical head of the nation, Jesus at once replies. Thpht.: ἵνα μὴ ἔχωσιν ὕστερον λέγειν ὅτι ἔὰν σαφῶς εἰπόντος αὐτοῦ ἠκούσαμεν, ἐπιστεύσαμεν ἅν. Σὺ εἶ, ‘art Thou?’ as in 15:2; cf. Rom. 14:4, Jas. 4:12; ὁ χριστός, see notes on 8:29, 12:35. Τοῦ εὐλογητοῦ, Mt. τοῦ θεοῦ: the title is based on the doxology **הוא** (Aram. **קדוש ברוך** **קדשא בריך**) (cf. Schöttgen on Rom. 9:5, Dalman, 1. p. 163 f., Burkitt in *J. Th. St.*, 5. p. 453). The High Priest admits the Divine Sonship of Messiah; the Christ was the Son of GOD, since He inherited the promises made to David (2 Sam. 7:14, Ps. 2:7, 89:26 f.). The alternative to this inference is that Caiaphas is quoting words which were attributed to Jesus (cf. Mt. 27:43) and demanding that He should either admit or deny them; but the form of the sentence favours the view that Caiaphas himself identified the Messiah with the Son. In the Psalms of Solomon the χριστὸς κύριος is merely Son of David (cf. James and Ryle, p. 54. ff.); but Enoch 105:2 and 4 Esdr. 7:28 f., 14:9 recognise His Divine Sonship, and the idea seems to have been familiar during the Lord’s lifetime; see Jo. 1:27, Mt. 16:16 (cf. Mc. 8:29). The Messianic Sonship was perhaps not regarded as specifically different from the Sonship of Israel; see the Rabbinical references in Edersheim, *Life*, 2. pp. 716, 719, Weber, *Jüd. Theol.*, p. 153, and on the whole subject consult Schürer, 11. 2. p. 158 ff.; Hastings, *D.B.* 4. p. 570 ff.

62. ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι] Cf. Lc.: ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. The phrase σὺ εἶπας (Mt. 26:25, 26:64), or σὺ λέγεις (Mt. 27:11=Mc. 15:2=Lc. 23:3=Jo. 18:37), has since Erasmus usually been regarded as an idiomatic affirmative, on the strength of certain classical and Rabbinical parallels; but it has been shewn by Dr Thayer (in the *Journal of Bibl. Literature*, 13. p. 40 ff.) that the balance of ancient opinion is against this view, and that the words mean simply what they say, while the context, the tone, and the circumstances must in each case determine the exact inference which is to be drawn from them. Mc. has seen in this Σὺ εἶπας a direct affirmation, and interprets it accordingly; but it is possible that the Lord purposely preferred the vaguer form; cf. Origen *in Mt.* (cited by Thayer): “quia non erat dignus princeps file sacerdotum Christi doctrina, propterea non cure decet, nec dicit quia *Ego sum*, sed verbum oris eius accipiens in redargutionem ipsius convertit dicens *Tu dixisti*, ut eo mode videretur argui non doceri.”

καὶ ὅψεσθε τὸν υἱὸν κτλ.] The words point to Dan. 7:13 Th. ἰδοὺ μετὰ (LXX. ἐπί, cf. Mt.) τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος (cf. 13:26, note), and Ps. 109. (110.) 1, κάθου ἐκ δεξιῶν μου. Both passages seem to have been regarded by the Jews as Messianic (cf. 12:36, note, and for Dan. *l.c.* see Edersheim, *Life*, 2. p. 733 f.), and to claim that they would be fulfilled in Himself was equivalent to an assertion of His Messiahship. But the words of Jesus are also a solemn warning that His position and that of His judges would one day be reversed, and a final but ineffectual summons to repentance and faith; cf. Victor: ἐπιφέρει δὲ τὸ τῆς κρίσεως, ἀπειλῶν ὅτι ὁψονται αὐτὸν ἐν τῇ οὐρανίῳ δόξῃ φαινόμενον ... ἀλλ’ ὅμως ἀκούσαντες οὐκ ἐφυλάξαντο ... τὸν λόγον ... οὕτως οὐκ εἰς ὠφέλειαν τοῖς ἀνηκόοις αἱ τῶν μυστηρίων ἀποκαλύψεις, ἀλλ’ εἰς κατάκρισιν. Mt. prefixes ἀπ’ ἄρτι to ὅψεσθε, and Lc. ἀπὸ τοῦ νῦν: the vision of the Son of Man sitting on the Right Hand of the Power of GOD (τῆς δυνάμεως τοῦ θεοῦ Lc.; ἡ δύναμις=**הגבורה**), which was technically used

for GOD, cf. Thpht., δύναμιν γὰρ ἐνθάδε τὸν πατέρα φησίν, and see Dalman, *Worte*, 1. p. 164 f.) began from the year of the Crucifixion (cf. Acts 2:33 f., 7:55, Rom. 8:34, Heb. 1:3 f., 1 Pet. 3:22, Apoc. 2:21, 12:5, 'Mc.' 16:19), and is to be followed in due course by the vision which all must see of His Return (Apoc. 1:7). The Jewish leaders by their rejection of His Messiahship secured His exaltation (Phil. 2:9) and their own ultimate confusion.

63. ὁ δὲ ἀρχιερεὺς διαρήξας κτλ.] This old sign of mourning or horror is mentioned first in Gen. 37:29; the phrase is usually διαρηγνύναι τὰ ἱμάτια (cf. Mt., and so more than forty times in the LXX.), but τοὺς χιτῶνας occurs in Judith 14:19, Ep. Jer. 31, 2 Macc. 4:38, and is strictly accurate in the present case: cf. Maimonides *ap.* Buxtorf: "laceratio non fit in interula sen indusio linteo nec in pallio exteriori; in reliquis vestibus ... omnibus fit." What was originally a natural act of passionate grief is reduced in the Talmud to minute and stringent rules: 'laceratio fit stando (v. 60), a collo anterius non posterius, non ad latus neque ad fimbrias ... longitudo rupturae palmus est.' The law forbade the High Priest to rend his garment in private troubles (Lev. 10:6, 21:10), but when acting as a judge, he was required by custom to express in this way his horror of any blasphemy uttered in his presence (cf. J. Lightfoot on Mt.). On the form διαρήξας see WH., *Notes*, p. 163, WSchm., p. 56; on χιτῶνες pl., see 6:9, note.

τί ἔτι χρεῖαν ἔχομεν μαρτύρων;] The relief of the embarrassed judge is manifest. If trustworthy evidence was not forthcoming, the necessity for it had now been superseded; the Prisoner had incriminated Himself. On χρεῖαν ἔχειν τινός see 2:17, 11:3, notes.

64. ἠκούσατε τῆς βλασφημίας] WH. places a mark of interrogation after βλασφ., but perhaps unnecessarily; cf. Mt. ἴδε νῦν ἡκ. τὴν βλασφημίαν. The *gen. rei* after ἀκούειν is on the whole less usual than the acc., but cf. Lc. 15:25, Acts 7:34; in Acts 22:1 both person and thing are in the *gen.* (ἀκούσατέ μου τῆς ... ἀπολογίας): the *gen.* is perhaps more realistic than the acc (cf. Buttmann, *Gr.* p. 144 f.). On βλασφημία see 3:28, 7:22, notes. The blasphemy in this case is the claim to Messianic honours and powers, which is assumed to be groundless.

τί ὑμῖν φαίνεται;] 'What is your view?' (Mt. τί ὑ. δοκεῖ;), cf. Ar. *Eccl.* 875 ὁρθῶς ἔμοιγε φαίνεται (*me iudice*). The formula as prescribed in *Sanhedrin* 3:7 (see Edersheim, *Life* 2. p. 561 note) is סְבִירִי מָרְנָן, to which the answer is either לַחַיִּים (for life) or לַמָּוֶת (for death) as the case may be. On this occasion the conclusion was foregone; no one proposed to test the claim of Jesus before condemning it as blasphemous; all condemned Him to be worthy of death. Κατέκρ. αὐτὸν ἔνοχον εἶναι θανάτου is under the circumstances more exact than κατέκριναν θανάτῳ (10:33); the court could not pass a capital sentence (see on 15:1). On ἔνοχος θανάτου cf. 3:29, note. Death was the legal penalty of blasphemy (Lev. 24:16, 1 Kings 21:10 ff.), and stoning the manner of execution in such cases (1 K. *l.c.*, Jo. 10:30 ff., Acts 7:55 ff.). Πάντες, i.e. all who were present (πάντας γὰρ ἐπεσπάσατο διὰ τὸ ῥῆξαι τὸν χιτωνίσκον, Victor); those who, like Joseph (Lc. 23:51) and Nicodemus (Jo. 7:50 ff.), were opposed to the whole plot against Jesus would not have been summoned to this meeting.

65. καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ κτλ.] Mt. abridges: τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, omitting the covering of the Lord's Face; Lc., who retains the latter particular, substitutes ἐνέπαιζον for ἐνέπτυσον. The prophecy of 10:34 includes both indignities (ἐμπαίζουσιν καὶ ἐμπτύσουσιν) among those which Jesus would receive at the hands of the Gentiles, and it was fulfilled by the Procurator's soldiers (15:19, 15:20); but

certain of the Sanhedrists anticipated this pagan outrage. In *Ev. Petr.* 4 the Jews are unjustly charged with the subsequent mockery: [ὁ Πειλᾶτος] παρέδωκεν αὐτὸν τῷ λαῷ ... καὶ τις αὐτῶν ἔνεγκεν στέφανον ἀκάνθινον ... καὶ ἕτεροι ἐστῶτες ἐνέπτυνον αὐτοῦ ταῖς ὄψεσι. See the remarkable parallel cited by Wetstein from Seneca *de consol.* 13: “ducebatur Athenis ad supplicium Aristides, cui quisquis occurrerat deiciebat oculos et ingemiscebat ... tanquam in ipsam iustitiam animadvertentes; inventus est tamen qui in faciem eius inspueret.” Ἐμπτύειν *conspuere* is a late equivalent in the LXX. (Num. 12:14, Deut. 25:9) and N.T. of the Attic καταπτύειν; cf. Rutherford, *N. Phryn.*, p. 66. Περικαλύπτειν (Exod. 28:20, 3 Regn. 7:17): with reference, perhaps, to the Roman practice of covering the heads of the condemned (Cic. *pro Rabir.* (ed. Heitland) 4:13 “i lictor, ... caput obnubito, arbori infelici suspendito”; *ib.* 5:16 “obductio capitis et nomen ipsum crucis absit”), as well as for the purpose of concealing from Him the persons of His tormentors.

καὶ κολαφίζειν αὐτόν κτλ.] So Mt.; Lc. δέροντες (cf. Mc. 12:3, 13:9). Κολαφίζειν is specific: the blows were inflicted with the fist (κόλαφος, Att. κόνδυλος; cf. Ter. *Adelph.* 2:2. 36 “colaphis tuber est totum caput”). Προφήτευσον as it stands alone in Mc. is scarcely intelligible; Mt. gives a clue to its meaning (προφ. ἡμῖν χριστέ, τίς ἐστὶν ὁ παίσας σε); ‘use Thy supernatural powers, Messiah, to detect the offender.’ Our Lord was not the first prophet in Israel who had been smitten on the face; cf. 1 Kings 22:24, Mic. 5:1. On the Jewish conception of Messiah as a Prophet see Stanton, *J. and Chr. Messiah*, p. 126 ff., and cf. 6:4, note.

καὶ οἱ ὑπηρέται κτλ.] Mt. also distinguishes this class of offenders (οἱ δὲ ἐράπισαν), but without identifying them. They were the members of the Temple guard who had effected the arrest (v. 43, note), and were still in charge of their Prisoner (cf. Lc. οἱ ἄνδρες οἱ συνέχοντες αὐτόν). Emboldened by the conduct of their superiors, they added their own form of insult. For ῥαπίζειν, ῥάπισμα see Lobeck, *Phryn.*, p. 175, and Rutherford’s important discussion (*N. Phryn.*, p. 257 ff.); the words are used in reference to blows delivered by a stick (ῥαπίς), or by the palm of the open hand; in the latter case the Attic form was ἐπὶ κόρρης πατάξαι, but later writers, beginning with Plutarch, use ἐπὶ κ. ῥαπίζειν. In two at least of the three LXX. instances of ῥαπίζειν, it refers to a blow on the face by the hand of another person (1 Esdr. 4:30, Hos. 11:4), and ῥάπισμα is used in the same sense in Isa. 50:6 τὰς δὲ σιαγόνας μου [ἔδωκα] εἰς ῥάπισματα. The Vg. adopts this meaning here (*alapis eum caedebant*); the English versions vary (Wycliffe, “beeten him with strokis or boffatis”; Tindale, Cranmer, “boffeted him on the face”; Geneva, “smote him with their rods of office”; R.V. offers the alternative “blows of their hands” (text), “strokes of rods” (marg.)). Cf. Field, *Notes*, p. 105 (on Jo. 18:22). The difficult phrase ἔλαβον ῥάπισμασιν has been changed in many secondary uncials and cursives into ἔβαλλον or ἔβαλον (see *app. crit.*); the confusion of βαλεῖν and λαβεῖν is one of the commonest in MSS. Field (*Notes*, p. 40) supports the latter reading by arguments which deserve consideration, but the harder ἔλαβον (or ἐλάμβανον, cf. Nestle, *T. C.* p. 266), supported as it is by the great majority of the older and better authorities, claims preference; and it finds a parallel in a papyrus of the first century which has the phrase κονδύλοις λαβεῖν τινα (Blass, *Gr.* p. 118). Moreover, ‘they caught Him with blows’ is more realistic than ‘they struck Him,’ and therefore more true to Mc.’s usual manner. Cf. Origen *in*

Mt.: “et nunc qui iniuriant unum aliquem de ecclesia et faciunt ei haec, in faciem exspuunt Christi, et Christum colaphis caedentes castigant et pugnīs.”

66–72. PETER DENIES THE MASTER THRICE (*Mt.* 26:69–75, *Lc.* 22:56–62, *Jo.* 18:17, 18:25–27).

66, 67. ὄντος τοῦ Π. κάτω ἐν τῇ αὐλῇ κτλ.] The story of Peter’s adventure in the court of the High Priest’s official residence (cf. *v.* 54, note), which had been interrupted by the account of the trial, is now resumed. He is κάτω (*Mc.*), ἔξω (*Mt.*), outside the council chamber, and below it, in the open area beneath the room where the Sanhedrin had met, and he sat there (*v.* 54) by the charcoal fire. While he is there a servant maid (μία παιδίσκη, *Mt.*, π. τις, *Lc.*), one of the High Priest’s domestics (*Mc.*), comes to the fire (ἔρχεται); she notices Peter sitting in the firelight ἰδοῦσα τὸν Π. θερμαινόμενον, *Lc.* καθήμενον πρὸς τὸ φῶς: cf. *v.* 54), and after gazing at him intently for a moment (ἐμβλέψασα αὐτῷ), she crosses to the place where he is sitting (προσῆλθεν αὐτῷ, *Mt.*) and charges him with belonging to the party of Jesus. Παιδίσκη is a slave-girl employed in domestic service (*Gen.* 12:16, 16:1 ff., *Lc.* 12:45, *Acts* 12:13, 16:16), the female equivalent of παῖς in the sense of δοῦλος (*Ps.* 115:7 (116:16), *Eccl.* 2:7, *Sap.* 9:5, *Esth.* 7:4=תַּיִתָּה); the wider meaning (=κόρη, νεᾶνις) disappears in Biblical Gk., see Lightfoot on *Gal.* 4:22. For ἐμβλέπειν cf. 8:25, 10:21, 10:27, notes. The first glance revealed the presence of a stranger; closer attention enabled her to recognise Peter. St John tells us why—she was the portress who at his desire had let Peter in (ἡ παιδίσκη ἢ θυρωρός, cf. *Acts* 12:13). For Ναζαρηνός, the less common form which *Mc.* uniformly adopts, see 1:24, note. The order τοῦ Ναζαρηνοῦ ... τοῦ Ἰησοῦ suits an excited, hurried, utterance; ‘that Nazarene ... Jesus.’ Ἦσθα μετὰ τοῦ Ἰησοῦ gives an exact description of Peter’s relation to the Lord (3:14, cf. *Acts* 4:13); on ἦσθα see *WM.*, p. 96. All the Evangelists give the words of the παιδίσκη, but with much variation (*Mt.*). καὶ σὺ ἦσθα μετὰ Ἰ. τοῦ Γαλιλαίου, *Lc.* καὶ οὗτος σὺν αὐτῷ ἦν, *Jo.* μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;).

68. ὁ δὲ ἠρνήσατο κτλ.] Cf. *v.* 30 f. Had Peter been called to go with the Master to judgement and death, probably he would gladly have done so. The trial came in an unexpected form, and discovered a weak point—his lack of moral courage (cf. *Gal.* 2:11 ff.). Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. Again the Gospels vary, *Mt.* being nearest to *Mc.*, and *Jo.* most remote (*Mt.* οὐκ οἶδα τί λέγεις, *Lc.* οὐκ οἶδα αὐτόν, γύναι, *Jo.* οὐκ εἰμί, sc. ἐκ τῶν μαθητῶν αὐτοῦ), and again the words as given by *Mc.* seem specially appropriate; the eager repetition οὔτε οἶδα οὔτε ἐπ. betrays the effort to hide embarrassment, and the order of the words σὺ τί λ. suggests unusual emotion (unless we punctuate with *WH.* marg., οὔτε ἐπίσταμαι σὺ τί λέγεις;). Οἶδα and ἐπίσταμαι differ as *novi* and *scio*, though the *Vg.* reverses the distinction here: ‘I neither know nor understand what you are saying,’ i.e. I am neither conscious of the fact, nor is the statement intelligible to me. Or οἶδα may refer to the Master as in *Lc.* οὐκ οἶδα αὐτόν. Ἐπίσταμαι occurs here only in the Gospels, and rarely in the Epistles (*Paul*¹, *Heb.*¹, *Jas.*¹, *Jude*¹), but is frequent in the Acts, where it appears in connexion and partial contrast with γινώσκω (*Acts* 19:15); οἶδα and ἐπίσταμαι appear together again in *Jude* 10. Blass (*Gr.* p. 265) rejects οὔτε ... οὔτε as inadmissible in the case of ‘two perfectly synonymous’ verbs, but the objection disappears when their meanings are seen to be distinct.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον] Mt. ἐξελθόντα δὲ εἰς τὸν πυλῶνα. The πυλῶν is properly the gateway of a mansion (Gen. 43:19, Lc. 16:20, Acts 12:13 f.), a temple (3 Regn. 6:8), or a city (3 Regn. 17:10, Apoc. 21:12 ff., 22:14); the προαύλιον (ἄπ. λεγ.) is doubtless the vestibule by which access was gained to the αὐλή, and which was contiguous to the πυλῶν. Peter left the fire, and retreated into the comparative darkness of the vestibule, but only to fall again into the hands of his persecutor. Jo., who apparently connects the first denial with the moment of Peter's admission to the αὐλή, places the second at the fire (v. 25).

69. καὶ ἡ παδίσκη ἰδοῦσα αὐτόν κτλ.] The portress (cf. v. 66, note), who has returned to her post, recognises and points Peter out to the idlers in the vestibule. Mt. ἄλλη, another maid, not the portress; cf. Thpht.: Ματθαῖος μὲν ἄλλην ταύτην λέγει, Μάρκος δὲ τὴν αὐτήν, οὐδὲν δὲ ἡμῖν τοῦτο πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου· μὴ γὰρ ἐν μεγάλῳ τινὶ καὶ συνεκτικῷ τῆς σωτηρίας ἡμῖν διαφωνοῦσι; Augustine, in order to harmonise Mc. with Jo., suggests that the maid was at the fire, and that Peter, overhearing her remark, turned to defend himself: “rediens et rursus ad ignem stans resistebat negando verbis eorum.” Aug. adds: “liquido ... colligitur collatis de hac re omnibus evangelistarum testimoniis non ante ianuam secundo Petrum negasse sed intra in atrio ad ignem; Matthaeum autem et Marcum ... regressum eius brevitatis cause tacuisse.” He does not feel the difficulty of reconciling Mt.'s ἄλλη with Mc.'s ἡ παιδίσκη, which in his Latin codex is simply *ancilla*; and Lc.'s ἕτερις is taken to be one of the bystanders who joins in the attack on Peter. The last supposition, which is supported by Jo.'s εἶπον, is not improbable; the loquacity of the maid would naturally communicate itself to some of the company. Mc.'s account places Peter's conduct in the least favourable light; if the remark came only from the maid to whom he had already replied, and was addressed to those about her and not to the Apostle, his second denial was without excuse.

70. ὁ δὲ πάλιν ἠρνεῖτο] Mt. adds μετὰ ὄρκου (cf. 26:63), and gives the words of the denial: οὐκ οἶδα τὸν ἄνθρωπον (Lc. Jo. οὐκ εἰμί). Thpht.: ἐπιλαθόμενος τοῦ λόγου οὗ εἶπεν ὁ κύριος ὅτι τὸν ἄρνησάμενόν με ... ἄρνησομαι κἀγώ.

καὶ μετὰ μικρὸν πάλιν κτλ.] So Mt.; Lc. διαστάσης ὥσεὶ ὥρας μιᾶς, and for οἱ παρεστῶτες, ἄλλος τις. During the interval Peter's Galilean accent had attracted attention and confirmed the suspicions of the bystanders. At length they accosted Peter (προσελθόντες, Mt.), or, according to Lc., one of them affirmed (δυσχυρίζετο) in his presence that he was assuredly what he had denied himself to be. Καὶ γὰρ (Vg. *nam et*, cf. Ellicott on 2 Thess. 3:10) Γαλιλαῖος εἶ, Mc. (Lc.), ‘for, besides other considerations, thou art from Galilee’; Mt. καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ: for the form which these words assume in some MSS. of Mc. see the *app. crit.* On the dialectic peculiarities of Galilean Aramaic comp. Neubauer, *géogr. du Talmud*, p. 184 f., *Dialects of Palestine* in *Stud. Bibl.* 1. p. 49 ff.; Dalman, *Gr.* p. 4 f., 31 ff., 42 ff., *Worte*, 1. p. 64, and the older literature mentioned by Schürer 2. 1. p. 10, note; and for an earlier reference to local differences of pronunciation in Palestine see Jud. 12:8. Jo., whose acquaintance with the High Priest gave him special opportunities of knowing

Thpht Theophylact.

Vg The Latin Vulgate.

the fact, states that at this crisis a slave of Caiaphas who was a relative of Malchus, clinched the charge with the question Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

71. ὁ δὲ ἤρξατο ἀναθεματίζειν κτλ.] Peter, growing desperate as he sees the meshes closing round him, invokes an anathema on himself if his denials are false. Ἀνάθεμα, ἀναθεματίζειν are LXX. equivalents for אָנָּתֶמָּה, אָנָּתֶמָּה, cf. e.g. Num. 18:14, 21:3 f., Deut. 13:15 (16) ff.; an ἀνάθεμα (a late collateral form of ἀνάθημα as εὔρεμα of εὔρημα, cf. H. H. A. Kennedy, *Sources*, p. 117, and SH. on Rom. 9:3) is an object devoted to destruction; see the discussion in Driver's *Deuteronomy*, p. 98 f. and the interesting illustration which he cites from the Moabite stone, and cf. Lightfoot on Gal. 1:8, 1:9. The practice of laying oneself under a conditional anathema is exemplified in Acts 23:12 (ἀνεθεμάτισαν ἑαυτούς). In Mt., Mc., the verb is used absolutely; cf. Vg. *coepit anathematizare*, English versions from Wycliffe onwards, "he began to curse"; but the usage of the words shews that the imprecation was directed against himself. Mt. employs the stronger καταθεματίζειν (cf. κατάθεμα, Apoc. 22:3). On the alternative forms ὀμνύναι ὀμνύειν, (Mt.), see WH., *Notes*, p. 168 f., WSchm. p. 123, Blass, *Gr.* p. 47 f. Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε: the indirect denial of the Lord has grown into the direct: 'I am not one of His' into 'I know Him not'; the former, indeed, involved the latter: "negavit ipsum cum so negavit eius esse discipulum" (Bede). "Ὁν λέγετε, nearly=περὶ οὗ λ.; cf Jo. 6:71 ἔλεγεν δὲ τὸν Ἰουδαν, I Cor. 10:29 συνείδησιν δὲ λέγω.

72. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν] 'That moment, as he spake (Lc. παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ), for the second time a cock crew.' Ἐκ δευτέρου (Jos. 5:2, Mt. 26:42, Jo. 9:24, Acts 10:15, Heb. 9:28, a non-classical phrase=(τὸ) δεύτερον cf. Blass on Acts, *l.c.*) is here peculiar to Mc., corresponding to δῖς in v. 30 and below in this verse (72^b). On the textual history of the passage see WH., *Intr.*² pp. 243, 330, *Notes*, p. 27; on ἀλέκτωρ, φωνεῖν cf. v. 30, note.

<1032,Graeca>eujuq;~ pr.<1033,Times New Roman>">καὶ ἀνεμνήσθη ὁ πέτρος κτλ.] Mt. ἐμνήσθη τοῦ ῥήματος, Lc. ὑπεμνήσθη τοῦ ῥ. The second cockcrowing recalled to Peter's mind the forgotten saying. Mc., according to the best text (see v. 68, *app. crit.*), has not referred to an earlier cockcrowing; Peter may not have noticed the first, but from the lapse of time he would recognise that this was the second—the ἀλεκτοροφωνία of the third watch (13:35). For ῥῆμα of a particular saying of Jesus cf. 9:32, Lc. 2:50, Jo. 5:47. It is instructive to note that in quoting the saying Mc. does not quite verbally reproduce his own report of it (v. 30). On ἀναμνήσθαι τι see WM., p. 256, Blass, *Gr.* p. 102.

SH Sanday and Headlam, *Commentary on the Epistle to the Romans* (Edinburgh, 1895).

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

WSchm Winer-Sehmiel, *Grammatik d. NTlichen Sprachidioms* (Göttingen, 1894—).

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

καὶ ἐπιβαλὼν ἔκλαιεν] Mt., Lc. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. From the second century onwards Mc.'s ἐπιβαλὼν has been felt to be a difficulty. (a) The 'Western' text substitutes καὶ ἤρξατο κλαίειν (Vg. *et coepit flere*), cf. Thpht., Euth., ἐπιβ. ἀντὶ τοῦ 'ἀρξάμενος' (for the part. cf. Acts 11:4 ἀρξάμενος ἐξετίθετο). (b) Thpht.'s alternative ἢ ἐπικαλυψάμενος τὴν κεφαλὴν is supported with great learning by Dr Field (*Notes*, p. 41 ff.), but he fails to produce any instance in which ἐπιβάλλειν is used in this sense without ἱμάτιον (cf. e.g. Lev. 19:19 ἱμάτιον ... κίβδηλον οὐκ ἐπιβαλεῖς σεαυτῷ or some explanatory word. (c) There is more to be said for the interpretation adopted by the A.V. and R.V. (text): "when he thought thereon." Wetstein cites from Galen the phrase ἐπιβάλλειν τινὶ τὴν διάνοιαν, and the analogy of προσέχειν, ἐπέχειν, ἐνέχειν (6:19) affords some justification for understanding ἐπιβαλὼν in this sense. (d) The word is used by late writers intransitively in such phrases as ἐπιβαλὼν φησι, ἐπιβ. ἐρωτᾷ, with the meaning *sermonem excipiens*, and Mc. may have employed it here in some such sense; Peter's weeping was his answer to the Lord's words recalled to his memory by the second cockcrow. On the whole it must be confessed that the word remains one of the unsolved enigmas of Mc.'s vocabulary; but of current interpretations the choice seems to lie between (c) and (d). Ἔκλαιεν, the weeping continued some while; Mt.'s and Lc.'s ἔκλαυσεν, even with the added πικρῶς, is less suggestive.

CHAPTER 15

15:1–15. THE TRIAL BEFORE THE PROCURATOR (Mt. 27:1–26, Lc. 23:1–3, 23:18–25, Jo. 18:28–40, 19:4–16).

1. εὐθὺς πρωί] At daybreak, as soon as it was morning; Mt. πρωίας γενομένης (cf. ἄμα πρωί, Mt. 20:1). For εὐθὺς in this sense cf. 1:10, 1:21, 1:23. The precise meaning of πρωί must be determined by the context; in this case, since the second cockcrow was past and the Crucifixion followed at the third hour (v. 25), it is natural to understand the hour of daybreak—from 5 to 6 a.m.

συμβούλιον ποιήσαντες κτλ.] Vg. *consilium facientes*, R.V. "held a consultation." Mommsen (cited by Deissmann, *B. St.* p. 238) shews that the late and rare word συμβούλιον was used as a technical term to represent the Latin *consilium*; cf. Plut. *Rom.* 14 κωνσίλιον γὰρ ἔτι νῦν τὸ συμβούλιον καλοῦσι. Deissmann quotes from an Egyptian inscription of the time of Antoninus Pius καθημένων ἐν συμβουλίῳ ἐν τῷ πραιτωρίῳ. In Biblical Greek the word occurs only in 4 Macc. 17:17 ὅλον τὸ συμβούλιον (8V, συνέδριον A), Mt. 12:14, 22:15, 27:1, 27:7, 28:12, Mc. 3:6, 15:1, Acts 25:12; in the first and last of these passages (see Blass on Acts *l.c.*) it answers to *concilium*, but in the rest the abstract sense is to be preferred. Mc.'s ποιεῖν συμβ. is equivalent to Mt.'s λαβεῖν συμβ. This seems not to have been realised by the (? Alexandrian) correctors, who have changed ποιήσαντες into ἐτοιμάσαντες (cf. *app. crit.*).

The consultation was held between the hierarchy on the one hand, and the rest of the Sanhedrin on the other (μετὰ τῶν πρ. καὶ γρ.; contrast 14:53); the priesthood led by Caiaphas now openly take the lead, as they have done in fact since the affair of the Temple market. The

Euth Euthymius Zigabenus.

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

purpose of their deliberations would be to resolve on a way of giving effect to the judgement of the Sanhedrin (14:64); cf. Mt. κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν. Καὶ ὅλον τὸ συνέδριον. Mt. πάντες; the three orders were agreed, the result was practically the act of the whole Sanhedrin, though there were individuals who held aloof from the proceedings (Lc. 23:51, Jo. 19:39, cf. 7:50 f.). On the irregular and informal character of the whole trial see Edersheim, *Life*, 2. p. 553 ff.

δήσαντες ... παρέδωκαν Πειλάτῳ] The Sanhedrists' resolve was immediately followed by action. There was no time to be lost; the Feast had begun (cf. 14:2), and the multitudes would presently assemble; they must place the Lord in the hands of the Procurator before a rescue could be attempted. Δήσαντες Mt., Mc. He had been bound on His arrest (Jo. 18:12), but the manacles or cords had probably been removed while He was in the High Priest's house; now that the streets had to be traversed again, they were replaced. Origen: "Christus ... volens tradidit se ad vincula, seponens in se divinitatis virtutem." Παρέδωκαν. The nemesis which overtook these betrayers was swift and precise: παρέδωκαν οἱ Ἰουδαῖοι τοῖς Ῥωμαίοις τὸν κύριον· παρεδόθησαν δὲ αὐτοὶ ὑπὸ Κυρίου τῶν Ῥωμαίων χερσὶ (Thpht.). Πειλάτῳ: Mt. adds τῷ ἡγεμόνι (cf. Tac. *ann.* 15:44), Jo. substitutes εἰς τὸ πραιτώριον (cf. v. 16 *infra*).

Since the fall of Archelaus in A.D. 6 Judaea had been under a *procurator* (ἐπίτροπος) who governed it subject to the supervision of the *legatus* of Syria; cf. Jos. *ant.* 17. 13. 5, 18. 1. 1, *B. J.* ii. 8. 1, and compare Marquardt, *Staatsverwaltung*, 1. p. 250 ff., Schürer 1. 2. p. 44 ff. Pontius Pilatus—Mc. uses only the *cognomen*—(Lc. 3:1, Acts 4:27, 1 Tim. 6:13; cf. Tac. *ann.* 15:44 "Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat"), the fifth Procurator, entered upon his office in A.D. 25–6, and held it for ten years. A fortunate accident enables us to compare with the portrait which the Gospels draw of this man the estimates formed by Josephus and Philo; cf. Jos. *ant.* 18, *passim*, *B. J.* 2. 9. 2 ff.; Phil. *de leg.* 38. The latter cites a letter of Agrippa I. in which Pilate is described as τὴν φύσιν ἀκαμπῆς καὶ μετὰ τοῦ αὐθάδους ἀμείλικτος, and a terrible picture is drawn of the blots upon his official life, τὰς δωροδοκίας, τὸς ὕβρεις, τὰς ἀρπαγὰς, τὰς αἰκίας, τὰς ἐπηρείας, τοὺς ἀκρίτους καὶ ἐπαλλήλους φόνους, τὴν ἀνήνυτον καὶ ἀργαλεωτάτην ὠμότητα. This last feature of his administration is well illustrated by Lc. 13:1. But the picture is perhaps overdrawn; see Renan, *Vie*, p. 413 ff. The Pilate of the Gospels is not altogether wanting in the sense of justice which characterised the better class of Roman officials; and if he is compared with the Jewish leaders, the result is distinctly in his favour.

The Procurator resided at Caesarea by the sea (Acts 23:23 ff., Jos. *B. J.* 2. 9. 2), but he spent the Paschal week in Jerusalem, where his presence might be needed in case of an outbreak of fanaticism; cf. Jos. *B. J.* 2. 14. 8, 15. 5. As to the quarters he occupied at Jerusalem see 15:16, note.

2. καὶ ἐπρώτησεν αὐτόν ὁ Π. κτλ.] The preliminaries are related by Jo. The Sanhedrists are too punctilious to enter the pagan Procurator's house during the Paschal season, and the interview takes place outside. He asks the nature of the charge, and gathers from their answer that the Prisoner is accused of a capital offence. Then he calls Jesus into the *praetorium*; the Lord stands before him (Mt.), and the Procurator enquires, Σὺ εἶ κτλ. (Mt. Mc. Lc. Jo.). Many causes may have cooperated to suggest this question—the tradition of the coming of the Magi (Mt. 2:1 ff.), the report of the Lord's preaching concerning the Kingdom of GOD, the cries

raised at the Triumphal Entry; or it may refer simply to His claim of Messiahship, for ὁ βασιλεὺς τῶν Ἰουδαίων is merely ὁ χριστός interpreted from the standpoint of a Roman official. According to Lc. the Priests had already accused Jesus of sedition (ἤρξαντο κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν ... λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι), but the words are possibly intended to express at the outset the substance of the charge upon which He was tried before the Procurator. On οἱ Ἰουδαῖοι see 7:3, note; the term is appropriate on the lips of an alien; to the Priests and Scribes the Christ is ὁ βασιλεὺς Ἰσραήλ (*infra*, v. 32). “The form of the sentence (σὺ εἶ ...) suggests a feeling of surprise in the questioner” (Westcott); see however 14:61, Lc. 7:19 f., where the pronoun appears merely to emphasise the identity: ‘art thou the person ...?’

ὁ δὲ ἀποκριθεὶς αὐτῷ κτλ.] The answer is given more fully by Jo. (σὺ λέγεις ὅτι βασιλεὺς εἰμι), who narrates the whole conversation between Jesus and Pilate. Σὺ λέγεις neither affirms nor denies (cf. 14:62, note; Thpht.: ἀμφίβολον ἀπόκρισιν δίδωσι), but leaves the matter to Pilate’s judgement (see, however, Blass, *Gr.* p. 260). But according to Jo., the Lord proceeded to reveal the sense in which He claimed kingship (ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου ... πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς). The contrast between His reply to Pilate and that to Caiaphas (14:62) is of great interest; in dealing with Pilate He appeals to conscience only, and makes no reference to the Messianic hopes raised by the O.T.

3–5. καὶ κατηγοροῦν αὐτοῦ κτλ.] Pilate and Jesus are now again standing outside the Praetorium (cf. Jo. 18:38); the Priests and other members of the Sanhedrin (Mt. καὶ πρεσβυτέρων) are still there, and the crowd has begun to assemble (Lc. καὶ τοὺς ὄχλους). Pilate, satisfied of the innocence of Jesus, announces, Οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ (Lc., cf. Jo.). He is answered by a storm of fresh accusations (πολλά) which are audaciously contrary to fact (cf. Lc. 23:2, 23:5). The Lord preserves a strict silence, as He had done when false witnesses gave contradictory evidence before Caiaphas (14:60, 14:61, notes). To Pilate this self-restraint was incomprehensible; he invited answers from the Prisoner, and, when He remained silent, expressed great astonishment (θαυμάζειν ... λίαν, Mt.); cf. Victor: ἐθαύμασεν ὁ Πειλᾶτος πῶς ὁ λογιώτατος διδάσκαλος ... οὐκ ἀπολογεῖται. Οὐδὲν ... πόσα: the charges were many—πόσα answers to πολλά, v. 3, —and to not one of them did the Lord vouchsafe a reply. His reserve was the more remarkable, because He had answered Pilate before; but now His lips were sealed οὐκέτι οὐδὲν ἀπεκρίθη, Vg. *amplius nihil respondit*). Cf. Origen: “nec enim erat dignum respondere ut dubitanti utrum debeat adversus accusationes eorum falsas respondere”; see also his remarks in *c. Cels. praeef.* (ad init.). Ambrose: “bene tacet qui defensione non indiget.”

6. κατὰ δὲ ἑορτήν κτλ.] ‘At (the) feast’=at the Passover, Vg. *per diem festum*, Wycliffe, “by a solemn day”; cf. Ps. 94. (95.) 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ, and Westcott’s note on Heb. 3:8: κατὰ τὴν ἑορτήν occurs in Jos. *ant.* 20. 9. 3. The alternative rendering (Fritzsche) ‘feast by feast’ (cf. καθ’ ἡμέραν, κατ’ ἐνιαυτόν) is perhaps less probable, notwithstanding the absence of the article; the Passover was so clearly in view that ἑορτή required no definition. Of the custom (Mt. εἰώθει ὁ ἡγεμὼν Jo. ἔστιν δὲ συνήθεια ὑμῖν) there

Victor ‘Victor of Antioch’ (in Cramer’s *Catena*).

seems to be no other evidence than that which the Gospels furnish. Mc.'s ἀπέλυσεν (cf. ἐποίει, v. 8) does not compel us to look further back than Pilate's own term of office for the origin of the custom; a precedent of the kind would ripen into a claim almost at once. The commentators find a partial parallel in Livy's account of the *lectisternium* (5:13 "vinctis quoque demta in eos dies vincula")—a passage which shews at least that the practice was not foreign to Roman feeling. "Ὁν παρηγοῦντο, 'for whose life (or liberty) they begged.' Παρατεῖσθαι is usually to deprecate censure or punishment, cf. 4 Macc. 11:2 οὐ μέλλω, τύραννε, πρὸς τὸν ... βασιανισμόν παρατεῖσθαι, Acts 25:11 οὐ παραιτοῦμαι τὸ ἀποθανεῖν, or with an acc. of the person addressed, Esth. 7:7 παρηγεῖτο τὴν βασίλισσαν. Here it is followed by an acc. of the object desired (WM., p. 284), like the uncompounded verb; cf. Lc. 23:25 ὃν ἤτοῦντο, Acts 3:14 Mt.'s ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. Mt.'s ἤθελον colours the fact by suggesting that the request implied a choice. The alternative reading ὃνπερ ἤτοῦντο (see *app. crit.*) is defended by Field, *Notes*, p. 43, cf. Burgon-Miller, *Causes*, p. 32. "Ὅσπερ occurs nowhere else in the N.T. (Blass, *Gr.* p. 36, who on grammatical grounds prefers (p. 207) the reading of D).

7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς κτλ.] The form of the sentence is remarkable, when it is compared with the notices of Barabbas in the other Gospels: "there was the man known as B." &c., not ἦν δὲ δέσμιός τις λεγ. B. as one might have here expected. When the Marcan tradition was being formed the name of Barabbas was still perhaps remembered at Jerusalem as that of a once formidable person (Mt. δ. ἐπίσημον). The name was probably secondary, a surname, or, as the form suggests, a patronymic (for ὁ λεγόμενος in this connexion see Mt. 1:16, 9:9; on the other hand cf. Lc. 22:47, Jo. 9:11, where the personal name follows); the man was commonly called **בֶּרֶבְבָּא** (Dalman, p. 142), "a very usual name in the Talmudists" (J. Lightfoot on Mt. 27:16) and borne by two Rabbis, R. Samuel Bar Abba, and R. Nathan Bar Abba. According to Jerome *in Mt.*, "in evangelio quod scribitur iuxta Hebraeos *filius magistri eorum* interpretatur"; cf. the schol. in cod. S (cited by Tischendorf on Mt. 27:17) ὁ Βαραββᾶς, ὅπερ ἐρμηνεύεται διδασκάλου υἱός. The conclusion has been drawn that another tradition gave the name as Bar-Rabba (Renan, *Vie*, p. 419, cf. Hilgenfeld, *ev. sec. Hebr.* etc., p. 28, WH., *Notes*, p. 20, Resch, p. 339, Nestle, *T. C.* p. 259). According to some, apparently most, of the copies of Mt. known to Origen (*in Mt. l.c.*), the personal name of Bar-Abba was the same as our Lord's, and the reading Ἰησοῦν τὸν Βαραββᾶν survives in four cursive MSS. of Mt., and in the Sinaitic Syriac and the Armenian versions of Mt.; but it probably originated in an early error (see WH. *l.c.* and the supplementary note in WH.² p. 144). Nothing is actually known of this Bar-Abba beyond the facts mentioned in the Gospels. He was a ληστής (Jo.) who had been engaged with others in a notable disturbance of the peace within the city (Lc. γενομένην ἐν τῇ πόλει) in which blood had been shed, and who was now in custody with his comrades on the double charge of faction and murder (διὰ στάσιν καὶ φόνον, Lc.). Στάσις is either 'standing,' 'posture' (LXX., Heb. 9:8), or 'faction,' 'disturbance' (Acts 15:2, 19:40, 23:7, 23:10, 24:5); the latter meaning exclusively appears in στασιάζειν (Judith 7:15, 2 Macc. 4:30, 14:6) and its derivative στασιαστής. Στασιαστής (ἅπ. λεγ. in Biblical Gk.) occurs also in Josephus, but is non-classical; cf. Moeris: στασιωτής Ἀττικῶς, στασιαστής Ἑλληνικῶς. Οἵτινες (cf. Lc. ὅστις) characterises the men: they were such desperate characters that they had gone to the length of murder. Πεποιήκεισαν: cf.

δεδώσει 14:44, παραδεδώκεισαν, v. 10; see WSchm. p. 99. For φόνον ποιεῖν, *facere homicidium*, cf. Deut. 22:8.

8. καὶ ἀναβὰς ὁ ὄχλος κτλ.] The crowd, which had begun to assemble before the visit to Antipus (v. 3, note), now forced its way up to the headquarters of the Procurator (cf. Acts 21:35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς ... ἠκολούθει τὸ πλῆθος τοῦ λαοῦ), and demanded the release of a prisoner according to Pilate's usual practice at the Passover ἐποίει=εἰώθει ποιεῖν, cf. ἀπέλυεν, v. 6, note). Another tradition represents the Procurator as taking the initiative by reminding the crowd of the custom (Jo. 28:39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω κτλ.); Mc. alone suggests that he was influenced by their attitude and cries. Ἀναβοήσας (see *app. crit.*) is a *scriptio proclivis* which falls in readily with the context (cf. vv. 13, 14), but misses a feature in the story which is of some importance; the advance of the crowd was no less menacing than their shouts. Ἀναβοᾶν, ἀναβῆναι are liable to be confused in MSS., see Fritzsche *ad l.*, who refers to 2 Regn. 23:9, 4 Regn. 3:21, Hos. 8:9.

9. ὁ δὲ Πειλᾶτος ἀπεκρίθη κτλ.] Pilate's proposal was an answer to the demands of the populace, who seem to have been animated by the desire of claiming a right, rather than by any special goodwill towards Jesus. Possibly the majority consisted of citizens, and not of the Galileans who had welcomed their Prophet in the Temple courts. Θέλετε ἀπολύσω: for the construction see 6:25, 10:36, notes. The full form of the question is given by Mt. (τίνα θ. ἅ. ὑμῖν, τὸν Βαραββᾶν ἢ Ἰησοῦν), but τὸν βασιλέα τῶν Ἰουδαίων (Mc., Jo.) is doubtless original; the cynicism of the Roman finds pleasure in connecting that title with this harmless dreamer, as he considers Jesus to be.

10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον κτλ.] A note belonging to the earliest tradition (Mc., Mt.), added to explain Pilate's motive. From the first he was aware of the feeling which lay at the root of the Sanhedrists' animosity to Jesus, and this knowledge was partly intuitive, partly due to impressions left on Pilate by their conduct (ἐγίνωσκεν, Mt. ᾔδει). The pretence of loyalty to the Emperor was too flimsy to deceive a man of the world, and he detected under this disguise the vulgar vice of envy. The Prophet of Galilee had earned a reputation, and gained a hold upon the conscience of the nation which the priestly rulers at Jerusalem failed to secure, and His success explained their resentment. But the people were free from the prejudices of the hierarchy, and might be trusted to demand the release of Jesus, especially when the alternative was such as Pilate proposed. Διὰ φθόνον: cf. Sap. 2:24, 3 Macc. 6:7, Phil. 1:15. On the pluperfect after ἐγίνωσκεν see Blass, *Gr.* p. 200.

11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον κτλ.] An interval followed during which the hierarchy brought their influence to bear upon a crowd already perhaps divided upon the personal question submitted to them. What arguments were used to lead them to prefer Barabbas μᾶλλον τὸν Β.) is matter for conjecture; if Barabbas was a Jerusalemite, and the crowd consisted largely of his follow-townsmen, an appeal may have been made to local prejudice; but there may have been also a lurking sympathy with the στασιασταί, which the Sanhedrists knew how to evoke. They would pose as advocates of Barabbas rather than as enemies of Jesus; to obtain the release of the one was to condemn the other (Mt. τὸν δὲ Ἰησοῦν ἀπολέσωσιν). With them were the elders (Mt.), who represented the people, and whose influence perhaps secured the triumph of the less popular Sadducean aristocracy.

Ἀνασεΐειν in the metaphorical sense (=ἀναπαΐθειν, Hesych.), a word of the later Gk. which occurs again Lc. 23:5 and is occasionally used by Aq. and Symm., though not by the LXX.

12. ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς κτλ.] After a space Pilate put the question again and received the answer “Barabbas” (Mt.). His next move was to test the popular feeling with regard to Jesus: τί οὖν ποιήσω; (deliberative subjunctive, cf. Burton, § 168), ‘what in that case would you have me do with Him,’ &c. For the construction ποιεῖν τινά τι see Blass, *Gr.* p. 90; the more usual phrase is ποιεῖν τινί (ἐν τινι, μετά τινος) τι. Ὅν λέγετε τὸν βασιλέα τῶν Ἰουδαίων: see note on v. 9. Mt. has in both instances τὸν λεγόμενον Χριστόν.

13. οἱ δὲ πάλιν ἔκραζαν Σταύρωσον αὐτόν] There was now no hesitation: again the Procurator was answered by a shout in which all joined (Mt.). Perhaps the crowd were nettled by Pilate’s imputation (ὅν λέγετε κτλ.), perhaps they resented his desire to dictate their answer, and with the fickle cruelty of an irresponsible multitude they clamoured for the death of one whose release they had a few minutes before been disposed to demand (v. 8). Lc. represents the cry as repeated again and again (ἐπεφώνουν λέγοντες Σταύρου σταύρου; cf. Jo. 19:6, 19:15). Σταυροῦν in class. Gk. is ‘to fence with a palisade,’ ἀνασταυροῦν being reserved from Herodotus downwards for the punishment of impaling; but σταυροῦν is used in Esth. 7:9, 8:13 for $\pi\acute{\alpha}\lambda\iota\sigma\tau\acute{\alpha}\iota$ (cf. Deut. 21:23, Gal. 3:13), and in the later sense by Polybius.

14. ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς κτλ.] Pilate, still reluctant, condescends to expostulate. Τί γὰρ ἐποίησεν κακόν; Vg. *quid enim mali fecit?* where γὰρ (WM., p. 559) looks back to σταύρωσον, and invites an explanation: ‘what evil has he done?—for that there has been wrongdoing is implied in your demand for punishment.’ But a mob has no reasons to give beyond its own will, and the only answer is a louder and wilder clamour περισσῶς, cf. 10:26, 14:31; Lc. ἐπέκειντο φωναῖς μεγάλαις).

15. ὁ δὲ Πειλᾶτος βουλόμενος κτλ.] Pilate’s choice is made at last; his scruples, though quickened by his wife’s message (Mt. 27:19), are overruled by the immediate necessity of pacifying the mob. Βούλεσθαι, a rare word in the Gospels (Mt.², Mc.¹, Lc.², Jo.¹), implies more strongly than θέλειν the deliberate exercise of volition; see Lightfoot on Philem. 13. Τὸ ἱκανὸν ποιῆσαι, *satisfacere*; a Latinism which occurs in Polybius, Appian, and Diogenes Laertius, and once in the LXX. (Jer. 31. (48.) 30 οὐχὶ τὸ ἱκανὸν αὐτῷ οὐχ οὕτως ἐποίησεν; unless the passage should be punctuated οὐχὶ τὸ ἱκ. αὐτῷ; οὐχ κτλ.); cf. Acts 17:9 λαβόντες τὸ ἱκανόν, with Blass’s note. Either at this juncture or just before the final surrender (see next note) Pilate went through the ceremony of washing his hands (Mt. 27:24, *Ev. Petr.* 1, where see note).

ἀπέλυσεν ... παρέδωκεν κτλ.] In St John’s circumstantial account (19:1–16) we can see the order of the events which followed. Pilate seems to have pronounced no formal sentence (see Westcott on Jo. 19:16; Lc.’s ἐπέκρινεν should probably be taken as expressing the substantial result of his decision), and even made a last effort to save Jesus by an appeal *ad misericordiam*. The scourging was perhaps intended to be a compromise; comp. Lc. παιδεύσας ... αὐτὸν ἀπολύσω. But the Procurator’s *ecce homo* had no further effect than to elicit from the Priests the real charge: υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. A second private interview

between Pilate and Jesus followed, and then another attempt on Pilate's part to escape from his false position. It was frustrated by the menace Ἐὰν τοῦτον ἀπολύσης οὐκ εἶ φίλος τοῦ Καίσαρος, upon which Pilate finally gave way.

φραγελλώσας] 'When he had scourged Him': aor. of antecedent action, Burton § 134; cf. Vg. *tradidit Iesum flagellis caesum*. Φραγελλοῦν, *flagellare*, a Latinism which has found its way also into Mt.; Jo. uses μαστιγοῦν, *Ev. Petr.* μαστίζειν. Φραγέλλη, φραγέλλιον (Jo. 2:15), φλαγέλλιον are cited in the lexicons from late Greek writers; of φραγελλοῦν no example seems to have been found excepting in this context and in Christian writings (e.g. *Ev. Nic.* 9, 16, *Test. xii. patr.*, *Ben.* 2). The punishment of scourging usually preceded crucifixion; cf. *Jos. B. J.* 2. 14. 9 μάστιξιν προαικισάμενος ἀνεσταύρωσεν: *ib. infra*, μαστιγῶσαί τε πρὸ τοῦ βήματος καὶ σταυρῷ προσηλῶσαι: *ib.* 5:11. 1; Lucian, *reviv.* ad init.: ἐμοὶ μὲν ἀνεσκολοπίσθαι δοκεῖ αὐτὸν νῆ Δία μαστιγωθέντα γε πρότερον, and for an earlier instance of this Roman barbarity see Livy, 33:36, "alios verberatos crucibus adfixit." It was inflicted with the *horribile flagellum*, reserved for slaves and condemned provincials (*Cic. pro Rabir.* 4 "Porcia lex virgas ab omnium civium corpore amovit; hic misericordie flagella retulit"), a lash usually composed of leather thongs (contrast Jo. 2:15) loaded at intervals with bone or metal (see the *Class. Dictionaries s.v. flagrum*, and cf. Lipsius *de cruce* c. 3). The sufferer was sometimes lashed to a column; see Lipsius, c. 4, and Westcott on Jo. 19:1.

παρέδωκεν ... ἵνα σταυρωθῇ] The last stage in the παράδοσις, cf. 14:10, 14:44, 15:1, 15:10. The Lord is now delivered to the soldiers, whose business it is to execute the sentence (cf. οἱ στρατιῶται ... παραλαβόντες, Mt.), or from another point of view to the Priests and people (Jo. 19:16, 19:17, *Ev. Petr.* 3), to whose will the soldiers readily gave effect. Cf. Thphst.: τὸ στρατιωτικὸν φύλον αἰεὶ ἀταξίαις χαῖρον καὶ ὕβρεσι τὰ οἰκεῖα ἐπεδείκνυτο.

16–20^a. THE LORD IS MOCKED BY THE PROCURATOR'S SOLDIERS (Mt. 27:27–31^a, Jo. 19:2–3).

16. οἱ δὲ στρατιῶται κτλ.] Mt. οἱ στρ. τοῦ ἡγεμόνος, a distinct body from the στρατεύματα Ἡρώδου (Lc. 23:11). They were members of the σπεῖρα which was quartered in the Antonia (Acts 21:31; cf. *supra* 14:43, note), and belonged to the *auxilia* (Marquardt, 5. p. 388), who were of provincial birth—not Jews, since the Jews were exempt from the conscription, but other Palestinians and foreigners, serving under Roman orders and at the disposal of the Procurator (Schürer 1. 2. p. 49 ff.). The soldiers in question were probably the centurion (*infra* v. 39 ff.) and the handful of men sent with him to carry out the sentence. After the scourging, which had been inflicted outside, they brought the Lord 'within the court which is (known as) Praetorium' (ἔσω τῆς αὐλῆς ὃ ἐστὶν πρ.—on the gender of the relative see WM., p. 206—Mt. εἰς τὸ πρ.). A difficulty has been found in Mc.'s identification of the αὐλή with the *praetorium*, and Blass (*Exp. T.* 10:186) proposes τῆς αὐλῆς τοῦ πραιτωρίου, relying on Jerome's *atriumpraetorii*; whilst others regard ὃ ἐστὶν πρ. as a gloss from Mt. But the explanatory clause is quite in Mc.'s manner (3:17, 7:11, 7:34, 12:42, 15:42), and the most public part of the *praetorium* may well have been known by the Latin name of the whole. The word *praetorium* (as Lightfoot has shewn, *Philippians*, p. (CCGNT_PHP)">) may mean (1) headquarters in a camp, or (2) the residence of a governor, or other mansion. In the Gospels

and Acts it bears the second sense, cf. Acts 23:35 ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου, i.e. the palace built by Herod the Great at Caesarea, which was used by the Procurators as their official residence. It has been inferred (Schürer 1. 2. p. 48) that Herod's palace at Jerusalem, a fortified building on the Western hill, served as the *praetorium* when the Procurator visited the Holy City; certainly it was sometimes so used (cf. e.g. Jos. *B. J.* 2. 14. 8 Φλῶρος δὲ τότε μὲν ἐν τοῖς βασιλείοις ἀυλίζεται, *ib.* 15. 5 Φλῶρος ... ἐξῆγε τῆς βασιλικῆς αὐλῆς τοὺς σὺν αὐτῷ), and apparently by Pilate himself (Philo, *leg. ad Cai.* 38 ἐν τοῖς κατὰ τὴν ἱερόπολιν Ἡρώδου βασιλείοις). But Westcott (on Jo. 18:28, 19:13) regards the Antonia as the scene of the trial, and there is much to be said in favour of his view; the proximity of this great fortress to the Temple and its means of communication with the Precinct (Acts 21:35, cf. *supra*, v. 8, note) accord with the picture presented by the Gospels, while on the other hand it is difficult to reconcile their account with the other hypothesis; a procession of the Sanhedrists across the city would have been at once indecorous and dangerous. Moreover, the citadel was the natural headquarters of the σπεῖρα, and on the occasion of the Passover would have served the purpose of the Procurator's visit better than Herod's palace. For an account of the Antonia see Jos. *ant.* 15. 11. 4, *B. J.* 1. 5. 4, 5. 5. 8; and for a summary of the traditional evidence which connects it with the Praetorium, see Sir C. Wilson's art. *Jerusalem* in Smith's *B.D.*², p. 1655.

συνκαλοῦσιν ὅλην τὴν σπεῖραν] The cohort had been concerned in the arrest (Jo. 18:3, 18:12), and were therefore interested in the trial and its issue, Σπεῖρα (1) a coil, (2) a band of men, is used in inscriptions for θίασος (Deissmann, *B. St.*, p. 186), and by Polybius and later writers for the Roman cohort (Polyb. 11:21 τρεῖς σπεῖρας, τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κόορτις), or perhaps (see Westcott on Jo. *l.c.*) for the maniple; in the N.T., however, the σπεῖρα seems to be the *cohort*, for it is commanded by a χιλίαρχος i.e. a *tribunus cohortis* (Jo. 28:12, Acts 21:31); cf. *Vg. convocant totam cohortem*. The strength of the cohort varied with that of the legion, but it would in any case reach several hundreds; ὅλην τ. σπ. must of course be taken loosely for all who were at hand or not on duty at the time. On the whole subject see Marquardt 5. p. 453 ff.

17. ἐνδιδύσκουσιν αὐτὸν πορφύραν κτλ.] They had first stripped off His own clothing (Mt., cf. v. 10), except perhaps the χιτῶν (cf. Jo. 19:23). Πορφύραν, Jo. ἱμάτιον πορφυροῦν, Mt., more precisely, χλαμύδα κοκκίνην (cf. Hor. *sat.* 2:6. 102, 106); i.e. the garment was a scarlet (Apoc. 17:4, 18:16) *paludamentum* or *sagum* (see Trench, *syn.* 4)—the cloak of one of the soldiers, possibly a cast-off and faded rag, but with colour enough left in it to suggest the royal purple (cf. Dan. 5:7 ff., 5:29, 1 Macc. 10:20, 11:58, 14:43 f.). The Romans of an earlier time οὐ περιεβάλλοντο πορφύραν (1 Macc. 8:14), but the Augustan age was not indifferent to such Eastern luxuries; the Lord, moreover, is regarded by His mockers as a pretender to an Oriental throne. Ἐνδιδύσκειν is a late titan of ἐνδύειν which occurs in the LXX. (e.g. 2 Regn. 1:24 τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινῃ); in the N.T. it appears again in Lc. 16:19 ἐνεδιδύσκετο πορφύραν.

περιτιθέασιν αὐτῷ πλέξαντες κτλ.] Cf. 1 Macc. 10:20 ἀπέστειλαν αὐτῷ (i.e., to Jonathan) ... στέφανον χρυσοῦν: 2 Macc. 14:4 ἦλθεν πρὸς τὸν βασιλέα Δημήτριον ... προσάγων αὐτῷ στέφανον χρυσοῦν. The proper badge of Oriental royalty was the διάδημα: see Isa. 62:3, Esth. 6:8 (Ἰ^{c.a}), 1 Macc. 1:9, 11:13, and cf. Apoc. 19:12; the στέφανος was the

victor's wreath, which was presented to royal personages as a tribute to military prowess, or as a festive decoration (see Trench, *syn.* 23.). If this distinction is to be maintained here the soldiers seem to have had in view the laurel wreath of the *Imperator*; see Westcott on Jo. 19:2, who refers to Suetonius (*Tib.* 17 “triumphum ipse distulit ... nihilominus urbem praetextatus et laurea coronatus intravit”). The wreath which they plaited (for πλέκειν στέφανον cf. Isa. 28:5) was of thorns (ἀκάνθινον Vg. *spineam*, cf. Isa. 34:13, =ἐξ ἀκανθῶν Mt. Jo.), i.e. composed of twigs broken off from some thorny plant which grew on waste ground hard by (4:7), not improbably the *Zizyphus spina-Christi* or *nubk* tree, of which “the thorns are long, sharp and recurved, and often create a festering wound” (Tristram, *N.H.* p. 430, adding “I have noticed dwarf bushes of the *Z.* growing outside the walls of Jerusalem”). Twigs of *nubk* may have been used in callous thoughtlessness rather than out of sheer brutality—“there were thorns on the twigs, but that did not matter” (Bruce). On the other hand G. E. Post in Hastings *D. B.* 4. prefers the *Calycotome villosa*, which is easily plaited into the shape of a crown.

18. ἤρξαντο ἀσπάζεσθαι αὐτόν κτλ.] According to *Ev. Petr.* the Lord was seated on an extemporised βῆμα as a King sitting in judgment (ἐκάθισαν αὐτόν ἐπὶ καθέδραν κρίσεως λέγοντες Δικαίως κρῖνε βασιλεῦ τοῦ Ἰσραὴλ, cf. Justin, *apol.* 1:35 ἐκάθισαν ἐπὶ βήματος καὶ εἶπον Κρῖνον ἡμῖν); that He was placed on a seat to receive the mockery of homage is at least not improbable. A reed was placed in His right hand to represent a sceptre (Mt.). Cf. the remarkable parallel cited by Wetstein from Philo, in *Flacc.* § 6 βύβλον μὲν εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ ... ἀντὶ δὲ σκήπτρου βραχὺ τι παπύρου τμήμα τῆς ἐγχωρίου καθ’ ὁδὸν ἐρριμμένον ἰδόντες ἀναδιδόασιν· ἐπεὶ δὲ ... διεκόσμητο εἰς βασιλέα ... προσήεσαν οἱ μὲν ὡς ἀσπασόμενοι οἱ δὲ ὡς δικασόμενοι. Another interesting illustration will be found in Field, *Notes*, p. 21 f. Χαῖρε, β. τ. ἰ., *have rex Iudaeorum*, in imitation of the well-known *have Caesar*. St John by using the imperf. (ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον, cf. Westcott *ad l.*) recalls the scene yet more vividly.

19. ἔτυπον ... προσεκύνουν αὐτῷ κτλ.] Mc. represents the mimic homage as mingled with brutal insult; in Mt. the brutality follows the mimicry. Pseudo-Peter adds some further details: ἕτεροι ἐστῶτες ἐνέπτυνον αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν (cf. Jo. ἐδίδοσαν αὐτῷ ῥαπίσματα, and Isa. 50:6) · ἕτεροι καλάμῳ ἔνυσσον αὐτόν, καὶ τινες αὐτόν ἐμάστιζον λέγοντες Ταύτη τῇ τιμῇ τιμήσωμεν τὸν υἱὸν τοῦ θεοῦ. Τιθέντες ... προσεκ. αὐτῷ: Mt., γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ. For τιθέναι τὰ γόνατα, Vg. *ponere genua*=κάμπτειν τὰ γ., γονυπετεῖν, see Lc. 22:41, Acts 7:60.

20. καὶ ὅτε ἐνέπαιξαν αὐτῷ κτλ.] Their humour spent itself, or the time allowed for their savage sport came to an end, or there was no insult left to add (Victor: ἔσχατος ὅρος ὕβρεως τὸ γενόμενον ἦν); accordingly, the *sagum* was taken off and the Lord's own outer clothing restored. Of the crown and the wreath there is no mention, but they were doubtless cast aside when they had served their purpose. The prophecy of 10:34 had now been fulfilled. For ἐκδιδύσκειν τινά τι see Blass, *Gr.* p. 92.

20^b–22. THE WAY TO THE CROSS (Mt. 27:31^b–33, Lc. 23:26–33^a, Jo. 19:16, 19:17).

20. καὶ ἐξάγουσιν αὐτόν κτλ.] ‘They lead Him forth’; cf. Jo., ἐξῆλθεν: Mt., Lc., ἀπήγαγον αὐτόν, but Mt. continues ἐξερχόμενοι δέ. Ἐξάγειν (ἐξίημι) is usually followed by a reference to the place which is left (cf. e.g. Gen. 11:31 ἐκ τῆς χώρας τῶν Χαλδαίων, 20:13

ἐκ τοῦ οἴκου, Num. 19:3 ἔξω τῆς παρεμβολῆς, 3 Regn. 20. (21.) 13 ἔξω τῆς πόλεως, Acts 12:17 ἐκ τῆς φυλακῆς). Hee we may supply either ἔξω τοῦ πραιτωρίου or ἔξω τῆς πόλεως; the latter is supported by Heb. 13:12 ἔξω τῆς πόλεως ἔπαθεν. No distinct tradition indicates the route: the name of *Via Dolorosa*, given to the lane which crosses the city and leads to the Church of the Holy Sepulchre, appears to be later than the 12th century (Robinson, *Later Researches*, p. 170).

The condemned carried their own crosses to the place of execution; cf. Plutarch, *de ser. Dei vind.*: τῶν κολαζομένων ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν. The Lord accordingly started with this burden upon Him (Jo. βαστάζων αὐτῷ τὸν σταυρόν ἐξῆλθεν); cf. 8:34, note. As the ancient commentators point out, there is no inconsistency here between the Fourth Gospel and the Synoptists (Jerome: “intellegendum est quod egrediens de praetorio Iesus ipse portaverit, postea obvium habuerint Simonem cui portandam crucem imposuerint”).

21. καὶ ἀγγαρεύουσιν παράγοντά τινα κτλ.] Mt. ἐξερχόμενοι δὲ εὗρον ἄνθρωπόν τινα. The words suggest that the man came into sight as they issued from the gate. He was on his way from the country (ἀπ’ ἀγροῦ, Mc., Lc., cf. εἰς ἀγρόν ‘Mc.’ 16:12; the Vg. *de villa* would better represent ἀπὸ τοῦ ἀγροῦ cf. 5:14, 6:36, 13:16), and was passing by (παράγοντα, cf. 1:16, 2:14) when the soldiers seized (Lc., ἐπιλαβόμενοι) and pressed him into their service. Ἀγγαρεύειν, *angariare* (cf. the Aramaic ܐܢܓܪܝܐ, Dalman, *Gr.* p. 147), a word of Persian origin; see Herod. 8:98 τοῦτο τὸ δράμημα τῶν ἵππων (the service of the royal couriers) καλέουσι Πέρσαι ἀγγαρήιον. Since the Persian ἄγγαροι were impressed, the verb ἀγγαρεύειν was used in reference to compulsory service of any kind. Hatch (*Essays*, p. 37) was able to quote an instance of ἀγγαρεύειν from an Egyptian inscription of A.D. 49; Deissmann (*B. St.* p. 87) has since discovered it in a papyrus of B.C. 252, so that the word had long been established in Egyptian Gk., though it has no place in the LXX.; even the remarkable form ἐγγαρεύειν (see *app. crit.*) finds a parallel in a papyrus of A.D. 340 which has ἐνγαρίας (Deissmann, *B. St.* p. 182). Besides this context, in which it is common to Mt., Mc., the verb is used in Mt. 5:41, where compulsory service is clearly intended.

The man’s name was Simon (cf. 1:16, note), and he was of Cyrene (Mt., Mc., Lc.). Cyrene received a Jewish settlement in the time of Ptolemy 1. (Jos. *c. Ap.* 2:4; cf. 1 Macc. 15:23), and the Jews formed an influential section of the inhabitants (Jos. ant. 14. 7. 2). At Jerusalem the name of Cyrene was associated with one of the synagogues (Acts 6:9), and Jewish inhabitants of Cyrenaica were among the worshippers at the Feast of Pentecost in the year of the Crucifixion (Acts 2:10), whilst a Lucius of Cyrene appears among the prophets and teachers of the Church of Antioch about A.D. 48 (*ib.* 13:1). Whether this Simon had become a resident at Jerusalem, or was a visitor at the Passover (cf. Lc. 24:18), it is impossible to decide. Mc. alone further describes him as “the father of Alexander and Rufus.” An Alexander is mentioned in Acts 19:33, 1 Tim. 1:20, 2 Tim. 4:14, but in each case he is an antagonist of St Paul. Rufus has with some probability been identified with the person who is saluted in Rein. 16:13; see SH. *ad l.*, who point out that the epithet ἐκλεκτὸν ἐν Κυρίῳ bestowed on the Roman Rufus implies eminence in the Roman Church; to his mother also, who if the identification is correct was probably the wife or widow of Simon, St Paul bears high testimony (τὴν μητέρα αὐτοῦ καὶ ἐμοῦ) If Mc. wrote for Roman Christians, and the sons

of Simon were well known at Rome, his reference to Alexander and Rufus is natural enough. In any case it implies that the sons became disciples of repute whose identity would be recognised by the original readers of the Gospel. See further Zahn, *Einl.* 2. p. 251. Origen points out the practical teaching of the incident: “non autem solum Salvatorem conveniebat accipere crucem suam, sed et nos conveniebat portare eam, salutarem nobis angariam adimplentes.” An early form of Docetism taught that Simon was crucified instead of Jesus (Iren. 1:24. 4).

ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ] So Mt.; the use of αἶρειν is perhaps intended to recall 8:34 (Mt. 16:24); Lc. represents Simon as passive in the matter (ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὁπισθεν τοῦ Ἰησοῦ).

22. φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθάν κτλ.] Mt. εἰς τόπον λεγόμενον Γολγοθά, Lc. ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, Jo. εἰς τὸν λεγ. Κρανίου τόπον ὃ λέγεται Ἑβραϊστὶ Γολγοθά. The transliteration represents the Aram. ܠܗܝܠܐܝܠܐ, = Heb. ܠܗܝܠܐܝܠܐ translated by κρανίον in Jud. 9:53, 4 Regn. 9:35; for the form Γολγοθάν (Mc. only), cf. Βηθσαιδάν 6:45, 8:22 (WH., *Notes*, p. 160, WSchm., p. 63 f.). Κρανίου τόπος (Vg. *calvariae locus*, whence the ‘Calvary’ of the English versions in Lc.) answers precisely to (Γολγτόπος, and enabled the Greek reader to picture to himself the low skull-shaped mound (see Meyer-Weiss on Mt. 27:32) where crucifixions were wont to take place. A curious legend connected the *calvariae locus* with the burial place of Adam’s skull, and with the saying in Eph. 5:14; see Jerome on Mt. 27., who wisely remarks: “favorabilis interpretatio ... nec tamen vera.” The place seems to have been known in the fourth century (Eus. *onom.* ὃς καὶ δείκνυται ἐν Αἰλίᾳ πρὸς τοῖς Βορείοις τοῦ Σιών ὄρους. Cyril. Hier. *cat.* 13. :ὁ Γολγοθᾶς ... μέχρι σήμερον φαινόμενος. Silv. *peregr.* p. 54 “in ecclesia maiore quae appellatur Martyrio quae est in Golgotha”). From Jo. we learn that, though outside the walls (v. 20, note), it was near the city (Jo. 19:20), apparently among the gardens or paradises of the wealthier inhabitants (*ib.* 41). It seems to have been ascertained that the present Church of the Holy Sepulchre is beyond the second of the ancient walls (*Encycl. Bibl.* 2:1753, 2:2430). But a knoll near *Jeremiah’s Grotto* and the road to Damascus is by some recent investigators regarded as the true site, and the question as a whole is still *sub iudice*; for a brief discussion of the various theories see Smith *B.D.*² p. 1655. On ὃ ἐστὶν μεθ. see 5:41, note. Mc.’s φέρουσιν has been thought to imply that the Lord needed support; cf. 1:32, 2:3, and contrast Heb. 1:3. But the word may mean simply to lead, as a prisoner to execution or a victim to the sacrifice: cf. Jo. 21:18, Acts 14:13.

23–32. THE CRUCIFIXION AND FIRST THREE HOURS ON THE CROSS (Mt. 27:34–44, Lc. 23:33^b–43, Jo. 19:18–26).

23. καὶ ἐδίδουν αὐτῷ κτλ.] The ‘conative imperfect’ (Burton, § 23) prepares the reader for the refusal by which the offer was met; Mt., less precisely, ἔδωκαν. A draught of οἶνος ἐσμυρνισμένος (Vg. *murratum vinum*), wine drugged with myrrh, was usually offered to condemned malefactors (J. Lightfoot on Mt. 27:34, Wünsche, p. 354; cf. *Sanhedr.* 43. 1), through the charity, it is said, of the women of Jerusalem (cf. Lc. 23:27 ff.), the intention being to deaden the sense of pain: cf. Prov. 24:74=31:6 δίδοτε μέθην τοῖς ἐν λύπαις, καὶ οἶνον πίνειν τοῖς ἐν ὀδύναις. Mt. describes the potion as οἶνον μετὰ χολῆς μεμιγμένον, perhaps with a mental reference to Ps. 68. (69.) 22, Lam. 3:15; as Cyril (*cat.* 13:29) points out, gall and myrrh possess a common property (χολώδης δὲ καὶ κατάπικρος ἢ σμύρνα), and

Mt. with the prophecy in view may have described the myrrh as *χολή*. Ps. Peter (c. 5) confuses this draught of drugged wine which was refused with the *posca* (*infra*, v. 36) which was accepted, and mistakes the purpose of both offers. On the other hand Burgon-Miller, *Traditional Text*, p. 253, with equal improbability regard the οἶνον (or ὄξος, as they read) μ. χ. as distinct from the οἶνον ἔσμ. The answer of Macarius Magnes (2:17) to a pagan objector indicates the true line of defence for the Christian apologist in such cases: ἄλλος ἄλλως εἰπόντες [οἱ εὐαγγελισταὶ] τὴν ἱστορίαν οὐκ ἔφθειραν. Συμυρνίζειν, ‘to drug with myrrh,’ appears to be ἅπ. λεγ.; the verb occurs elsewhere as an intrans., ‘to resemble myrrh.’ On the use of aromatic wines see Pliny, *H. N.* 14:15, 14:19. The Lord tasted the mixture (Mt.), but declined to drink it; He had need of the full use of His human faculties, and the pain which was before Him belonged to the cup which the Father’s Will had appointed (14:36 ff.), of which He would abate nothing. For ὃς δέ without a preceding ὃς μέν cf. Jo. 5:11, and see *app. crit.*

24. καὶ σταυροῦσιν αὐτόν] Mc. keeps the realistic present through nearly the whole of this context (20 ἐξάγουσιν, 21 ἀγαρεύουσιν, 22 φέρουσιν, 24 διαμερίζονται, 24, 27 σταυροῦσιν). The process of crucifixion is sufficiently described in the Bible Dictionaries *s. vv. cross, crucifixion*, which may also be consulted for the bibliography of the subject. The Lord’s Hands were nailed to the *patibulum* (Jo. 20:20, 20:25, *Ev. Petr.* 6); whether the Feet were also nailed does not appear, though Christian writers from Justin (*dial.* 97) downwards have affirmed it, influenced perhaps by Ps. 21. (22.) 17. The work was done by the soldiers on duty (Jo. 19:23), but the guilt lay at the door of the Jewish people (Acts 2:23 διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, *ib.* 36 ὃν ὑμεῖς ἐσταυρώσατε, cf. 1 Thess. 2:15, Apoc. 1:7).

καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ κτλ.] The Lord’s clothing, which had been removed before crucifixion (cf. Col. 2:15), is now divided by the quaternion of soldiers on duty (Jo. 19:23 ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος); for the woven seamless χιτῶν (ἄραφος ... ὑφαντός) they cast lots. St John, who was an eyewitness, recollects the exact procedure, and, whether consciously or not, corrects the impression which the Synoptists convey, that the whole was distributed by lot; the Fourth Gospel also alone supplies the reference to Ps. 21. (22.) 19, which must have been in the minds of all; the words received a striking fulfilment at the death of the Son of David, whatever may have been their primary meaning (cf. Cheyne, *Bk. of Psalms*, p. 64). Ps. Peter draws a remarkable picture of the scene: τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διεμερίσαντο, καὶ λαχμὸν ἔβαλον ἐπ’ αὐτοῖς. The lot was perhaps east with dice which they had brought to pass the time; the game known as *πλειστοβολίνδα* may be intended, cf. D. Heinsii *exerc. ad Nonn. paraphr.* p. 507. Ἐρ’ αὐτά, cf. ἐπὶ τὸν ἱματισμόν, Ps. 21. *l.c.*; the clothing was the object to which the lottery was directed (WM., p. 508; cf. 5:21, 6:34, 10:11). Τίς τί ἄρῃ, Vg. *quis quid tolleret*, a blending of two interrogative sentences (τίς ἄρῃ; τί ἄρῃ;) familiar in class. Gk., but rare in the N.T.; cf. Lc. 19:15 in cod. A (ἵνα γινῶ τίς τί διεπραγματεύσατο) and see Blass, *Gr.* p. 173, Field, *Notes*, p. 43 f.

25. ἥν δὲ ὥρα τρίτη καὶ κτλ.] ‘Now it was the third hour when they crucified him’—a note of time in which ἐσταύρωσαν looks back to σταυροῦσιν (v. 24), and καὶ coordinates (Blass, *Gr.* p. 262; cf. *app. crit.*) the arrival of the hour with the act. This mention of the third hour is peculiar to Mc., and appears to be inconsistent with Jo. 19:14. Attempts were early

made to remove the difficulty either by changing τρίτη into ἕκτη (cf. *Acta Pil. ap. Tisch. Ev. apocr.* 283 f.: ἀνεβίβασαν αὐτὸν καὶ ἐκάρφωσαν ἐν τῷ σταυρῷ ὥρα ἕκτη: Ps. Hier. *brev. in Ps.* 77., who suggests that τρίτη has arisen out of a confusion between $\bar{\tau}$ and Γ), or by less satisfactory methods (cf. e.g. Aug. *cons. ev.* 3:42 “intellegitur ergo fuisse hera tertia cum clamaverunt Judaei ut Dominus crucifigeretur, et veracissime demonstratur tunc eos crucifixisse quando clamaverunt”). The problem cannot be said to have been solved yet; Bp. Westcott’s contention that St John followed the modern Western reckoning, so that his ὥρα ἕκτη=6 a.m., has been considerably shaken by recent research (see Prof. Ramsay in *Exp* 4. 7. p. 216, 5. 3. p. 457, and cf. A. Wright, *N. T. problems*, p. 147 ff.). It may be noticed that while Jo. is perhaps intentionally vague (ὥς ἕκτη), Mc. is precise. In Jerusalem there could be no uncertainty about the principal divisions of the day (cf. Acts 2:15, 3:1), even if the intermediate hours were not strictly noted.

26. καὶ ἦν ἡ ἐπιγραφή κτλ.] Another detail which Mc. stops to note. The cross bore an inscription (ἐπιγραφή, 12:16), setting forth the charge on which the Crucified had been condemned (for αἰτία, Vg. *causa*, cf. Ar. *Ach.* 285 f. XO. σὲ μὲν οὖν καταλεύσομεν ... ΔΙ. ἀντὶ ποίας αἰτίας; and Acts 13:28, 25:18). The technical name for this record was *titulus* (τίτλος, Jo.): the board (σανίς) on which it was written was carried before the criminal or affixed to him (Suet. *Calig.* 32 “praecedente titulo qui causam paenae indicaret”). Other examples of *tituli* remain; e.g. Suetonius (*Domit.* 10) mentions a sufferer who bore the inscription IMPIE · LOCVTVS, and the Viennese letter in Eus. *H. E.* 5:1 speaks of a martyr who was preceded in the amphitheatre by a board on which was apparently inscribed HIC · EST · ATTALVS · CHRESTIANVS (πίνακος αὐτὸν προάγοντος ἐν ᾧ ἐγγράπτο Ῥωμαιστί Οὗτός ἐστιν Ἄτταλος ὁ Χριστιανός). The title on the Lord’s cross was written by Pilate in Aramaic and Greek, as well as in the official Latin (Jo.), so as to be intelligible to all Jews—Hellenists from the provinces as well as any Palestinians who were not bilingual. The text of the inscription as given by the Evangelists varies remarkably (ὁ βασιλεὺς τῶν Ἰουδαίων (Mc.), ὁ β. τ. Ἰ. οὗτος (Lc.), οὗτός ἐστιν Ἰησοῦς ὁ β. τ. Ἰ. (Mt.), Ἰησοῦς ὁ Ναζωραῖος ὁ β. τ. Ἰ. (Jo.). The words ὁ βασιλεὺς τῶν Ἰουδαίων, on which all agree, form the αἰτία; it was usual to prefix the name, and we may accept the evidence of St John, who saw the *titulus*, that the local designation was added. The Latin text therefore may probably have been—with or without a preliminary *hic est*—IESVS · NAZARENVS · REX · IVDÆORVM. In the last two words the grim irony of Pilate is apparent; Ps. Peter misses their point by representing the inscription as the work of the Jews, and reading Οὗτός ἐστιν ὁ βασιλεὺς τοῦ Ἰσραήλ (see v. 2, note).

27. καὶ σὺν αὐτῷ σταυροῦσιν κτλ.] The two had been His companions on the way to Golgotha (Lc.), and were now hanging one on either side of Him (Jo. ἐσταύρωσαν ... ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν); to St John the spectacle may well have recalled words spoken by Jesus not many weeks before (Mc. 10:37 ff.). Viewed in the light of Luke’s narrative (23:39 ff.) it reminds the reader also of Mt. 25:39; the Cross which divides the penitent from the obdurate anticipates the θρόνος δόξης. Ληστές, so Mt.; Lc., κακούργους. They were outlaws and doubtless desperate men (cf. 11:17, 14:48, Lc. 10:30,

Jo. 10:1, 2 Cor. 11:26); possibly they had been members of the band led by Barabbas (Trench, *Studies*, p. 293). Yet the ληστής might be of very different moral calibre from the κλέπτης—one who had been driven into crime by the circumstances of his life or of the times. It may be assumed that this was so in the case of the penitent. Nearness to Christ (ὁ ἐγγύς μου ἐγγύς τοῦ πυρός) revealed his latent capacity for a nobler life as well as the malignity of his comrade. The secondary uncials (see *app. crit.*) add a reference to Isa. 53:12, borrowed perhaps from Lc. 22:37, which Burgon-Miller (*Causes of Corruption*, p. 75 ff.) vigorously defend; but see WH., *Notes*, p. 27. As Alford points out, it is not after Mc.'s manner to adduce prophetic testimony. A curious gloss in the O. L. MS. *c* supplies the names of the λησταί: “unum a dextris nomine Zoathan et alium a sinistris nomine Chammatha.” In the Acts of Pilate (ed. Tisch.² pp. 245, 308) they are *Dysmas* and *Gestas*, in the Arabic Gospel of the Infancy (p. 184), *Titus* and *Dumachus* (Θεομάχος), while *l* gives *Ioathas* and *Maggatras*; see Thilo, *cod. apocr. N. T.* 1. pp. 143, 580, Wordsworth and White *ad l.* and on Lc. 23:32, and cf. Nestle, *T. C.* p. 266.

29. καὶ οἱ παραπορευόμενοι κτλ.] Either country folk on their way to the city (cf. v. 21), or citizens whose business called them into the country (Lc. 24:13). Neither class would have much knowledge of Jesus beyond hearsay, and common report credited him with dangerous, fanaticism, οἱ παραπορευόμενοι, **הַעֲבָרִים** cf. Isa. 51:23, Thren. 2:15 πάντες οἱ παραπ. ὁδὸν ... ἐκίνησαν τὴν κεφαλὴν αὐτῶν: the Evangelists seem to have specially in view Ps. 21. (22.) 8 πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με (cf. Lc.), ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν. Ἐβλασφήμουν ... κινεῶντες τὰς κεφ.: they spared neither words nor gestures of derision; cf. (besides the passages cited above) 4 Regn. 19:21, Job 16:5, Sir. 13:7.

οὐὰ ὁ καταλύων κτλ.] Οὐά, *va*, *vah*, expresses admiration, real or ironical, not, as οὐαί, commiseration; e.g. οὐὰ Αὔγουστε (Dio Cass.), ἐπαίνεσόν με, εἶπέ μοι Οὐά καὶ θαυμαστῶς (Arrian), ‘*vah homo impudens*’ (Plaut.). On ὁ καταλύων κτλ. see 14:58, note: with the construction cf. Lc. 6:25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι, Apoc. 18:10, 18:16 οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη ... ἡ περιβεβλημένη. Σῶσον σεαυτόν: in Mt. the ground of this raillery appears (εἰ υἱὸς εἶ τοῦ θεοῦ); the Sanhedrists had spread the report of the Lord's answer to the question of Caiaphas (14:61 f.). The jest was the harder to endure since it appealed to a consciousness of power held back only by the self-restraint of a sacrificed will. Hilary: “non erat difficile de cruce descendere, sed sacramentum erat paternae voluntatis explendum.”

31. ὁμοίως καὶ οἱ ἀρχιερεῖς κτλ.] The Sanhedrists condescended to share the savage sport of the populace; members of the priestly aristocracy were seen in company with scribes and elders (Mt.) deriding the Sufferer, not indeed directly addressing Him, or mingling with the crowd, but remarking to one another (πρὸς ἀλλήλους) on His inability to save Himself. Ἔσωσεν ... σῶσαι: the verb is used in two shades of meaning: ‘He saved others from disease, He cannot save Himself from dying’; or with Justin we may understand ἔσωσεν in reference to Lazarus (*ap.* 1:38 ὁ νεκροὺς ἀνεγείρας ῥυσάσθω ἑαυτόν). Even in the act of mocking, they bear witness to the truth of His miraculous powers. The Lord had not claimed the character of a σωτήρ, as His frequent saying ἡ πίστις σου σέσωκέν σε shews; but the fact that His touch or word gave new life to men was nevertheless notorious. It could not be denied, though it might be discredited or used against Him.

32. ὁ χριστὸς ὁ βασιλεύς κτλ.] Mt. βασις. Ἰσραὴλ ἐστὶν καταβάτω κτλ., Lc. εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Unable to induce Pilate to remove or alter the τίτλος, they give their own complexion to it, substituting Ἰσραὴλ for τῶν Ἰουδαίων, and explaining ὁ βασις. by ὁ χριστός, or ὁ ἐκλεκτός. If He will even now (νῦν) substantiate His claim of Messiahship by a miracle wrought in His own behalf, they profess themselves ready to believe (Mt. καὶ πιστεύσομεν ἐπ’ αὐτόν; with Mc.’s ἵνα ἴδ. καὶ πιστ. cf. Jo. 4:48, 6:30); to which Jerome well replies: “resurrexit et non credidistis; ergo si etiam de cruce deseenderet, similiter non crederetis.” In Mt. they proceed with strange obtuseness to quote Ps. 22:8 (cf. Edersheim, *Life*, 2. p. 718).

καὶ οἱ συνεσταυρωμένοι κτλ.] So Mt.; Lc. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμι αὐτόν. The traditions are distinct but not inconsistent; the pl. in Mt. Mc. is used with sufficient accuracy if one of the two spoke, at least for the time, on behalf of both (cf. Mt. 8:28 ff., 20:30 ff., with the corresponding accounts in Mc., Lc.). Lc.’s fuller statement explains ὠνείδιζον: in the mouth of the ληστής the raillery which he had borrowed from the crowd became a reproach; the Lord professed to have power to save His fellow-sufferers as well as Himself (σεαυτὸν καὶ ἡμᾶς), and would not use it.

It is interesting to note that συνεσταυροῦσθαι, used of the λησταί by Mt. Mc. Jo., is applied by St Paul (Rom. 6:6, Gal. 2:20) to the sharing of the Cross by the members of Christ in Baptism.

33–37. THE LAST THREE HOURS ON THE CROSS (Mt. 27:45–50, Lc. 23:44–45^a, 46, Jo. 19:28–30).

33. γενομένης ὥρας ἑκτης κτλ.] Lc. ἦν ἤδη ὥσεὶ ὥρα ἑκτη, but the use of ὥσεὶ with numerals is characteristic of the Third Gospel and the Acts (cf. Lc. 3:23, 9:14, 9:28, 22:59, Acts 1:15, 2:41, 10:3, 19:7). Mt., like Mc., speaks definitely (ἀπὸ ἑκτης ὥρας); cf. *Ev. Petr.* 5 ἦν δὲ μεσημβρία. Ps. Peter is doubtless right in interpreting ὅλην τὴν γῆν as Judaea (σκοτός κατέσχε πᾶσαν τὴν Ἰουδαίαν); cf. Origen, “tantummodo super omnem terram Judaeam”). Though the phrase is usually employed in a wider sense (cf. e.g. Gen. 1:26, 11:9, Ps. 32. (33.) 8, Lc. 21:35, Apoc. 13:3), the compilers of the original tradition had probably in view the limited darkness of Exod. 10:22 (ἐγένετο σκοτός ... ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας), and in adopting the words thought only of the land of Israel. Lc. explains that the darkness which fell on the land at the Crucifixion was due to a failure of the sun’s light (ἐπλείποντος τοῦ ἡλίου); in *Acta Pilati* (ed. Tisch., p. 234), the Jews, in defiance of astronomy, attribute it to an ordinary eclipse (ἔκλειψις τοῦ ἡλίου γέγονεν κατὰ τὸ εἰωθός)—an event which, as Origen points out, could not have occurred at the time of the Paschal full moon. On the obscuration of the sun’s light mentioned by Phlegon see Orig. *in Mt.*, c. *Cels.* 2:33. Irenaeus (4:33. 12) refers to Amos 8:9 (δύσεται ὁ ἥλιος μεσημβρίας); acc. to Ps. Peter, men went about with lamps, supposing that the sun had set and it was already night. The original account (Mt. Mc.) seems to be satisfied by the hypothesis of an extraordinary gloom due to natural causes and coinciding with the last three hours of the Passion. The purpose of the darkness was variously explained by the Gk. and Latin fathers; cf. Cyril. Hier.: ἐξέλιπεν ὁ ἥλιος διὰ τὸν τῆς δικαιοσύνης ἥλιον: Jerome: “videtur mihi clarissimum lumen mundi ... retraxisse radios ne ... pendentem videret Dominum”; Leo: “in vos, Iudaei, caelum et terra sententiam tulit”; Victor: γέγονεν ὅπερ ἦτουν τὸν Ἰησοῦν ἐξ οὐρανοῦ σημεῖον.

34. τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰ. κτλ.] The only word uttered on the Cross which finds a place in the earliest tradition as given by Mt. Mc.: for the other six recorded words see Lc. 23:34 (WH., *Notes*, p. 67 f.), 43, 46; Jo. 19:26, 19:28, 19:30. The present word shares with the final one (v. 37, Lc. 23:46) the distinction of having been spoken in a loud voice—a cry or shout (ἐβόησεν) rather than, like our Lord's ordinary sayings (cf. Mt. 12:19), a calm and deliberate utterance. The cry is given by both Gospels in the transliterated form ἐλωί ἐλωί λαμὰ (Mt. λεμὰ) σαβαχθανεὶ **אֱלֹהֵי אֱלֹהֵי לְמָא שְׁבַקְתָּנִי** (where the Hebrew vocalization of the first word has taken the place of the pure Aramaic **אֱלֹהֵי**, Dalman, *Gr.* p. 123, n., *Worte* 1. p. 42 f., Kautzsch, p. 11, n.), answering to the Heb. of Ps. 22:1 (**אֱלֹהֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי**): for the root **שָׁבַק**, Syr. **ܫܒܟܐ**, see Dan. 4:12, 4:20, 4:25, where it is rendered by ἀφιέναι (LXX.), ἔᾶν (Th.). On the form which cod. D substitutes for σαβαχθανεὶ and the rendering ὠνείδισάσμε, see the next note. Both Mt. and Mc. append a version which is practically that of the LXX. (ὁ θεός μου ὁ θεός μου ... ἵνα τί ἐγκατέλιπές με;), but omit the words πρόσχες μοι which have nothing corresponding to them in the M. T. and apparently were not represented in the Heb. text of our Lord's time (Jerome *ad l.*: “*intende mihi in hebraeis codicibus non habetur et adpositum vox Domini declarat quae illud etiam in evangelio praetermisit*”; in Hexaplaric MSS. the words are obelised, cf. Field, *Hexapla*, *ad l.*). The remarkable rendering in *Ev. Petr.* (ἡ δύναμις μου ἡ δύναμις κατέλειψάς με) seems to presuppose the ‘Western’ reading ἡλεί ἡλεί, and to treat **אֱלֹ** as **חֵל** (BDB., p. 43); cf. Aq. ἰσχυρέ μου ἰσχ. μου with the remarks of Eusebius, *d. e.*, p. 494.

35. καὶ τινες τῶν ἐστηκότων κτλ.] The remark was probably meant for banter, cf. v. 31 f. On the connexion in Jewish thought of Elijah with the Messiah see 6:15, 8:28, 9:11 f., notes; Elijah was moreover regarded as a deliverer in time of trouble, cf. Wünsche, p. 356. It would seem that the word which was taken for an invocation of Elijah (**אֱלֹהֵי אֱלֹהֵי**) must have been **אֱלֵי**, not **אֱלֹהֵי** or **אֱלֹהֵי** and this consideration has led Resch (*Paralleltexte*, p. 357 f.; but cf. Dalman, *Worte*, 1. p. 43) to the conclusion that the Lord cited the words of the Psalm in Heb., and that the remarkable form ζαφθανεὶ in cod. D represents the Heb. **עֲזַבְתָּנִי**; cf. Chase, *Syro-Latin Text*, p. 106 f., who suggests **ܠܚܒܐ** for which he thinks D's ὠνείδισας με may be an equivalent. The problem is discussed further by König and Nestle in *Exp. T.* 11. pp. 237 f., 287 f., 334 ff., but with no assured result. It is remarkable that in Macarius Magnes the objector knew both ὠνείδισας and ἐγκατέλιπες and regarded them as distinct utterances: ὁ δέ .. ἵνα τί με ἐγκατέλιπες; ὁ δέ ... εἰς τί ὠνείδισάς με; In Mt. the T. R. reads ἡλί while retaining σαβαχθανεὶ; cf. Epiph. *haer.* 69:68 cited by Resch: λέγων ‘ἡλί ἡλί’ Ἑβραϊκῇ τῇ λέξει ... καὶ οὐκέτι Ἑβραϊκῇ ἀλλὰ Συριακῇ διαλέκτῳ ‘λημὰ σαβαχθανεὶ’. On ἐστηκότων see 9:1 note.

36. δραμὼν δέ κτλ.] The three accounts of this incident vary considerably; St John's, as we might expect, is the fullest and probably it is also the most exact. Near the Cross there lay a vessel full of sour wine (σκεῦος ἔκειτο ὄξους μεστόν, Jo.), the ὄξος ἐξ οἴνου of Num. 6:1, which was the ordinary drink of labourers in the field (Ruth 2:14), and of the lower class of

soldiers (Plutarch, *Cato maior*, p. 336 ὕδωρ δ' ἔπινεν ἐπὶ τῆς στρατείας, πλὴν εἵποτε διψήσας περιφλεγῶς ὄξος ἤτησεν), and known by them as *posca* (Plaut. *mil.* 3:2. 25, *trucul.* 2:7. 48); on this occasion it had probably been brought by the quaternion on guard, and acc. to Lc. (23:36) a drink of it had already been offered by them to Christ in derision. The Lord, who had refused the drugged wine at the beginning of His sufferings, now exclaimed 'I thirst'; upon which one of the by-standers (τις, Mc., εἷς ἐξ αὐτῶν, Mt.) ran to the wine jar, and gave Him drink. The sponge is mentioned here only in Biblical Gk., but it is mentioned by Gk. writers from Homer (*Od.* 1:111) downwards, and must have been familiar in countries bordering on the Mediterranean. The reed on which the sponge was raised (Mt., Mc.) is described by Jo. as 'hyssop,' a plant prescribed by the Law for use in certain ritual acts (Lev. 14:4 ff, Num. 19:6 ff.; cf. Ps. 50. (51.) 9, Heb. 9:19 ff.). Ὑσσωπος represents the Heb. חִיטָּיִם, a wall-plant, acc. to 1 Kings 4:33, and therefore not of great size; but a stalk three or four feet in length would probably have sufficed to reach the lips of the Crucified. On the identification of the plant see the Bible Dictionaries s.v., and Tristram, *N. H.*, p. 457 f., who inclines to the caper (*Capparis spinosa*). The stem stripped of its thorns passed for a reed, but St John, who stood by the Cross and paid close attention to everything (Jo. 19:25, 19:35), remembered that it belonged to the hyssop. For περιθεῖναι τινί τι, 'to put upon,' cf. Prov. 7:3, 1 Cor. 12:23, and *supra*, v. 17; the phrase is common here to Mt., Mc., Jo.; Vg. *circumponens calamo*. Δραμῶν ... γεμίσας ... περιθείς, without an intervening conjunction (see *app. crit.*), is rough even for Mc.; yet see 10:30, 14:23, 14:67, 15:21. Ἐπότιζεν is perhaps an allusion to Ps. 68. (69.) 22 εἰς τὴν δίψαν μου ἐπότισάν με ὄξος: cf. Jo. 19:28 ἵνα τελειωθῇ ἡ γραφή.

λέγων Ἄφετε κτλ.] Mt. distinctly assigns this saying to the rest of the party, who desire the man to desist and wait for Elijah to intervene (οἱ δὲ λοιποὶ εἶπαν Ἄφες κτλ.). The independence of the two Evangelists at this point is significant. Archbishop Benson (*Apocalypse*, p. 146) would detach λέγων in this context from the subject of the verb, and render it "one saying." But there is no example of so loose a construction elsewhere in the Gospels, and it is impossible to admit it here. Aug.'s "unde intellegimus et ilium et ceteros hoc dixisse" does not touch the heart of the difference; Mc.'s ἄφετε is a rebuke addressed by one of the company to the rest, whilst Mt.'s ἄφες, if it is to be pressed, inverts the situation; if Mt.'s account is to be preferred, the mockery was kept up to the end. See however WM. p. 356 n. for another explanation of ἄφες. Εἰ ἔρχεται, Burton, § 251. Καθελεῖν αὐτόν sc. ἀπὸ τοῦ σταυροῦ, cf. v. 46, Lc. 23:53, Acts 13:29; Mt., σώσων αὐτόν: on καθελεῖν as a technical word see v. 46, note.

37. ὁ δὲ Ἰησοῦς ἀφείς κτλ.] Mt. πάλιν κράζας φωνῇ μεγάλῃ, with a reference to the cry at the ninth hour (v. 34). Ἀφιέναι φωνήν, *emittere vocem*; cf. Dem. *de cor.* p. 339 ὁ κήρυξ ... φωνὴν ἀφίησι: for φωνήν μεγ. cf. *ib. c. Eubul.* p. 537 ἐβλασφήμει κατ' ἐμοῦ καὶ πολλὰ καὶ μεγάλη τῇ φωνῇ. Two final utterances are recorded (Jo. ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰ. εἶπεν Τετέλεστα: Lc., φωνήσας φωνῇ μ. ὁ Ἰ. εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου); the second seems to be especially intended by Mt., Mc.; it was uttered in a loud voice, and its contents connect it with the moment of departure. Like the other loud cry it is taken from the Psalms (Ps. 30. (31.) 6). Ἐξέπνευσεν, so Lc.; the aor. calls attention to the moment of departure, contrast ἐπότιζεν, v. 36. The word does not occur elsewhere in Biblical Gk.; in classical writers it is the opposite of ἐμπνεῖν, and used absolutely, 'to expire,' or followed by

βίον or ψυχὴν. Mt. (ἀφῆκεν τὸ πνεῦμα), Jo. (παρέδωκεν τὸ πν.) call attention to the fact that the Death of the Lord was a voluntary surrender, not a submission to physical necessity; see Westcott on Jo. 19:30, and cf. Orig. *in Jo.* t. 19:16 ὡς βασιλέως καταλείποντος τὸ σῶμα καὶ ἐνεργήσαντος μετὰ δυνάμεως καὶ ἐξουσίας ὅπερ ἔκρινεν εὐλογον εἶναι ποιεῖν. On Ps. Peter's ἀνελήμφθη see note *ad l.*

38–41. EVENTS WHICH IMMEDIATELY FOLLOWED THE DEATH OF JESUS (Mt. 27:51–56, Lc. 23:45^b, 47–49, Jo. 19:31–37).

38. καὶ τὸ καταπέτασμα κτλ.] There were two curtains in the ναός, the outer one, through which access was gained to the Holy Place, and the inner, which covered the entrance to the Holy of Holies (Edersheim, *Temple*, p. 35 f.). See Heb. 9:3, where the writer, who however has the Tabernacle and not the Temple in his thoughts, speaks of the latter as τὸ δεύτερον καταπέτασμα, and cf. Philo *gig.* 12 τὸ ἐσώτατον καταπέτασμα. In the LXX. the latter is called simply τὸ καταπέτασμα Exod. 26:31 ff. (Heb. פֶּרֶכֶת), the other (Heb. מִסְכָּה) being properly but not uniformly distinguished as τὸ κάλυμμα (see Westcott on Heb. 6:19). The rending of the inner curtain of the Temple is reported by Mt., Mc., Lc.; Mt. seems to connect it with an earthquake which followed the Lord's Death, Lc. places it before the end; cf. Ps. Peter: αὐτῆς [τῆς] ὥρας διεράγη τὸ καταπέτασμα. The Gospel according to the Hebrews, as represented by Jerome (*in Mt.*, cf. *ad Hedib.* 120), had another version of the incident: “superliminare (cf. ἀπ' ἄνωθεν) templi infinitae magnitudinis fractum esse atque divisum.” The mystical import of the rent veil is pointed out in Heb. 10:19 ff.; cf. Victor: ἵνα λοιπὸν εἵργοντος οὐδενὸς εἰς τὴν ἐσωτέραν τρέχωμεν σκηνὴν οἱ κατ' ἔχνος ἰόντες Χριστοῦ. With ἀπ' ἄνωθεν, ἕως κάτω, cf. ἀπὸ μακρόθεν, 5:6, note.

39. ἰδὼν δὲ ὁ κεντυρίων κτλ.] For *centurio* Mt. and Lc. use ἐκατόνταρχος (-χης), which was familiar through the LXX., where it answers to שָׂרֵי הַמֵּאוֹת; Mc. prefers a Latinism already employed by Polybius (6:24 τοὺς δὲ ἡγεμόνας κεντυρίωνας [ἐκάλεσαν]); the word is also freely used by Ps. Peter (*ev.* 8 ff.), who like Mc. does not employ ἐκατόνταρχος. On the centurions see Marquardt, p. 357 ff. The traditional name of this centurion was Longinus (*Acta Pilati*, ed. Tisch., p. 288); the same name is also given to the soldier who pierced the side of Christ and the prefect charged with the execution of St Paul (*D.C.B.*, s.v.). In the fourth century Longinus the centurion was already believed to have subsequently become a saint and a martyr (Chrys. *hom. in Mt. ad l.*); but the testimony which the Gospels attribute to him is merely that of a man who was able to rise above the prejudices of the crowd and the thoughtless brutality of the soldiers, and to recognise in Jesus an innocent man (Lc.), or possibly a supernatural person (Mt., Mc.). Υἱὸς θεοῦ is certainly more than δίκαιος, but the centurion, who borrowed the words from the Jewish Priests (Mt. 27:41 ff.), could scarcely have understood them even in the Messianic sense; his idea is perhaps analogous to that ascribed to Nebuchadnezzar in Dan. 3:25, where בְּרִאֲלֵהִין is an extraordinary, superhuman being. This impression was produced on the centurion when he saw the Lord expire as He did (ἰδὼν ὅτι οὕτως ἐξέπνευσεν) cf. Origen: “miratus est in his quae dicta fuerant ab eo ad Deum cum clamore et magnitudine sensuum”), or (Mt.) when he saw the earthquake and other

occurrences (τὰ γινόμενα), or (Lc.) reflected on the whole transaction (τὸ γενόμενον). The conduct and sayings of Jesus, so unique in his experience of crucifixions, culminating in the supernatural strength of the last cry, the phenomena which attended the Passion—the darkness, the earthquake, perhaps also the report of the event in the Temple, impressed the Roman officer with the sense of a presence of more than human greatness. The Roman in him felt the righteousness of the Sufferer, the Oriental (v. 16, note) recognised His Divinity. Mt. includes the other soldiers (οἱ μετ’ αὐτοῦ ... ἐφοβήθησαν σφόδρα λέγοντες κτλ.). Ἐξ ἐναντίας Vg. *ex adverse*, a phrase used in class. Gk. and frequent in LXX.; cf. ὁ ἐξ ἐν., Tit. 2:8. Being on duty, he had stood facing the crosses, and nothing had escaped him.

40. ἦσαν δὲ καὶ γυναῖκες κτλ.] There were others besides the centurion who viewed the crucifixion seriously, and were present throughout. ‘There were also women’—many women (Mt.)—‘looking on at a long distance,’ where they could be safe from the ribaldry of the crowd, and yet watch the Figure on the Cross—not the “daughters of Jerusalem” who had bewailed Jesus on the way to Golgotha, but followers from Galilee. Mt., Mc., mention three by name (ἐν αἷς καὶ ... καὶ ... καί, both ... and ... and).

Μαρία ἡ Μαγδαληνή] Mary (on the forms Μαρία, Μαριάμ, see WSchm., p. 91 n.) the Magdalene had been the subject of a remarkable miracle (Lc. 8:2 ἀφ’ ἧς δαιμόνια ἐπτὰ ἐξεληλύθει cf. ‘Mc.’ 16:9), and had in consequence devoted her property and time to the work of personal attendance on Jesus (Lc. *l.c.*). The epithet Μαγδαληνή, which everywhere distinguishes her from other women of the same name, is doubtless local (cf. Syr.^{sin.} ܡܕܢܝܬܐ), like Ἀδραμυνητός, Ναζαρητός; she may have belonged to the Magdala now represented by *el-Mejdel*, at the south end of Gennesaret (6:53); cf. Neubauer, *géogr. du Talm.*, p. 216 f. A confused story in the Talmud represents this Mary as a woman’s hair-dresser (מריא מלמדת); see *Chagigah*, ed. Streane, p. 18, and cf. Laible, *J. Chr. in the Talmud*, tr. by Streane, p. 16 f., and Wünsche p. 359; a graver error in western Christian tradition has identified her with the γυνὴ ἁμαρτωλὸς of Lc. 7:37 ff. For other references to her in the N.T. and tradition see note on 16:9.

καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ] Mt. M ἡ τοῦ Ἰακ. καὶ Ἰωσήφ μ., Jo. M ἡ τοῦ Κλωπᾶ. She is called ἡ Ἰωσήτος (*infr.* v. 47), ἡ [τοῦ] Ἰακώβου (16:1, Lc. 24:10), ἡ ἄλλη M (in contrast to the Magdalene) Mt. 27:61, 28:1. If by ἡ Κλωπᾶ is meant ‘the wife of Cl.,’ and Κλωπᾶς=Ἀλφαῖος (ܐܠܦܐܝܝܫ), this Mary was the mother of the second James in the Apostolic lists (cf. 3:18, note); but it is against the identification that the extant Syriac versions render Ἀλφ. by ܐܠܦܐ, ܐܠܦܐ, but Κλωπ. by ܡܪܝܐܡ, ܡܪܝܐܡ (Lightfoot, *Galatians*, p. 267; Syr.^{sin.} and Syr.^{cu.} are unhappily wanting in Jo. 19:25). A Clopas is mentioned by Hegesippus (cf. Eus. *H.E.* 3:11, 3:22, 3:32, 4:22), who was brother of Joseph the husband of Mary the Virgin, and father of the Symeon who succeeded James the Just in the presidency of the Church of Jerusalem (cf. Mayor, *St James*, p. xvi f.). Τοῦ μικροῦ sc. τῇ ἡλικίᾳ (cf. Lc. 19:3); Deissmann, however (*B. St.* p. 144 f.), offers some evidence of the word being used in reference to age (μικρός=*minor*). Whether from stature or age this James was thus distinguished in the Church of Jerusalem. Ἰωσήτος; see 6:3, note.

καὶ Σαλώμη] Mt. καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, but according to the Gospel acc. to the Egyptians Salome was childless (καλῶς οὖν ἐποίησα μὴ τεκοῦσα); Jo. (apparently, see

Westcott *ad l.*) καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ. See notes on 1:19, 10:35 ff. The name, which is given only by Mc. (here and 16:1), is left without identification, for it was well known in the Church, and among women connected with the Gospel narrative it was unique. It is the Heb. fem. name מִלְכָּה with a Gk. ending, like Μαριάμνη (Dalman, *Gr.* p. 122, cf. Blass, *Gr.* p. 30). The name belonged to several members of the Herod family; see 6:22, note, and cf. the indices to Josephus (ed. Niese).

41. αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ κτλ.] Cf. Lc. 8:2, where besides Mary of Magdala are mentioned Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου (24:10) καὶ Σουσάννα καὶ ἕτεραι πολλαί. These were doubtless among the ἄλλαι πολλαὶ αἱ συναναβᾶσαι. Their names had less significance than those which Mc. mentions; they probably returned to their homes in Galilee after the Passover, and thus faded out of the memory of the Christian community at Jerusalem. Διηκόνουν αὐτῷ: Lc. adds ἐκ τῶν ὑπαρχόντων αὐταῖς. Their ministry continued to the end (Mt. ἠκολούθησαν ... διακονοῦσαι αὐτῷ); Jerome: “ceteris relinquentibus Dominum mulieres in officio perseverant ... et ideo meruerunt primae videre resurgentem.” For ἀναβαίνειν εἰς Ἱεροσόλυμα see 10:32, note; for συναναβαίνειν cf. Gen. 50:7, Exod. 12:38, 1 Esdr. 8:5, Acts 13:31.

42–47. THE BURIAL OF THE LORD (Mt. 27:57–61, Lc. 23:50–55, Jo. 19:38–42).

42. ἤδη ὥσας γενομένης] It was already 3 p.m. when the Lord expired, and some interval must be allowed for the subsequent interview of Joseph with Pilate (v. 43 ff.), so that sunset was not far off when all was ready for the burial. Ὁψία is a relative term (cf. 1:32, 4:35, 6:47, 14:17, notes), and an hour before sunset would be relatively late in view of the approaching Sabbath.

ἐπεὶ ἦν Παρασκευὴ κτλ.] Reason for immediate action on the part of Joseph: the day was the eve of a Sabbath. Παρασκευή, ‘preparation,’ had become a technical name for Friday, which is still so called in the Greek East; cf. Jos. *ant.* 16. 6. 2 ἐν σάββασιν ἢ τῇ πρὸ αὐτῆς παρασκευῇ, *Did.* 8 τετράδα καὶ παρασκευήν. Mt. (27:62) uses it without explanation; Mc. for the benefit of his Western readers adds ὃ ἐστὶν προσάββατον—a word already employed in Judith 8:6 and in the titles of Psalms 91. (92.) **Ⲭ**, 92. (93.) **ⲬB**. Jo. (19:14) calls the day of the Crucifixion παρασκ. τοῦ πάσχα, but further on (19:31) he describes it as immediately preceding the Sabbath; on the problem raised by his account see Westcott, *Introduction to the Gospels*, p. 329 ff. The Jews had already taken steps to provide for the removal of the bodies before the Sabbath (Jo. v. 31 ff., cf. *Ev. Petr.* 2, 5, notes); had they not been anticipated, the Lord’s Body would have been committed to the common grave provided for criminals who had been hanged (cf. Lightfoot on Mt. 27:58; cf. *Ev. Petr.* 2), and acc. to Deut. 21:23, this would have happened before nightfall.

43. ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀρ. κτλ.] Eusebius *onom. s.v.*, followed by Jerome *de situ*, identifies Arimathaea with Ἀρμαθέμ (-θαίμ), Σειφά, πόλις Ἐλκανὰ καὶ Σαμουήλ (1 Regn. 1:1, מִיִּזְבֵּי־מִיִּזְבֵּי: on the name see Driver *ad l.*), a Ramathaim or Ramah in Mt Ephraim which is possibly identical with *er-Ram* a few miles N. of Jerusalem. Eus., however, places it near Diospolis (Lydda), cf. 1 Macc. 11:34 Αὐδδὰ καὶ Ῥαθαμείν (v. l. Ῥαμαθέμ). On the breathing (Ἀρ.) see WH., *Intr.*, p. 313. Ἀπὸ Ἀρ., even if not preceded by the art., is probably to be connected with Ἰωσήφ, not with ἐλθὼν cf. Lc. Jo., and comp. Jos. *ant.* 16. 10. 1

Εὐρυκλῆς ἀπὸ Λακεδαιμόνιος; for other instances of ἀπὸ in this sense cf. Jo. 1:45, Acts 6:9 (Blass, *Gr.* p. 122). Joseph was a βουλευτής (Mc. Lc.; the word passed into Rabbinic, see Dalman, *Gr.* p. 148), a senator i.e. a member of the Sanhedrin, as appears from Lc.'s statement (v. 51) that he had not consented to the resolution which condemned Jesus. Mc.'s εὐσχήμων seems to answer to Mt.'s πλούσιος cf. Acts 13:50, 17:12: this sense of the word is severely condemned by Phryn. (τοῦτο μένοι ἀμαθεῖς ἐπὶ τοῦ πλουσίου καὶ ἐν ἀξιώματι ὄντος τάττουσιν), and Rutherford adds that it "seems confined to Christian writers," but he overlooks the exx. cited by Wetstein from Plutarch and Josephus; the latter (*vit.* 9) writing of the state of Tiberias says: στάσεις τρεῖς ἦσαν κατὰ τὴν πόλιν, μία μὲν ἀνδρῶν εὐσχημόνων ... ἡ δευτέρα δὲ στάσις ἐξ ἀσημοτάτων. Similarly *honesti homines* are contrasted by Pliny with the *plebs*.

ὃς καὶ αὐτὸς ἦν προσδεχόμενος κτλ.] So Lc.; Mt. ἐμαθητεύθη (v. l. ἐμαθήτευσεν) τῷ Ἰησοῦ Jo. ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δέ. The three statements seem to describe successive stages in the man's religious history. Originally he had been in the position of Simeon (Lc. 2:25); there were not a few such in Jerusalem at the beginning of the century (Lc. 2:38). The preaching of Jesus, perhaps at the first passover, made him a secret disciple; after the Resurrection he became a member of the Church (ἐμαθητεύθη, cf. Mt. 28:19).

τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον κτλ.] Acc. to Ps. Peter, Joseph is a friend of Pilate, and his petition is tendered immediately after the sentence has been pronounced; Pilate refers him to Herod, but the Body is ultimately given to Joseph by the Jews (*Ev. Petr.* 2, 6). Τολμήσας creates quite a different impression of Joseph's act. He summons up his courage to face the Procurator (on the phrase see Field, *Notes*, p. 44). The circumstances of the Passion, which wrecked the brave resolutions of the Apostles, made this secret disciple bold. The aor. part. has almost the force of an adv., cf. Vg. *audacter introiit*; see Field, *l. c.*

44, 45. ὁ δὲ Πειλᾶτος ἐθαύμασεν κτλ.] Peculiar to Mc. Pilate wondered whether Jesus was already dead, and was not satisfied until he had ascertained the fact from the responsible officer. Θαυμάζειν εἰ (cf. 1 Jo. 3:13) leaves the fact slightly doubtful; contrast θ. ὅτι in Jo. 4:27, Gal. 1:6. The perfect τέθνηκεν represents the Death as an existing state, whilst ἀπέθανεν in the indirect question which follows refers to it as momentary effect; 'is He dead?' Pilate asks himself, but to the centurion he says 'did you see Him die?' (cf. WM., pp. 339, 679). Death seldom supervened so soon in the case of the crucified; they lived for two or three days, and in some cases died at last of starvation rather than of their wounds (Eus. *H. E.* 8:8). Cf. Origen: "miraculum enim erat quoniam post tres horas receptus est qui forte biduum victurus erat in cruce." Our Lord died first of the three, cf. Jo. 19:33.

45. καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος κτλ.] The centurion had returned to head-quarters, and was able to report the fact (cf. v. 39). Upon this Pilate granted the Body (*donavit corpus*), as Mc. says in language which savours of an official character (cf. Mt. ἐκέλευσεν ἀποδοθῆναι, Jo. ἐπέτρεψεν [ἵνα ἄρῃ]); δωρεῖσθαι is used especially of royal or Divine bounty, see Gen. 30:20, 1 Esdr. 1:7, 8:55, Esth. 8:1, 2 Pet. 1:3 f. (the only other example in the N.T.). Πτώμα has the same ring; the Body which 'saw no corruption' is not elsewhere

called ‘a corpse’ (cf. 6:29, Apoc. 11:8 f.), but to Pilate it would appear merely in that light; τὸ σῶμα (τοῦ Ἰησοῦ, αὐτοῦ) is substituted in Mt. Lc. Jo. Πτῶμα is used of the carcasses of animals, e.g. Jud. 14:8 τὸ πτ. τοῦ λέοντος: when employed for the dead body of human being it carries a tone of contempt (cf. e.g. Sap. 4:19 πτῶμα ἄτιμον, Ezech. 6:5, A). The majority of the uncial MSS. avoid the word here, and borrow σῶμα from Mt. Lc. Jo.; and the Latin versions similarly prefer *corpus* to *cadaver*.

46. καὶ ἀγοράσας σινδῶνα κτλ.] On his way back to Golgotha Joseph provides himself with linen; on σινδῶν see 14:51; the word is used here of linen in the piece, not of a garment; it was still, as Mt. says, καθαρά, fresh and unused (cf. 11:2, note). His next task was to remove the Body from the Cross. Καθελών, cf. v. 36, Acts 13:29; the word is common in this sense, cf. e.g. Jos. 10:27 καθεῖλεν αὐτοὺς ἀπὸ τῶν ξύλων, Phil. *in Flacc.* § 10 ὃδ’ οὐ τετελευτηκότας ἐπὶ σταυρῶν καθαιρεῖν ... προσέταττεν. Joseph. *B. J.* 4. 5. 2 τοὺς ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Other examples will be found in Field, *Notes*, p. 44. The Romans used *detrahere* in a similar sense; cf. Petron. *sat.* 3. “miles ... cruces servabat no quis ad sepulturam corpora detraheret.” In this work Joseph was probably not alone; though the little crowd of assistants with which the poetry of Rubens’ great picture has surrounded him is imaginary, St John’s account (v. 39 f.) leads us to suppose that his brother Sanhedrist Nicodemus was already on the spot. Nicodemus had brought a large supply of the spices used for embalming the dead (ἔλιγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν, a hundred pounds of aromatics made up in a compact roll). The Body was then taken by the two men (ἔλαβον, Jo.), bathed perhaps (Ps. Peter, cf. Acts 9:37), and wrapped (ἐνετύλιξεν, Mt. Lc.) or swathed (ἐνείλησεν, Mc., εἴλησε, Ps. Pet.; cf. 1 Regn. 21:9) in the linen between the folds of which the spices were freely crumbled (μετὰ τῶν ἀρωμάτων, Jo.), and finally bound with strips of cloth (ἔδησαν ὀθονίοις, Jo.), after the Jewish manner of burying (Jo.). The picture may be completed by comparing what is said of Lazarus in Jo. 11:44, and the account of the grave clothes in Jo. 20:7: the Hands and Feet were bound with ὀθόνια (=κειρίαι, 11:44), and the Face was covered with a face-cloth (σουδάριον). All was now ready for the interment.

καὶ ἔθηκεν αὐτὸν ἐν μνήματι κτλ.] Mc. knows only that the tomb was artificially constructed, cut out of a rock, the resting-place of some rich citizen; cf. Isa. 22:16 ἐλατόμησας σεαυτῷ ὧδε μνημεῖον, καὶ ἐποίησας σεαυτῷ ἐν ὑψηλῷ μνημεῖον, καὶ ἔγραψας σεαυτῷ ἐν πέτρᾳ σκηνήν; Such rock-hewn chambers abound on the S., W., and N.W. of the city; see Robinson, *Researches*, 1. p. 517 ff., and Mr Fergusson’s art. *Tombs* in Smith’s *B. D.* This tomb was a new one which had never been used (Mt. Lc. Jo.), and had been prepared by Joseph for his own burial (Mt.); it was in a garden adjacent to the place of crucifixion (Jo.). The garden was presumably the property of Joseph, a ‘paradise’; according to *Ev. Petr.* 6 the spot bore the name Κῆπος Ἰωσήφ. On the custom of burying in gardens see 4 Regn. 21:18, 21:26, 2 Esdr. 13:16. For ἔθηκεν the more technical word κατέθηκεν has been substituted in most of the MSS.

καὶ προσεκύλισεν λίθον κτλ.] Λίθον μέγαν, Mt., cf. 16:4 ἦν γὰρ μέγας σφόδρα: in Lc. cod. D adds ὃν μόγις εἴκοσι ἐκύλιον, while Ps. Peter represents the matter as requiring the services of all who were present (ὁμοῦ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν); the stone was afterwards, at the desire of the Jews, sealed and guarded (Mt.), cf. *Ev. Petr.* 6. The opening

was usually closed with a stone, if any of the *loculi* were occupied; cf. Jo. 11:38 ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. The stone was rolled to the opening (προσκυλίειν here only and in the corresponding context in Mt.; cf. Jos. 10:18 κυλίσατε λίθους ἐπὶ τὸ στόμα τοῦ σπηλαίου). Mr Latham (*Risen Master*, p. 33, and illustr. 1; cf. E. Pierotti, *Jerusalem Explored* (E. Tr., 1864), 2., plate 56. fig. 3) imagines “a massive circular disc of stone, much like a grindstone of four feet diameter,” rolled along “a furrow grooved out of the rocky soil”; but κυλίειν λίθον does not in itself suggest more than the rolling of a mass of stone along the ground: cf. 1 Regn. 14:33, Prov. 26:27, Zech. 9:16. Μνημα and μνημεῖον seem to be employed indiscriminately (cf. 5:2 ff.), unless μνημα is here a *loculus*; the Vg. uses *monumentum* for both words. According to Jo. (v. 42) the Body was placed in Joseph’s tomb on account of its proximity to the Cross—till the Sabbath was over, perhaps, and not with a view to a permanent interment; cf. Jo. 20:13, 20:15.

47. ἡ δὲ Μαρία ἡ Μαγδ. κτλ.] The Magdalene and the other Mary (v. 40) had remained on the spot, and were watching the action of Joseph and Nicodemus; cf. Origen: “caritas duarum Mariarum colligavit eas ad monumentum novum, propter corpus Iesu quod fuerat ibi.” Ambrose: “sexus nutat, devotio calet.” They sat opposite to the place of sepulture (Mt., ἀπέναντι τοῦ τάφου), and saw the Body carried in, so that they knew where it lay. Τέθειται, Lc. ἐτέθη: for the perf. cf. τέθνηκεν (v. 44). Their thought was, ‘He is there (contrast 16:6 οὐκ ἔστιν ὧδε), and there we shall find Him when the sabbath is past.’ Victor remarks: ἀναγκαία καὶ κατὰ θεὸν ἡ παραμονὴ τῶν γυναικῶν εἰς τὸ γνῶναι ποῦ τίθεται, ἵνα ἀπαντήσωσι καὶ τῆς ἀναστάσεως τὴν ἐπαγγελίαν κομίσωσι τοῖς μαθηταῖς. Μαρία ἡ Ἰωσήτος sc. μήτηρ (v. 40); the ‘Western’ text substitutes Ἰακώβου (see *app. crit.*).

CHAPTER 16

16:1–8. VISIT OF THE WOMEN TO THE TOMB ON THE THIRD DAY (Mt. 28:1–8, Lc. 24:1–10; cf. Jo. 20:1 ff.).

1. διαγενομένου τοῦ σαββάτου κτλ.] When the Sabbath was over (i.e. after sunset on the day which followed the Crucifixion), the three women named in 15:40 went forth to purchase aromatics for the anointing of the Body (Mc. Lc.). According to D the purchase apparently took place on Friday (before the Sabbath began). They had probably seen Joseph and Nicodemus use spices freely in the process of wrapping it for burial (Jo. 19:40, cf. 15:46 f., notes), but they desired to add more externally, and to apply fragrant oils (Lc. καὶ μύρα, cf. Mc. ἵνα ... ἀλείψωσιν αὐτόν); the incident at Bethany (14:3 ff.) was perhaps fresh in their memory, and suggested this final ministry. For διαγίνεσθαι ‘to intervene’ in reference to intervals of time cf. Acts 25:13, 27:9; the verb is used in this sense from Demosthenes downwards. For ἀρώματα, cf. 2 Chr. 16:14 ἔθαψαν αὐτὸν (sc. Ἰσά) ... καὶ ἐπλησαν ἀρωμάτων καὶ γένη μύρων μυρεψῶν, and the list of spices in Sir. 24:15; and see 14:3, 14:8, notes.

2. λίαν πρῶτὴ τῇ μιᾷ τῶν σαββ. κτλ.] Mt. ὁψὲ δὲ ς, τῇ ἐπιφωσκούσῃ εἰς μίαν ς., Lc. τῇ δὲ μιᾷ τῶν ς. ὄρθρου βαθέως, Jo. τῇ δὲ μιᾷ τῶν σαββάτων ... πρῶτὴ σκοτίας ἔτι οὔσης (cf. Ps. Pet. 9, 11 τῇ δὲ νυκτὶ ἣ ἐπέφωσκεν ἡ κυριακή ... ὄρθρου δὲ τῆς κυριακῆς). All the canonical accounts, notwithstanding a remarkable independence of expression, point one way. The last hours of Saturday night were already giving place to the first signs of dawn when the three

women started for Joseph's garden; the morning watch had begun, but it was yet dark. Mc. adds ἀνατείλαντος τοῦ ἡλίου, words which are scarcely less inconsistent with his own λίαν πρωί than with Jo.'s σκοτίας ἔτι οὔσης. The harmonists have from the first been exercised by the apparent contradiction, as the reading of D and some other 'Western' authorities seems to shew: see note on 1:32, and cf. Aug. *cons. ev.* 3:65 "*oriente iam sole, id est, cum caelum ab orientis parte iam albesceret.*" But the correction (for such it seems to be) gives little relief; the same moment of time can hardly be described as λίαν πρωί and as 'sunrise.' It is better to regard Mc.'s note as a compressed statement of two facts; the two women started just before daybreak and arrived just after sunrise (ἔρχονται=ἔξελθοῦσαι ... ἦλθον). Τῇ μιᾷ τῶν σαββάτων (Acts 20:7, 1 Cor. 16:2), on the first day after the Sabbath (Bede: "*prima sabbatorum* prima dies est a die sabbatorum"), εἷς being used by a common Hebraism for πρῶτος (WM., p. 311, Blass, *Gr.* p. 140); cf. πρώτη σαββάτου, v. 9, where however σάββατον is probably used for 'the week,' as in Lc. 18:12.

3. ἔλεγον πρὸς ἑαυτάς κτλ.] Mc. only. On the way they remembered the stone which they had seen Joseph roll to the entrance of the tomb and leave there, and they began to talk (ἔλεγον) about it. It would require more than the strength of three women to remove it. Ps. Peter (c. 11.) expands τίς ἀποκυλίσει κτλ. into a set speech which is at once feeble and confused. For πρὸς ἑαυτάς=πρὸς ἀλλήλας, cf. 11:31, 14:4, notes. Ἀποκυλίειν, the opposite of προσκυλίειν (15:46); the form κυλίειν begins in Aristophanes to take the place of the older κυλίνδειν or κυλινδεῖν, which is unknown to Bibl. Gk. The compound ἀποκυλ. occurs in Gen. 29:3 ff. in reference to the removal of a stone from the mouth of a well. Ἐκ τῆς θύρας; Lc. less exactly, ἀπὸ τοῦ μνημείου (cf. WM., p. 454).

4. καὶ ἀναβλέψασαι κτλ.] By this time they are near the knoll out of the side of which the tomb had been cut; the sun has risen, and involuntarily looking up at the mention of the stone they see that it has been displaced. The change from ἀποκυλίειν to the rarer and more difficult ἀνακυλίειν is evidence of Mc.'s care for accuracy in detail; the stone was not rolled right away, but rolled back so as to leave the opening free; cf. *Ev. Petr.* 9 ὁ δὲ λίθος ... ἄφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἠνοιγῆ. The perf., as in 15:44, 15:47, adds to the vividness of the narrative: we hear the women exclaim Ἀνακεκύλισται—their τίς ἀποκυλίσει; has been answered, and their wish, idle as it had seemed, is realised. Ἦν γὰρ μέγας σφόδρα either accounts for their being able to see what had occurred before they reached the spot, or it explains why the sight arrested their attention. Mt. attributes the removal of the stone to the descent of an Angel, accompanied by an earthquake; the Angel sits upon the stone which he has rolled away, and is there apparently when the women arrive. It is impossible to feel any confidence in Thpht.'s attempt to reconcile the two accounts: ἐνδέχεται γὰρ ὃν εἶδον ἔξω καθημένον ... τοῦτον ἰδεῖν πάλιν ἔσω, προλαβόντα τὰς γυναῖκας καὶ εἰσελθόντα. A remarkable gloss follows v. 3 in *k* (see *app. crit.*); cf. the story in *Ev. Petr.* 9.

WM Winer-Moulton, *Grammar of N.T. Greek*, 8th Engl. ed. (Edinburgh, 1877).

Blass *Gr.* F. Blass, *Grammar of N.T. Greek*. Translated by H. St J. Thackeray (London, 1898).

Thpht Theophylact.

5. καὶ εἰσελθοῦσαι κτλ.] Lc. εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα. Mt. does not mention the fact of their entering; see last note. In Jo. Mary Magdalene arrives at the tomb alone, and all the circumstances are different. The attempt to harmonise these independent narratives is beset with difficulty; see however Tatian's scheme (Hill, p. 252 ff.), and the provisional arrangement proposed by Bp Westcott (*St John*, p. 288 f.). On the special appearance to Mary Magdalene, which characterises the Johannine tradition, see below, v. 9 f., notes.

According to Mc. the women on entering were startled and awestricken (ἐκθαμβεῖσθαι, cf. 9:15, 14:33, notes) to see a young man sitting ἐν τοῖς δεξιοῖς (cf. τὰ δεξιὰ μέρη τοῦ πλοίου, Jo. 21:6), on the right hand side of the tomb, clad in a long robe (στολήν, cf. 12:38, note) of dazzling whiteness (λευκὴν, cf. 9:3, note). Mt., who identifies the νεανίσκος as an Angel, has a fuller description: ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. In Lc. the women see two men standing over them in flashing raiment (ἐπέστησαν αὐταῖς ἐν ἑσθῇτι ἀστραπτούσῃ). The very diversity of the accounts strengthens the probability that the story rests upon a basis of truth; the impressions of the witnesses differed, but they were agreed upon the main facts. The conception of the Angel as a young man clad in bright attire finds an interesting parallel in 2 Macc. 3:26, 3:33 δύο ἐφάνησαν αὐτῷ νεανία ... διαπρεπεῖς τὴν περιβολήν ... οἱ αὐτοὶ νεανίαὶ πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταῖς ἑσθήσεσι ἐστολισμένοι. Similarly Josephus (*ant.* 5. 8. 2) describes the Angel who appeared to Manoah's wife as φάντασμα ... νεανία καλῶ παραπλήσιον μεγάλῳ. Cf. also *Ev. Petr.* 9, 11. On καθημένον see WM., p. 434; περιβάλλεσθαι στολήν, Blass, *Gr.* pp. 92, 113, and cf. 14:51, Apoc. 7:13, 10:1; on στολή λευκή see 9:3, and Apoc. 6:11, 7:9, 7:13.

6. ὁ δὲ λέγει αὐταῖς κτλ.] The Angel is not an apparition merely (6:50); he speaks to the women and answers (ἀποκριθεὶς Mt.) their unspoken fears. Lc. follows another tradition of the Angel's words, but Mt. is in substantial agreement with Mc.; Mc.'s account, however, derives peculiar life and freshness from the absence of conjunctions in the first five clauses. Μὴ ἐκθαμβεῖσθε: Mt. adds ὑμεῖς, for he has just mentioned the terror which struck the guards at the sight of the Angel; but the contrast would have no meaning for the women, and can scarcely have found a place in the original words. Τὸν Ναζαρηνόν (Mc. only) strikes a familiar note in the memories of these Galilean women (cf. 1:24, 10:47, 14:67, notes); τὸν ἐσταυρωμένον (Mt. Mc.) rather than τὸν σταυρωθέντα, for the event is recent, and the Person is still living; cf. 1 Cor. 1:23, Gal. 3:1, and contrast Jo. 19:20, 2 Cor. 13:4, Apoc. 11:8, where the aor. suffices to express the historical circumstance. Ἠγέρθη, the Resurrection is an accomplished fact, the moment is already past; contrast ἐγγίγεται in 1 Cor. 15:4, 15:20, where the purpose is to emphasise the abiding truth of the Lord's risen life. Ἴδε ὁ τόπος κτλ. 'here is the *loculus* where the Body lay; you can see for yourselves that it is not there' (Jerome: "ut si meis verbis non creditis vacuo credatis sepulchro"). In Mt. the Angel reminds the women that the Lord had foretold the issue of the Crucifixion (καθὼς εἶπεν); in Lc. this passing reference is expanded into a citation of the prophecy (μνήσθητε ὡς ἐλάλησεν ὑμῖν κτλ.), the Evangelist adding, καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. But the prophecy was addressed, so far as we know, to the Twelve only, and the reference to it, or at least the citation, probably formed no part of the earliest tradition.

7. ἀλλὰ ὑπάγετε κτλ.] Ἀλλά (WM., p. 551) recalls their thoughts from the wonder and awe of the announcement which they had just received to the duty which lay immediately

before them; it “breaks off the discourse and turns to a new matter” (Alford). They must go with speed (ταχύ, Mt.) and deliver a message to the disciples. Mc. adds καὶ τῷ Πέτρῳ, ‘and in particular to Peter’; cf. Acts 1:14 σὺν γυναιξίν καὶ Μαριάμ, and the less complete parallel in 1:5 ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται (cf. WM., p. 546). Peter is named, both as the first of the Eleven, and probably also to assure him that his denials are forgiven (Thpht.: ὡς κορυφαῖος ... ἥ ... ἵνα μὴ σκανδαλισθῇ ... ὡς αὐτὸς μὴ λόγου ἀξιωθεῖς οἷα ἀρνησάμενος—cf. Bede: “vocatur ex nomine ne desperaret ex negatione”); cf. 1 Cor. 15:5 ὡφθη Κηφᾶ, εἶτα τοῖς δώδεκα. The message would open of course with the tidings of the Resurrection (εἶπατε ὅτι Ἠγέρθη, Mt.), but its purpose was to turn the steps of the Apostles to Galilee whither the Master would precede them. Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν (Mt. Mc.); cf. 14:28, note; the reminder is necessary, for the words of Christ would be forgotten for the while in the excitement of the great events which had occurred. It is more difficult to understand why the matter should have been so urgent if a week at least was to intervene before the Risen Christ left Jerusalem (Jo. 20:26). Perhaps it was important to dispel at the outset any expectations of an immediate setting up of the Kingdom of GOD in a visible form at Jerusalem (cf. Acts 1:6). Καθὼς εἶπεν ὑμῖν: Mt., with a complete change of reference, ἰδοὺ εἶπον ὑμῖν.

8. καὶ ἐξελθοῦσαι ἔφυγον κτλ.] The picture is true to psychological probability. At first the Angel’s words only increased their terror; they turned and fled from the tomb, trembling and unable for the moment to collect their thoughts or control themselves. On ἔκστασις see 5:42 note, and cf. Lc. 5:26, Acts 3:10, 10:10; εἶχεν=ἔλαβεν (Lc. *l.c.*, cf. Field, *Notes*, p. 44 f. and Deissmann, *B. St.* p. 293), κατεῖχεν, cf. Jos. *ant.* 5. 1, 18 κατάπληξιν εἶξε τοὺς ἀκούοντας: for other exx. see Field *ad l.* As they came to themselves and began to realise the truth, joy mingled with their fear and predominated (Mt. μετὰ φόβου καὶ χαρᾶς μεγάλης), and their flight was changed into an eager haste to deliver their message (ἔδραμον ἀπαγγεῖλαι κτλ.). But Mc.’s narrative comes to an abrupt end before this second stage of feeling has been reached; fear still prevails, and the shock has been too severe to permit them to say a word about what had occurred. Οὐδενὶ οὐδὲν εἶπαν is too general a statement to justify the limitation κατὰ τὴν ὁδόν (cf. Lc. 10:4); until their terrors had subsided they had no thought for the Angel’s message and no tongue to tell it. According to Lc. 24:9 it was delivered by them afterwards; cf. vv. 10, 11, notes, and Jo. 20:18. With the abrupt ending comp. 9:6, ἔκφοβοι γὰρ ἐγένοντο: the parallel however is not exact, and it is perhaps improbable that the Evangelist deliberately concluded a paragraph with ἐφοβοῦντο γάρ (cf. WH., *Notes*, p. 46). As Mr Burkitt suggests (*Two Lectures*, p. 28), some object may have followed the verb. For an instance of a broken sentence at the end of an imperfect document see 1 Esdr. 9:55, compared with 2 Esdr. 18:13.

9–11. THE APPEARANCE TO MARY MAGDALENE (Jo. 20:11–18).

9. ἀναστὰς δὲ πρῶτῃ κτλ.] The sequence is suddenly broken, and Mary Magdalene, who is one of the three women mentioned in 16:1, becomes, as in Jo. 20., the subject of a distinct narrative which in form at least is not consistent with the Marcan tradition. She is introduced

Deissmann G. A. Deissmann, *Bible Studies*. Translated by A. Grieve (Edinburgh, 1901).

WH Westcott and Hort, N.T. in Greek (Cambridge, 1881); WH.², second edition (1896).

to the reader, as if she had not been named before (παρ' ἧς κτλ.); alone of the three she sees the Lord, and announces the Resurrection to the Eleven, and no explanation is given of this unexpected turn in the events. Lastly, the paragraph has evidently been detached from some document in which the Lord has been the subject of the preceding sentence; in its present position ὁ Ἰησοῦς is imperatively required (cf. WH., *Notes*, p. 51). On the general question of the authorship of the fragment 16:9–20 and its relation to the Gospel, see the Introduction. Πρωί is doubtless to be taken with ἀναστάς, not with ἐφάνη, and thus it determines the time when the Resurrection took place—on the third day, as the Lord had foretold, though before daybreak, perhaps in the earliest hour of the morning watch.

πρώτη σαββάτου] Cf. τῇ μιᾷ τῶν σαββάτων (v. 1, note); the use of πρῶτος in this phrase is apparently unique, though we have πρώτη ἡμέρα τῶν ἁζύμων in 14:12, Mt. 26:17. The Gospels moreover seem to prefer σάββατα in this connexion, but cf. 1 Cor. 16:2 κατὰ μίαν σαββάτου. Ἐφάνη occurs here only in reference to an appearance of the risen Christ; see, however, Num. 23:4 ἐφάνη ὁ θεὸς τῷ Βαλαάμ, Lc. 9:8 Ἠλείας ἐφάνη. A more usual term is ὥφθη, Lc. 24:34, 1 Cor. 15:5 ff.; cf. ὁπτανόμενος Acts 1:3, and ὄψεσθε v. 7, *supra*. That the Lord appeared first to the Magdalene may have been inferred from the narrative of Jo. 20:11 ff. St Paul's Κηφᾶ εἶτα τοῖς δώδεκα (1 Cor. 15:5) determines only the relative order of the appearance to Peter and the other Apostles.

παρ' ἧς ἐκβεβλήκει ἐ. δ.] The fact was known also to Lc. (8:2 ἀφ' ἧς δ. ἐ. ἐξεληλύθει). Ἐκβάλλειν παρά occurs here only: for παρά with the gen. indicating the quarter from which a movement proceeds see 8:11, 12:2, 14:43, and on its distinction from ἀπό cf. WM., p. 456 f. Ἑπτὰ δαιμόνια ("septenarii spiritus," Tertullian, cited above p. 95) recalls Mt. 12:45, ἑπτὰ ἕτερα πνεύματα πονηρότερα, and the striking contrast in Apoc 3:1 τὰ ἐ. πνεύματα τοῦ θεοῦ Cf. Thpht.: ἑπτὰ δαιμ., τὰ ἐναντία τῶν ἑπτὰ τῆς ἀρετῆς πνευμάτων. To Celsus it appeared to be a fatal objection to the Christian faith that the earliest witness of the Resurrection should have been, on the shewing of the Gospels themselves, a γυνὴ πάροιςτρος. The objection repeats itself, though the tone is widely different, in the last words of Renan's chapter on *Jésus au tombeau*: "pouvoir divin de l'amour! moments sacrés où la passion d'une hallucinée donne au monde un Dieu ressuscité!" But the hallucination of the Magdalene belongs to the μωρὸν τοῦ θεοῦ, which is at once wiser and stronger than men. Renan, however, has ludicrously overestimated the place which Mary Magdalene holds among the witnesses of the Resurrection; cf. *Les Apôtres*, p. 13, "la gloire de la résurrection appartient donc à Marie de Magdala; après Jésus, c'est Marie qui a le plus fait pour la fondation du christianisme." So far was this from being recognised by the Apostolic age that St Paul does not even mention her in his summary of the evidence (1 Cor. 15:5 ff.).

10. ἐκείνη πορευθεῖσα ἀπήγγειλεν κτλ.] Cf. Jo., ἔρχεται ... ἀγγέλλουσα τοῖς μαθηταῖς. Both accounts are singularly devoid of the animation which such a moment would suggest; contrast ἔδραμον, Mt. 28:8, and *praecurrens*, which some O.L. texts substitute here. Ἐκείνη, *illa*, cf. v. 13: the pronoun is neither emphatic nor antithetic, merely indicating the subject, as in Jo. 5:46, 7:45—a non-Markan use; cf. Blass, *Gr.* p. 168. Mc. seems also to have avoided the colourless πορεύεσθαι, which occurs abundantly in the other Gospels, and thrice in this context; in 9:30, if genuine, it has the specific sense of taking a journey. Τοῖς μετ' αὐτοῦ γενομένοις 'to those who had been with Him,' cf. 2:19, 3:14, Jo. 13:33, 12:12, Acts 4:13. In

their strictest sense the words describe only the Apostolic body, yet see Acts 1:21; all the other μαθηταί who were in Jerusalem at the time were probably in the company (comp. v. 12, note, Acts 1:13 ff.). Though Jerusalem was keeping the Feast, the disciples were occupied in mourning and bewailing their loss; cf. Jo. 16:20 κλαύσετε καὶ θρηνήσετε ὑμεῖς. The combination πενθεῖν καὶ κλαίειν is frequent, cf. 2 Regn. 19:1, 19:2 Esdr. 11:4, 18:9, Lc. 6:25, Jas. 4:9, Apoc. 18:11, 18:15, 18:19; the present passage is apparently imitated by Ps. Pet. (εν. 7 ἐνηστεύομεν (Mc. 2:20) καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου, cf. *ib.* 12 ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν καὶ ἐλυπούμεθα).

11. κάκεῖνοι ἀκούσαντες ὅτι ζῇ κτλ.] According to Jo., Mary's report was conveyed in the words Ἐώρακα τὸν κύριον. This writer's account goes further; Mary can testify that the Master is alive (ζῇ); what she had seen was not a mere vision. This was the constant belief of the eyewitnesses: Lc. 24:5, 24:23, Acts 1:3, 25:19, Rom. 6:10, Apoc. 1:18, 2:8. Ἐθεάθη: this word, which is not used in the genuine work of Mc. but occurs frequently in Jo., seems to point to the beauty and wonderfulness of what she saw; cf. Jo. 1:14, 1:32, Acts 1:11, 22:9, 1 Jo. 1:1, 4:12, 4:14. For the aor. pass. see Mt. 6:1, 23:5. Our writer uses θεᾶσθαι again in v. 14, but in the middle.

ἠπίστησαν] Of this result Jo. says nothing; Lc. connects it with the message of the women (24:11 ἐφάνησαν ... λῆρος τὰ ῥήματα ταῦτα καὶ ἠπίστουν αὐταῖς)—the occasion is possibly the same, for no Evangelist mentions both visits; cf. 5:8, note. Ἀπιστεῖν, which is common in class. Gk., occurs but seldom in the N. T. (Lc.^{ev 2, act. 1}, Paul², 1 Pet.¹, and twice in this fragment, vv. 11, 16); the stronger ἀπειθεῖν is more frequent in Biblical Gk. (LXX.⁴⁸, N.T.¹⁴); the relative meanings of the two may be studied in Heb. 3:12, 3:18 f., 4:11, where ἀπιστία is seen to pass readily into ἀπειθεία. The disciples had reached only the first stage; see v. 14, note.

12–13. APPEARANCE TO TWO DISCIPLES ON THEIR WAY INTO THE COUNTRY (Lc. 24:13–32).

12. μετὰ δὲ ταῦτα δυσὶν κτλ.] The writer knows only that this manifestation was subsequent to that which was vouchsafed to the Magdalene (cf. πρῶτον, v. 9); from Lc. we learn that it took place on the same day (ἐν αὐτῇ τῇ ἡμέρᾳ 24:13). Μετὰ ταῦτα (τοῦτο) is not a Marcan phrase, but occurs frequently in Lc. and Jo. (Lc.^{ev. 5, act. 4}, Jo.¹²). The two belonged to the company of the Eleven, for ἐξ αὐτῶν apparently looks back to ἐκεῖνοι in the preceding verse; in Lc., where the same phrase occurs, the reference is less distinct, but the Apostolic party are probably intended (cf. v. 10). They were walking when they met Him, on their way to the country (εἰς ἀγρόν cf. ἀπ' ἀγροῦ, 15:21), i.e., as Lc. explains, εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἧ ὄνομα Ἐμμαοῦς. A walk of about seven English miles brought them to this place, which cannot therefore have been Emmaus Nicopolis, now *Amâwas*, 22 miles from Jerusalem on the Jaffa road (1 Macc. 3:40, 3:57, 4:3, Jos. *ant.* 13. 1. 3, etc.; cf. Eus. *onom.* οὗτη ἐστὶν ἡ νῦν Νικόπολις, and see Neubauer, *géogr. du T.*, p. 100 f.). Josephus (*B. J.* 7. 6. 6) mentions a χωρίον of the same name, distant from Jerusalem σταδίους τριάκοντα (v.l. ἐξήκοντα) which may be identical with Lc.'s κώμη. Caspari suggests Mozah (Josh. 18:26), which in some MSS. of the LXX. appears as Ἀμωσά or Ἀμμουσά (ⲙⲱⲙⲱⲥⲁ). The site is necessarily undetermined, but *el-Kubeibeh*, *Kulonieh*, and *el-*

Khamasa have been proposed, places which lie respectively N.W., W., and S.W. of the city. Of these *Kulonieh*, or rather the adjacent *Beit Mizza* (Mozah), seems to have the best claim.

Lc. gives the name of one of the two disciples as Κλεόπας, i.e. Κλεόπατρος (cf. Ἀντίπας = Ἀντίπατρος, Apoc. 2:13, and see Lightfoot, *Galatians*, p. 267).

Ἐν ἑτέρῃ μορφῇ] suggests a transformation analogous to that described in 9:2, but the account in Lc. forbids this; there was clearly nothing in the Lord's appearance to distinguish Him from any other wayfaring man. The words must be explained as contrasting the Magdalene's impression (v. 9) with that received by the two; to her He had seemed to be a κηπουρός (Jo. 20:15), to them He appeared in the light of a συνοδοιπόρος Lc. explains that their inability to recognise Him was due to their own infatuation (24:16); when that was removed, they knew Him at once (*ib.* v. 31). Ἐν ἑτέρῳ σχήματι might have been expected in this connexion, but σχῆμα, as Lightfoot suggests, may have been "avoided instinctively, as it might imply an illusion or an imposture" (*Philippians*, p. 129). For the Gnostic notion that the Lord's humanity possessed the power of assuming different forms see *Acta Johannis*, 1 ff. (ed. James, p. 3). A similar property is ascribed to St Thomas (*Acta Thomae*, 34, ed. Tisch., p. 219, ἄνθρωπος γὰρ εἶ δύο μορφὰς ἔχων, καὶ ὅπου ἂν θέλῃς ἐκεῖ εὐρίσκη).

13. κάκεῖνοι ... ἀπήγγειλαν τοῖς λοιποῖς κτλ.] Vg. *et illi euntes nuntiaverunt ceteris* (cf. ἐκείνη, v. 10, note; on the crasis κάκ. see Gregory, *prolegg.* 1. p. 96). The circumstances are given by Lc. (24:33 f.). Οὐδὲ ἐκείνοις ἐπίστευσαν. The writer of the fragment is evidently not indebted to Lc. for his knowledge of the facts, for according to Lc. the two were met by their brethren at Jerusalem with the cry ἡγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. Those who shared this conviction would certainly not have been unwilling to find a confirmation of their hopes in the tidings from Emmaus. At the same time there may have been and probably was (cf. Mt. 28:16, Jo. 20:24 ff.) another current of feeling which was adverse to the testimony of Simon, and those who were under its influence would have rejected the story of the two. Aug. is possibly right in his view of this apparent discrepancy: "quid intellegendum est nisi aliquos ibi fuisse qui hoc nollent credere?" Οὐδέ takes up and accentuates the negative implied in ἡπίστησαν (v. 11). The two men did not fare better than the solitary woman who had been the first to announce the Resurrection.

14–18. APPEARANCES TO THE ELEVEN (Lc. 24:36–43, Jo. 20:19–23, Mt. 8:16–20: cf. 1 Cor. 15:5 ff.).

14. ὕστερον δέ κτλ.] At length, after manifestations vouchsafed to an individual and to two disciples not of Apostolic rank, the Lord revealed Himself to the Apostolic college. The paragraph which follows seems to be a summary of the various narratives within the writers knowledge which spoke of appearances to that body. It is without note of time or place, and v. 19 suggests that it is intended to cover the whole period between the evening of the Resurrection-day and the Ascension. Ὑστερον δέ, another non-Markan phrase, completes the series started by πρῶτον (v. 9) and continued by μετὰ δὲ ταῦτα (v. 12); cf. Mt. 21:34 ff. ἀπέστειλεν ... πάλιν ἀπέστειλεν ... ὕστερον δέ (Mc. ἔσχατον) ἀπέστειλεν: 22:25 ff. ὁ πρῶτος ... ὁ δεύτερος ... ὕστερον δέ (Mc. ἔσχατον πάντων. Ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφ.: the first visit of the risen Christ to the Eleven themselves was paid when they were at table. This

circumstance agrees with the time of day (Lc. 24:29, 24:33, Jo. 20:19), and moreover seems to be implied in Lc. 24:41, where they answer the Lord's question ἔχετε τι βρώσιμον by producing some cooked fish (ἰχθύος ὀπτοῦ μέρος). Αὐτοῖς τοῖς ἑνδεκά, *ipsis* (not *illis*, Vg.) *undecim*: αὐτοῖς contrasts the Eleven as a body with the isolated witnesses who had brought reports of the earlier manifestations. The use of οἱ ἑνδ. (cf. Lc.) does not decide the question whether the writer was aware of the absence of Thomas: 'the Eleven' are the Apostolic body regarded as an unit, cf. the use of οἱ δώδεκα in Jo. 20:24, Cor. 15:5, *Ev. Petr.* 12.

Ἐφανερώθη: a favourite word with St John, especially in reference to the self-manifestations of Christ (Jo. 1:31, 2:11, 7:4, 21:1 *bis*, 14, 1 Jo. 1:2 *bis*, 2:28, 3:5, 3:8).

καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν κτλ.] The writer is still upon the note which he struck in vv. 11, 13. He shews himself independent both of Jo., whose account seems to leave no place for this rebuke, and Lc., who represents the Eleven as disbelieving their own senses (vv. 37, 41); in our fragment a middle course is taken which agrees with the previous context (τοῖς θεασαμένοις αὐτόν ... οὐκ ἐπίστευσαν). ὠνείδισεν is not used elsewhere of a censure pronounced by the Lord on the Apostles. He 'reproached' Bethsaida, Chorazin and Capernaum for their impenitence (Mt. 11:20), but His unfavourable judgements on His disciples are expressed in rebukes (8:33), not in reproaches. It may have been that something sharper than rebuke (cf. 14:41, note) was necessary to rouse them from the faithless despondency into which they had been plunged by the Crucifixion; but the use of the word is more probably one sign among many of a handling less delicate and psychologically exact than that to which we are accustomed in the canonical gospels. Τὴν ἀπιστίαν αὐτῶν καὶ σκλ. Nowhere else is σκληροκαρδία laid to the charge of the Apostles (cf. 10:5), or even ἀπιστία: they are ὀλιγόπιστοι (Mt. 6:30, 8:26, 14:31, 16:8); their faith is immature, wanting in promptness, and sometimes on the point of collapse (Mc. 4:40, 11:22, Lc. 22:32); there is a real danger lest they should drift into final unbelief (Jo. 20:27 μὴ γίνου ἄπιστος but ἄπιστοι in the strict sense they are not. Similarly the Lord complains of the callousness (8:17), rather than of the hardness of their hearts; the latter state goes along with impenitence (Rom. 2:5), and implies the absence or failure of love. The words are harsher than any which the Lord is elsewhere reported to have used towards His disciples, although it is possible, as has been suggested, that a peculiarly drastic treatment was necessary at this moment. Ὅτι, for that; cf. WM., p. 551. Ἐγγεγερμένον, not ἐγερθέντα: they had seen Him in His risen state; cf. 2 Tim. 2:8 μνημόνευε ... ἐγγεγερμένον 'have Him in remembrance as (not raised merely but) risen.' See note on v. 6.

Jerome (*c. Pelag.* 2:15) found here in some copies of the Gospel, chiefly Greek, the remarkable addition: "Et illi satisfaciebant dicentes, Saeculum istud iniquitatis et incredulitatis sub Satana est qui (*codd.* quae) non sinit per immundos spiritus ueram dei apprehendi uirtutem. idcirco iam nunc reuela iustitiam tuam." The Greek text of this passage with its context has now come to light in the Freer MS. of the Gospels (W), which after οὐκ ἐπίστευσαν proceeds: κάκεῖνοι ἀπελογοῦντο (cod. -ντε) λέγοντες ὅτι Ὁ αἰὼν οὗτος τῆς ἀνομίας καὶ τῆς ἀπιστίας ὑπὸ τὸν σατανᾶν ἐστὶν τὸν μὴ ἑῶντα ἔπὸ πνευμάτων ἀκαθάρτων (cod. ὁ μὴ ἑῶν τὰ ὑπὸ τῶν πν. ἀκάθαρατα) τὴν ἀλήθειαν τοῦ θεοῦ καταλάβεσθαι καὶ δύναμιν. διὰ τοῦτο ἀποκάλυψόν σου τὴν δικαιοσύνην ἥδη. ἐκεῖνοι ἔλεγον [ῥαυτά] τῷ χριστῷ. καὶ ὁ χριστὸς ἐκείνοις προσέλεγον ὅτι Πεπλήρωται ὁ ὅρος τῶν ἐτῶν τῆς ἐξουσίας

τοῦ σατανᾶ. ἀλλὰ ἐγγίζει ἄλλα δεινὰ καὶ [ἐκείνοις] ὑπὲρ ὧν ἁμαρτησάντων ἐγὼ παρεδόθην εἰς θάνατον ἵνα ὑποστρέψωσιν εἰς τὴν ἀλήθειαν καὶ μηκέτι ἁμαρτήσωσιν, ἵνα τὴν ἐν οὐρανῷ πνευματικὴν καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν. ἀλλὰ πορευθέντες εἰς τὸν κόσμον ἅπαντα κτλ.

On the text and interpretation of this fragment and its relation to the Marcan Appendix see *Two new Gospel fragments* in Lietzmann's *Kleine Texte* (E. tr., Cambridge, 1908), pp. 9–12.

15. καὶ εἶπεν αὐτοῖς Πορευθέντες κτλ.] The words are in strange contrast to the stern reproof of the previous verse; the extreme compression which the writer of the fragment practises has led him to connect two occasions which were separated by more than a week. At the first interview the Eleven were entrusted with a new mission (πέμπω ὑμᾶς, Jo.), but the particulars were reserved for the meeting in Galilee (Mt.). On the whole the present passage follows the lines of the Galilean charge; πορευθέντες κτλ. corresponds to Mt.'s πορ. οὖν μαθητεύσατε πάντα τὰ ἔθνη, and in each account there is a reference to baptism as connected with the worldwide teaching. Yet there is no indication of dependence on Mt.; our writer pursues his own course (vv. 17 f.), and probably fuses later instructions with those which belong to the interview among the Galilean hills.

In *Act. Pil. A* (c. 14.) these verses (15–18) are quoted with the preface εἶδομεν τὸν Ἰησοῦν καὶ τοὺς μαθητὰς αὐτοῦ καθιζόμενον εἰς τὸ ὄρος τὸ καλούμενον Μαμίλχ (*al. Μαμβήχ*); see the note on this in Thilo, p. 617 ff.

That the Eleven were to be the heralds of the Gospel to the world, as the Master had been its herald in Galilee (1:14), was a revelation reserved for the days after the Resurrection; but the catholic mission of the Gospel had been foretold before the Passion, in nearly the same words that are used here (Mt. 26:13, Mc. 14:9, notes). Πάσῃ τῇ κτίσει has, however, a Pauline ring: in Mc. κτίσις is used only in the phrase ἀπ' ἀρχῆς κτίσεως (10:6, 13:19, notes); in St Paul we find it in its present connexion (Col. 1:23 τοῦ εὐαγγελίου οὗ ἠκούσατε τοῦ κηρυχθέντος ἐν πάσῃ κτίσει, where see Lightfoot's note). Πᾶσα ἡ κτίσις is 'the whole creation' (R.V.), as in Rom. 8:22: cf. Judith 9:12 βασιλεῦ πάσης κτίσεώς σου, 16:14 σοὶ δουλεύσάτω πᾶσα ἡ κτίσις σου, 3 Macc. 2:2, 2:7, 6:2. Here probably the phrase = πάσῃ τῇ οἰκουμένῃ (Euth.) sc. to all men, cf. πάντα τὰ ἔθνη, Mt.; not however without an outlook upon the inanimate world, to which the Gospel offers the hope of an ἀποκατάστασις πάντων (Rom. *l.c.*, 2 Pet. 3:13).

16. ὁ πιστεύσας καὶ βαπτισθείς κτλ.] Vg. *qui crediderit et baptizatus fuerit*: the aor. participles describe acts which are past in relation to the time of the principal verb, for both the acceptance of the Gospel and the ministration of baptism precede salvation (cf. Burton § 134 f.). Βαπτισθείς, pass., corresponds to βαπτίζοντες in Mt.; converts were to receive baptism at the hands of the Eleven or of other disciples; the middle is used (Acts 22:16) where the voluntary submission of the recipient is chiefly in view. For σώζεσθαι in the deeper sense of gaining restoration to spiritual health see 8:35 (2°), 10:26, 13:13, notes. The

Euth Euthymius Zigabenus.

Burton E. de W. Burton, *Syntax of the Moods and Tenses in N.T. Greek* (Edinburgh, 1894).

connexion between πίστις and σωτηρία is illustrated in the Gospels by the miracles of healing, and in the Epistles takes its place as an axiom of Christian soteriology; baptism is less commonly but as distinctly associated with 'salvation' in the Apostolic writings (1 Pet. 3:21 ὑμᾶς ... νῦν σῶζει βάπτισμα, Tit. 3:5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας; cf. Lc.'s use of οἱ σφζόμενοι in Acts 2:47). Σωθήσεται is of course not an unconditional promise of final restoration; cf. Euth.: σωθήσεται εἵγε τὰ τῆς πίστεως καὶ τὰ τοῦ βαπτίσματος ἐπιδίδεται.

ὁ δὲ ἀπιστήσας κατακριθήσεται] There is no need to repeat the reference to baptism: ἀπιστήσας carries with it the neglect of the sacrament of faith, but in itself it is sufficient to secure condemnation. Throughout the fragment this writer lays the greatest emphasis on the primary obligation of belief and the sinfulness of unbelief. The present words are strongly Johannine in tone (cf. Jo. 3:18), though κατα κρίνειν does not belong to the vocabulary of the Fourth Gospel. Neither the nature nor the ground of the sentence on unbelief appears here; the latter comes into sight in Jo. 3:19 f.

17. σημεῖα δὲ τοῖς πιστ. ἀκολουθήσει ταῦτα] Cf. Jo. 14:12 ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεῖνος ποιήσει. The promise is not limited to the Apostles; ποῖς πιστεύσασιν includes their converts, and indeed seems specially to point to them (Vg. *eos qui crediderint*, cf. 5:16). That it was fulfilled is evident from casual references in the Epp. of St Paul, e.g. 1 Cor. 12:28, Gal. 3:5, though the former passage shews that the σημεῖα did not, even in the Apostles' age, attend every believer τοῖς π., not τῷ πιστεύσαντι). Their purpose was to be 'signs' of the Divine mission of the Church, not to accredit the faith of the individual. On σημεῖον see 13:22, note; standing by itself as it does here, the word is characteristic of St John (Jo.¹⁶). In σημεῖα ... ταῦτα the pronoun is *quasi*-predicative: 'these are the signs which shall follow.'

ἐν τῷ ὀνόματί μου κτλ.] The first 'sign' had already 'followed' the Apostles in their Galilean mission (6:13), and the Seventy also (Lc. 10:17 ff.); indeed, the Name had been occasionally used in this way by believers who were not even formally disciples 9:38). The post-Apostolic Church believed itself to retain this power: cf. e.g. Justin, *dial.* 30 σήμερον καὶ ἐξορκιζόμενα κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ... ὑποτάσσεται: *ib.* 76 καὶ νῦν ἡμεῖς οἱ πιστεύοντες ... τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες ὑποτασσόμενα ἡμῖν ἔχομεν.

γλώσσαις λαλήσουσιν] Cf. Acts. 2:3 f. ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ... καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, 10:46 ἤκουον γὰρ αὐτῶν λαλούντων γλῶσσαις, *ib.* 19:6, 1 Cor. 12:28 ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ ... γένη γλωσσῶν, and the full treatment of the subject *ib.* c. 14. Late in the second century Irenaeus (cf. Eus. *H. E.* 5:7) bears witness: πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ παντοδαπῶς λαλούντων διὰ τοῦ πνεύματος γλώσσαις For various opinions as to the γλωσσολαλία of the primitive Church see Stanley, *Corinthians*, p. 243 ff., Plumptre's art. *Gift of Tongues* in Smith's *B. D.* (3:1555 ff.) and A. Robertson's art. in Hastings (4. p. 793 ff.), M^cGiffert, *Hist. of Christianity*, pp. 50 ff., 521 ff., A. Wright, *Some N.T. problems*, p. 277 ff. Καιναῖς may have been suggested by the analogy of καινὴ διαθήκη, καινὸς ἄνθρωπος or the O. T. καινὸν ἄσμα.

18. ἐν ταῖς χερσὶν ὅφεις κτλ.] Cf. Lc. 10:19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων ... καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. The incident in Acts 28:3 f., though not a

direct illustration, belongs to this class of σημεία. More exact fulfilments are described by non-canonical writers, e.g. Papias according to Eus. *H.E.* 3:39 tells of Barsabbas ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς ... ὑπομείναντος The legend of St John and the cup of poison in *Act. Joh.* (Tisch. p. 270) may owe its origin to the saying which our fragment embodies: such stories abounded at a later time, cf. Thpht.: πολλοὶ γὰρ καὶ φάρμακα πιόντες διὰ τῆς τοῦ σταυροῦ σφραγίδος ἀβλαβεῖς διετηρήθησαν. For the use made of this passage by pagan objectors in the fourth century see Macar. Magn. 3:16 ὁ πιστεύων καὶ μὴ ποιῶν ταῦτα ἢ γνησίως οὐ πεπίστευκεν, ἢ πιστεύων γνησίως οὐ δυνατόν ἄλλ' ἀσθενὲς ἔχει τὸ πιστευόμενον. St Paul's doctrine of Love (1 Cor. 13:8 ff.) suggests an answer to the dilemma. The classical θανάσιμος occurs here only in Biblical Gk., which elsewhere uses the poetical θανατηφόρος (LXX.⁵, Jas. 3:8).

ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν κτλ.] The Twelve had been commissioned to heal the sick, but while the Lord was with them they seem to have used unction, leaving to Him the imposition of hands (6:13, note). After the Ascension both signs were employed (see Acts 9:12, 28:8, Jas. 5:14), and the latter still lingers in the *unctio extrema* of the West and the εὐχέλαιον of the Eastern Church; an office for the anointing of the sick was provided in the first English Prayerbook, but disappeared in 1552. It is interesting to note the concurrence of the same two signs in the ceremonial which followed Baptism (cf. Mason, *Confirmation*, p. 12 f.). The classical καλῶς ἔχειν occurs here only in the N.T.: cf. 1 Esdr. 2:18; for ἄρρωστος see 6:5, 6:13.

19–20. THE ASCENSION, AND ITS SEQUEL (Lc. 24:50 ff., Acts 1:9; cf. 1 Pet. 3:22, Rom. 8:34, Heb. 8:1).

19. ὁ μὲν οὖν κύριος Ἰησοῦς κτλ.] On μὲν οὖν followed by δέ see WM., p. 556, n.; while οὖν looks back to the preceding narrative with its usual consequential force, μὲν ... δέ (v. 20) contrasts the new life into which the Lord passed by the Ascension with the work of those whom He left on earth. Mc. very seldom uses either οὖν (10:9, 11:31, 13:25, 15:12), or μὲν ... δέ (12:5, 14:21, 14:28); ὁ κύριος Ἰησοῦς is without example in the Gospels, with the possible exception of Lc. 24:3, though common in the Acts and occurring occasionally in St Paul (1 Cor. 11:23, 16:23). Μετὰ τὸ λαλῆσαι αὐτοῖς the phrase seems to connect the preceding verses (15–18 with the Ascension, as though they were an outline of the farewell discourse; cf. Lc. 24:51 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν Acts 1:9 ταῦτα εἰπὼν ... ἐπήρθη But, regard being had to the general character of the fragment, μετὰ τὸ λ may be interpreted, 'after the series of interviews with the Eleven of which a specimen has been given'; cf. Euth.: μετὰ τὸ λαλῆσαι οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησεν αὐτοῖς ἀπὸ τῆς ἡμέρας τῆς ἀναστάσεως μέχρι συμπληρώσεως τῶν τεσσαράκοντα ἡμερῶν This verse is cited by Irenaeus (3:10. 6) with the preamble "in fine autem evangelii ait Marcus"; see Introduction.

ἀνελήμφθη εἰς τὸν οὐρανόν κτλ.] Cf. Acts 1:2, 1:11, 1:22, 1 Tim. 3:16. The use of ἀναλημφθῆναι for the Ascension was perhaps suggested by 4 Regn. 2:11 ἀνελήμφθη Ἡλίου ... ὡς εἰς τὸν οὐρανόν comp. Sir. 48:9, 1 Macc. 2:58. Other N.T. terms are ἀναβῆναι (Jo. 6:62. 20:17 *bis*, perhaps from Ps. 23. (24.) 3), ἐπαρθῆναι (Acts 1:9), πορευθῆναι εἰς οὐρανόν (1 Pet. 3:22), διεληλυθέναι τοὺς οὐρανοὺς (Heb. 4:14), ἀρπασθῆναι πρὸς τὸν θεόν (Apoc. 12:5). The Creeds generally employ ἀναβαίνειν (*ascendere*) or ἀνέρχεσθαι, possibly

because ἀνελήμφθη (*adsumptus est*) would have admitted a Docetic interpretation (*Apostles' Creed*, p. 71 f.); but the festival of the Ascension was known in the East as the Assumption (ἡ ἀνάληψις, ἡ ἑορτὴ τῆς ἀναλήψεως).

When the author of the fragment adds καὶ ἐκάθισεν κτλ. he passes beyond the field of history into that of Christian theology. The belief that the risen and ascended Christ stands or sits at the Right Hand of GOD is one of the earliest and most cherished of Christian ideas (Acts 7:55 f., Rom. 8:34, Eph. 1:20, Col. 3:1, Heb. 1:3, 8:1, 10:12, 12:2, 1 Pet. 3:22, Apoc. 3:21), based on the Lord's own use of Ps. 110:1 (12:36, 14:62), and it is not unlikely that the writer has adopted here a primitive formula, or echoes a creed-like hymn; cf. 1 Tim. 3:16 ἀνελήμφθη ἐν δόξῃ. Ἐκ δεξιῶν so 12:36, 14:62; the Epistles use ἐν δεξιᾷ in this connexion. The Creeds show the same variation (Hahn³, p. 384).

20. ἐκεῖνοι δὲ ἐξελθόντες κτλ.] Another rapid summary. The writer passes over without mention the return to Jerusalem, and the founding of the Palestinian Churches, and hurries on to the fulfilment of the Catholic mission confided to the Eleven after the Resurrection (v. 15); the contrast to Lc. 24:52 f. is instructive. Ἐκεῖνοι are here clearly the Eleven (v. 14), but the Eleven reinforced by accessions to the Apostolate and by the self-propagating life of the Ecclesia. Ἐξελθόντες from Jerusalem in the first instance (Acts 1:8); but the word may include all the fresh departures by which the Gospel was carried from one region to another (cf. Acts 15:40, 16:3, 16:10, 16:40, 20:1, 2 Cor. 2:13, Phil. 4:15), till the Kingdom of GOD seemed to have been proclaimed everywhere. Ἐκήρυξαν πανταχοῦ clearly does not belong to the earliest form of Gospel-tradition, but it might have been written as early as the period of St Paul's Roman imprisonment (Col. 1:23). Cf. Clem. R. 1 Cor. 42 οἱ ἀπόστολοι ... ἐξῆλθον εὐαγγελιζόμενοι, Herm. *sim.* 9:25 ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύξαντες εἰς ὅλον τὸν κόσμον; Justin, *apol.* 1:45 ἀπὸ Ἱερουσαλὴμ οἱ ἀπόστολοι αὐτοῦ ἐξελθόντες πανταχοῦ ἐκήρυξαν.

τοῦ κυρίου συνεργοῦντος κτλ.] Συνεργεῖν, συνεργός are used by St Paul of human cooperation (e.g. Rom. 16:3, 16:9, 16:21, 1 Cor. 3:9, 16:16), but not of the cooperation of the ascended Lord,—a thought which is expressed in other ways. Βεβαιοῦν is another Pauline word (Rom. 15:8, 1 Cor. 1:6, 1:8), and the phrase βεβαιώσις τοῦ εὐαγγελίου (Phil. 1:7) comes very near to our author's βεβαιοῦν τὸν λόγον: on the technical meaning of βεβαιώσις cf. Deissmann, *B. St.*, p. 104 ff. The whole context has also a striking affinity to Heb. 2:3, 2:4 ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις. An instance of the combination of βεβαιοῦν and συνεργεῖν is cited by Wetstein from Plutarch: τοῦ βεβαιοῦντος καὶ συνεργοῦντος πρὸς νόησιν καὶ πίστιν. On the participles see Burton, § 449,. Ἐπακολουθεῖν occurs again in 1 Tim. 5:10, 5:24, 1 Pet. 2:21.

In the Apostolic age, probably within the experience of the writer, the cooperation of the ascended Christ was manifested 'by the accompanying signs' which had been promised to it. Other ages need and receive in other ways indications no less fruitful or sure of His continual Presence with the workers of His Church (Mt. 28:20). Cf. Bede: "numquid quia ista signa non facimus minime credimus? ... sancta quippe ecclesia quotidie spiritaliter facit quod tunc per apostolos corporaliter faciebat miracula tanto maiora sunt quanto magis spiritalia."

MAPS

